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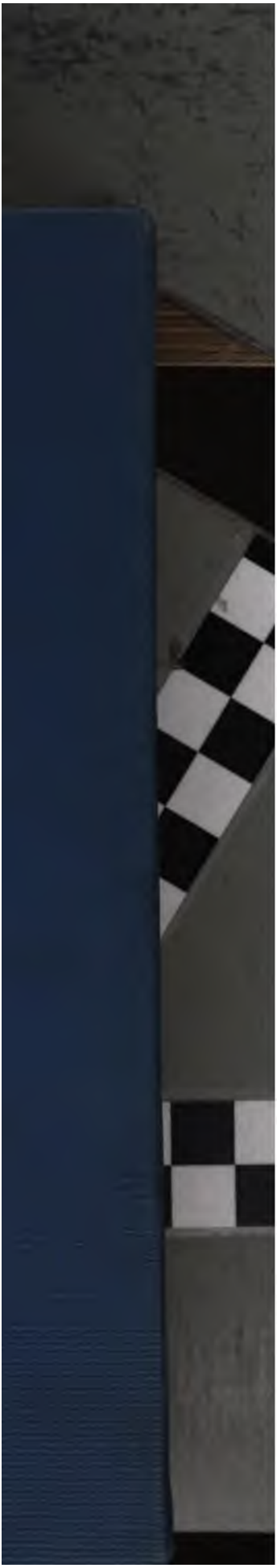

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UNION

THE

UNION REVIEW.

A Magazine

OF

CATHOLIC LITERATURE AND ART.

VOLUME THE FOURTH.

(VOLUME THE FIRST OF A NEW SERIES.)

JANUARY TO DECEMBER, 1866.

LONDON:
J. T. HAYES, LYALL PLACE, EATON SQUARE;
SIMPKIN, MARSHALL & CO.
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INTRODUCTORY NOTE.

The first Three Volumes of this Magazine being out of print, it has been thought advisable to commence a New Series with the present, the Fourth Volume. This is done in order that the increasing school of Re-unionists, who desire to accept and acknowledge it as their organ, may be able to possess themselves henceforth of a complete set; and it is so effected, at the same time, that those who own the Volumes for 1863, 1864 and 1865, may still preserve unbroken the original Series.

Since January last an Edition, more than twice as great as that of the earlier Volumes, has been printed. So that the Publisher may now be reasonably expected to supply the constantly-increasing demands for this Serial, which for some time previously he has been unable to do.

The Editor cannot lay down his pen without briefly but most cordially and sincerely thanking those distinguished foreign and English writers who have contributed to this Serial, for a practical support, without which a publication, which appeals primarily to a limited class, might have been the reverse of what he is happy to declare the Union Review now to be—a decided literary success.

5, Lyall Place, Eaton Square, London, S.W.
October 23, 1866.

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THE UNION REVIEW.

ART. I.—*The Church of England a Portion of Christ's One Holy Catholic Church, and a Means of Restoring Visible Unity.* An Eirenicon, in a Letter to the Author of "The Christian Year," by the Rev. E. B. PUSEY, D.D. London & Oxford: J. H. & J. Parker, 1865.

MANY of us will remember a picture exhibited in the Royal Academy some few years ago, called "The Last Return from Duty." The subject was the venerable Duke of Wellington riding out at the iron gate of the Horse Guards for the last time, and returning the reverential salute of the sentinel on duty. Some little children with their mother were standing to see him go by, and regarding him with the wondering homage given to greatness by those who have received it as an unquestioned but scarcely comprehended tradition, while the soldier's look expressed both the intelligent veneration due to a great commander and a sorrowful conviction that the bent and aged figure would probably never pass within those gates again. It was a picture to stir the hearts of those who had followed the Duke's history through his long and faithful service, and had watched him from his early victories abroad to his last masterly arrangements for the preservation of peace in our own land. Developed by danger and unspoilt by popularity, he never failed his country in her need. He was one of the few public men in the history of the world who never tarnished his brilliant successes with the selfishness of personal ambition, and whose life was one consistent course of devotion to his duty until the close of his honoured old age.

There can be no need to point out the parallel, or to enlarge on the feelings with which those whose memories can carry

them back thirty years, have received Dr. Pusey's *Eirenicon*, and his announcement that it is the last controversial work we shall receive from his pen. It is his "Last Return from Duty," and there are deeper feelings in our hearts than we should care to show, as we salute him for the last time. Yet we are well content that so it should be. Words of peace and love, and such words as these, are the best controversial close to such a life that we could desire. It may be that we have thought his great work for the Church was done. It may be that small indications have led us to believe that more advanced views than his were needed for the rising generation of churchmen, and for the questions now being discussed among us. But we find to our astonishment, if so, that he is as far ahead of his age as ever, and that he, with all the dignity of position and age, and the respect of all men, (however grudgingly accorded by some,) has ventured to utter words which few could have expected, and which he alone of Englishmen could have uttered, without causing imputations to be brought by his antagonists against his judgment or his honesty. He is beyond the reach of all such accusations, and his attachment to the Anglican Communion cannot be doubted. His learning and his freedom from all impulse and excitement are equally beyond question. Those who were his bitter opponents have recently spoken of him as "one who had outlived the mistakes of his earlier years." Dr. Manning has half hinted that he thought him drifting back towards Protestantism, while even those who had given him a life-long veneration have sometimes fancied that there was something different from the Dr. Pusey of twenty years ago. His present work will dispel such delusions from all who have ever indulged them. The object of the book is to prove that in all essentials for Unity, the Churches of England and Rome are one, and that, as a Catholic interpretation can most readily and truly be given both to the decrees of Trent and the Thirty-nine Articles, nothing need hinder their mutual acceptance. He holds it to be a mistake to suppose that any of the Articles were levelled against the doctrines of the Roman Communion as set forth by the Council of Trent, or that the decrees of Trent were levelled against anything upheld by the English Church, or that they really maintain anything which the English Church has condemned. Dr. Pusey considers that those parts of the Roman system which are popularly spoken of as Romanism are but excrescences like the many heresies among ourselves. Calvinism and Nestorianism have as deeply eaten into the practical system of our teaching, as any of the Roman departures from the faith of the undivided Church have eaten

into theirs. In both cases they are by many, friends as well as foes, spoken of as representing the undoubted faith of the English and Roman Communions respectively, and had Convocation continued its sittings through our darkest days, who can tell how far our own errors might have become authorised? With us the day has come when learned and courageous theologians will no longer allow Protestantism to be spoken of as a characteristic of our Church, and the day will, we trust, soon arrive when learned and courageous theologians on the Roman side will no longer allow it to be universally assumed that Ultramontane developments are really of the essence of the Roman Catholic faith.

Such a step towards unity as Dr. Pusey's present work has never been taken since the Reformation. It would seem as if earlier attempts had failed, at first from political reasons, and then as time went on from a real loss of Catholic truth and personal holiness, which necessarily must cause the withdrawal of that Blessed Spirit on Whom unity depends. But there has also been a third reason for the failure of such efforts, which from the circumstances of the present century will not, we may hope, again be our hindrance. The divines engaged in the controversy perpetually misconceived each other's phraseology. Scholastic differences about the meaning of words, with each party stoutly holding to the definitions and ideas acquired by local education, present a leading feature in the history of all such attempts in past times. The true value of words is better known now. The mere fact that so many influences of various kinds derived from foreign countries are now affecting more or less every educated man, is of itself a great help to the comprehension of a conventional phraseology, while the freedom of modern speech and writing gives a still greater promise of its final disappearance. Controversial language has too often only served to conceal ideas, and when after much debate, the ideas themselves have been found to be at variance in reality, men have failed to perceive the limits within which different ideas might be permissible. Both believed themselves to be right, and that they would be sacrificing truth to unity if they allowed any other doctrine to stand. They did not realise that both beliefs were true, and not contradictory, and that neither was the whole truth without the other. The error was in supposing too hastily that differing views were contradictions, and not in believing that two opposing faiths must not alike be sanctioned. The reasoner who contended so earnestly that two and two must make four unconsciously shifted his ground into asserting that four must be made by two and two, and had no mercy for the

man who also asserted that four was a combination of three and one, because he in his turn persisted that only so could the quantity be obtained. How much better it would have been if they had but gone to work like Dr. Pusey, admitting the truth possessed by their adversaries, and demonstrating its consistency with that professed by themselves! If, instead of vindicating the position, whatever it might be, in which they found themselves, there had but been more unselfishness and less pride, more desire to change their own views if wrong than to prove that they had been right from the beginning, the Church might before this have been visibly one again. But to bring about this, a life of controversy does not so much avail as a life of asceticism and holiness; not so much a life of veneration for the Church of our country as a life spent in arriving at the perception of our own faults, and those which by birth and inheritance we share with our National Church. It is often called humility when men refrain from criticising their own Communion—it is too often scarcely concealed pride. It is because it is *theirs* that such persons do not criticise it, and not because they are too humble to find fault. If it were humility they would equally shrink from criticising any other Communion; but we find just the reverse. Those who are most energetic in maintaining the purity of their own Church are as a general rule most energetic also in their attacks upon the Roman and all others beside. They forget that it is the Universal Church alone that can claim exemption from criticism, and that isolation is almost certain to bring with it errors of greater or less magnitude. So it has gone on century after century, until at last those who entrench themselves more and more strongly within their own limited position naturally become more hopeless of the possibility of convincing opponents who are adopting the same course on their own side.

Dr. Pusey has now with one sweep of his powerful pen established a basis of unity, which coming from him will be comparatively unquestioned, and which Unionists have never ventured directly to assert, though they may have long desired to do so. The plateau once cleared, many will seize on the position, and contend there with advantages for which a few months ago the most sanguine could have had little hope.

There are two aspects in which the Church of England may be regarded: one adopted by the modern Ultramontane, and the other by ourselves. Theirs is that she was a simple creation of the State in the sixteenth century, just as the East India Company was a creation of the eighteenth. The formularies then drawn up contained her whole creed on all

subjects, and the sense to be given them is, first, (as we have recently been told,) "the sense commonly attached to them, according to the interpretation of them supplied by the ordinary teaching of her clergy;" and secondly, the sense authorized by the State decisions.

Supposing that the Eastern Church were to argue in this way about the Roman, and assert that at the time of the division of East and West the Roman Communion commenced existence for the first time, and to declare that her belief only extends to all that has been put forth since that date! Yet the absurdity of this would not be greater in reality than that to which we have been so long accustomed.

The English Catholic's view is that no vital change—no important change even—passed over the Church of England at the time of the Reformation, except the misunderstanding with the Court of Rome, which, as Dr. Pusey shows, has not been without precedent in the history of other Churches, whose claim to the title no one has ever dreamed of disputing. Those doctrines which she has not expressly repudiated she still maintains, and that in the sense in which she in common with the rest of the Western Church always did maintain them. That ignorant and heretical sons should have taught otherwise, and be protected by the State in so teaching, is nothing whatever to the purpose. But that holders of these two utterly different views should coalesce is quite impossible.

After a few words of a personal nature, written with calmness and almost indifference, in answer to the charge of his having "drifted back from his old moorings," the first part of this remarkable book is devoted to the refutation of Dr. Manning's accusations against the English Church. Dr. Pusey shows them to be mere assertion, remarkable for their boldness, but neither proved nor capable of proof. Then he points out the large mass of doctrine upon which the teaching of the Roman and English Churches is unanimous.

"We have been wont to dwell with pleasure on the amount of faith which we confess in common with the Roman Church. In the three creeds we confess together the whole doctrine as to the Holy Trinity and the Incarnation of our Blessed Lord; not 'with more or less exactness,' but in the self-same words, the only words in which the Church has ever embodied it. We teach alike the one end of man, the resurrection of the dead, and of the flesh specifically, the judgment to come according to our works, and the life everlasting, or the everlasting fire. We have the self-same doctrine of original sin and its transmission; the same prayer against 'deadly sin;' the same belief in the 'full, perfect, and sufficient sacrifice, oblation, and satisfaction'

made by our dear Lord, 'by His one oblation of Himself once offered for the sins of the whole world.' We both alike acknowledge our own unworthiness, that His merits alone can stand between us and our sins; both alike believe in the efficacy of 'His most precious blood,' wherewith He cleanseth us; both in His perpetual intercession for us at the right hand of God. We use the self-same prayers in Baptism, and thank God in the same words that He has been pleased to regenerate our children therein. We both confess 'one Baptism for the remission of sins.' After confession, the Church directs the self-same words to be used in absolving from sin. I believe that we have the same doctrine of grace and of justification. There is not one statement in the elaborate chapters on justification in the Council of Trent which any of us could fail of receiving; nor is there one of their anathemas on the subject which in the least rejects any statement of the Church of England. As to all the heresies which distracted the early Church, whether in regard to the Person of our Lord or His kingdom, or the Person and Office of God the Holy Ghost, (those of Arius and his followers, Macedonius, Nestorius, Eutyches, Marcellus,) or again the practical heresies in the West, (of Novatian, Pelagius, Donatus,) we reject alike the same errors."—(p. 18.)

Next he turns to the question—In what consists that indissoluble Unity of the Church, which Dr. Manning accuses us of denying?

"*How* it is one, the Church nowhere defines; but the faith is kept alive by prayer more than by definitions. Yet whatever duties may follow upon the Unity of the Church, it is plain that no harmony of men's wills can constitute a supernatural and Divine Unity. . . . .

"Our highest union with one another is an organic union with one another through union with Him. . . . .

"This unity derived from our Blessed Lord as Head of the Church is imparted primarily through the sacraments. . . . .

"But is all unity forfeited where the unity of intercommunion is suspended? No one in the face of Church history can or does maintain that all interruptions of intercommunion destroy unity. . . . .

"Well then may we believe that the several Churches owning the same Lord, united to Him by the same sacraments, confessing the same faith, however their prayers may be hindered, are still one in His sight, Whom all desire to receive; Whom all confess; Whose passion all plead before the Father; in Whom alone all alike hope. And so as to ourselves, our divines maintained, (under apppeal to a free General Council of the whole East and West, while there was yet hope, and God's arm is not shortened, that He should not yet turn the hearts of the fathers to the children, and the children to the fathers,) that we

have done nothing to forfeit the communion of the rest of Christendom.

"But Dr. Manning says that we have denied the 'visible head' of the Church, *i.e.*, we do not any more than the Eastern Church own the monarchy of the Bishop of Rome. In the time of Henry VIII. the English Church submitted to the abolition of appeals to Rome, and what it then submitted to it has since concurred in. But if anything is clear in Christian antiquity, it is that such appeals are not of Divine right. Africa was converted from Italy. Yet England is not at this moment more independent of any authority of the Bishop of Rome than Africa was in the time of S. Augustine." —(pp. 45-66.)

Next Dr. Pusey traverses again the well-trodden ground of Primitive Antiquity, and its conclusive evidence that neither the modern position of the Bishop of Rome, or anything approaching to that which the Ultramontanes claim for him, was recognized or even asserted in the early ages of the Church.

The accusation that we deny "the perpetual Divine voice of the Church" he meets by the statement showing that our view of the infallibility of the Church is, in all essentials, that of the Gallicans, only that we, recognizing the Eastern Church as equally part of the Church with the Roman, contend that a doctrine cannot be said to be universally received in the Catholic Church, unless she also accepts it.

"The question does not relate to that which has once been settled by the whole Church. Nothing of course can add to the authority of what has ever been ruled by an infallible authority. We ourselves have, equally with those in the Roman Church, infallible truth, as resting on infallible authority. We do not need the present agency of an infallible Church to assure us of the truth of what has been ruled infallibly. Nor in fact, have Roman Catholics any more infallible authority for what they hold than we, seeing that it was ruled by the Church in past ages, to whom, so far, the present Church submits. The later General Councils began by accepting what had been ruled before them. The second received, while it enlarged, the creed of the first; the third premised to its own acts the confession of the creeds of the two first; the fourth received the decree of Ephesus too, and accepted the wonderful clearness of the exposition of faith by S. Leo, as agreeing with those previous authorities. They accepted those creeds before them, not thereby adding to their authority, but as authenticating their own orthodoxy. The question then, is not whether the doctrine laid down in General Councils, and received by the whole Church, is certain truth, (on this both agree); nor whether the

whole doctrine of the Holy Trinity, of the Incarnation, of Grace, and whatsoever else has been received formally by the whole Church, is infallibly settled, (on this too both are as one); nor whether an Œcumenical Council, if such were now held and received by the whole Church, would, by that reception, have the seal of infallibility, (on this too, according to the principles of the Gallican Church and our own, there is no question); nor whether, in fact, if the same doctrines were enunciated at once by the whole Church, the East, West, our own, separately, but concordantly, (*e.g.*, as to the character of the inspiration of Holy Scripture,) the doctrine, so simultaneously enunciated, would be infallibly certain, (which it would be); but whether what should be enacted, either by the Greek or Roman Church, would be infallible, unless received by the other. This, (granted that the Eastern Church is a part of the Church), it would not be according to the principles of the Gallican divines too, because there would not be universal reception."—(p. 96.)

Those Articles among the Thirty-nine which are generally supposed to militate against the Roman Communion Dr. Pusey holds to have reference, not to the dogmatic teaching of Rome, but to the "practical system" not yet declared to be *de fide*, and to the errors which were popularly prevalent at the time the Articles were drawn up. He shows in what way they may be explained and were explained by Du Pin in his negotiations with Wake, and also that the decrees of Trent are perfectly capable of an interpretation quite consistent with the statements of our own Communion. But while finding no difficulty in the doctrine of Invocation of Saints as there laid down, he enters at length into the modern additions of development of it with respect to the personal adoration of Our Lady, which make him, and we should think, all thoughtful Catholics, doubt "whereunto this will grow," and to which the Roman Church is not as yet formally committed. A large space is dedicated to an examination of the present practical state of the Roman Communion with respect to this subject, from the evidence afforded by the letters of various Roman Bishops to the Pope, before the declaration of the Immaculate Conception. Dr. Pusey considers that the Roman Church is divided in its practice, and that in those countries where the Anglican faith or even Protestantism has acted as a check, these extreme developments have not shown themselves.

"I have often myself had to try to remove the rooted convictions that Roman Catholics are actual 'idolaters.' Since then the lawfulness or usefulness of asking the saints to pray for us is alone laid down as 'of faith,' there is a large scope for providing that, in case of a Re-union, our people should not be flooded with these devotions, which to us are most alien.

Nothing which seems to interfere with exclusive trust and reliance on Jesus will, without some great revolution, gain hold of the hearts of the English people."—(p. 111.)

If the veneration that should be given to the Blessed Mother of God has been thus painfully exaggerated by "the practical system" of Rome, it has been so reduced to a non-entity by "the practical system" prevailing among ourselves, that we need to take care lest our utter neglect of her should help to drive others into greater extremes. We must not persist in withholding from her due honour, because others have given her that which is undue. Probably in this as on other points the practice of the unchanging East will be found wiser and truer than our own, as it is in reality more in accordance with the decree of Trent relating to the doctrine than is the modern Roman practice.

If the personal infallibility of the Pope should ever become part of the dogmatic teaching of the Roman Church, Dr. Pusey points out that grave difficulties would arise, from the strange and even heretical statements made by some of the Popes in times past, and also from the fact that the declarations of one Pope are more than once contradicted by those of another.

"I have set down no difficulty which I do not myself think insurmountable. I see absolutely no way in which, upon the forbidden decrees" (of marriage) "Alexander VI. can be reconciled with Gregory I., or how the acceptance of the sixth General Council, which anathematized Honorius as a heretic, by Leo II., and his own individual condemnation of him, are reconcilable with the doctrine of the infallibility of both, in all which they pronounce; or how the rejection of the position of Constantinople, on the ground of the immutable decrees of Nice, by Leo I., is consistent with the statement of Adrian, that that see owed its position to Rome; or how S. Gregory's denunciation, not only of the title 'Universal Bishop,' but of what the title contained, and *that*, in any sense in which it could be supposed to be taken by the Patriarch of Constantinople, not as taken by that Patriarch only but as unbecoming himself also, is compatible with the Ultramontane theories about the Pope. It is a characteristic of the word of God, that it 'abideth for ever.' Pius IX. could not, I should think, adopt the language of Gregory I., as to the marriage of those near of kin, or in denying his own right to be called 'Universal Bishop,' or to what the Patriarch of Constantinople meant to assume by that name; nor could he, I conceive, use the language of S. Leo or Gelasius, of Christ 'alone being born innocent,' or having *alone* had absolutely no sin; still less that of Innocent III., that 'she was produced in fault;' '*producta in culpa*,' or that 'she was sanctified from original sin in her mother's womb.'"

We fear that Dr. Pusey has not made sufficient allowance for Italian ingenuity. Doubtless the difficulties will be got over, either by bold assertion, like that which has lately declared the Gunpowder Plot never to have had any existence at all, or by special pleading, such as that with which Galileo's case has recently been treated. There is always a way, as every lawyer knows, of getting out of everything, and twisting adverse decisions and contrary statements into the completest harmony. And so we see how it might easily be in these cases.

Gregory the First's decrees will perhaps be said only to bear reference to his particular time, and S. Leo the First's was a temporary decision also, and besides, was not really contradicted by Pope Adrian. S. Gregory's sayings about the Universal Episcopate were merely expressions of humility, while Innocent the Third's apparent contradiction of the Immaculate Conception will be taken to mean that the Blessed Virgin was conceived in sin as far as her parents were concerned, although the guilt was never transmitted to her. Christ alone being born innocent, may fairly be taken to include all that which was essential to His being born innocent, and that her birth is therefore necessarily involved in the phrase. Honorius, if all other reasoning fails, can easily be shown to have had something informal in his admission to the Pontificate, so that he was never Pope at all in reality. Perhaps a yet greater difficulty—the rebuke of S. Peter by S. Paul, will no doubt be considered as a merely personal matter, and if a question of "morals" at all, only referring to S. Peter's own practice. The morals of the Popes are not, it is to be supposed, thought infallibly correct, but, although it sounds satirical to say so now, yet even this might come in time.

The expressions of past Popes, like those of the sacred writers, can, it may be argued, have meanings which they themselves never thought of, and if anything could be found too glaringly contrary to this explanation, the parallel can be boldly drawn between the old and the new dispensations, in which many directions given by Divine and therefore infallible dictation were repealed and superseded in later times. If they do not perceive the greater difficulty attending any man's declaring *himself* infallible without miracles to prove his words, they will not find it hard to overcome any of these lesser ones. "If I bear witness of Myself My witness is not true." "If another shall come in his own name, him ye will receive." We cannot forget these sayings. Yet to this decision Dr. Pusey fears that the course of events is tending, unless those who respect the voice of Antiquity will stand firm.

The sketch he gives us of the progress of the Church

movement is that of one who knows its strength and power as well as most men, and who has watched it with an unwavering belief in its ultimate triumph for many years. The "life" which he rejoices to see, is not the life of individuals, but, he says,

"Now in this century God has been reviving the Church everywhere, simultaneously. Nothing has so impressed itself upon me during all the years in which I have observed the workings of God the Holy Ghost upon the Church of England as their organic character.

"Increased zeal for spreading the faith of Christ abroad returned into the bosom of the Church at home; increased zeal for the religious education of the poor won the blessing of Jesus, Whose bequest the poor are; increased efforts to build churches to the glory of His Name, and for the salvation of souls, were blessed by the increased Presence of Him in Whose honour they were raised. Not in one way, or one set of ways, but in all; not in one class of minds, but in some of every class; not in one theological section of the Church, but in all; not through one set of men, but through all; not through those only who had our full belief, but through all who loved Him; not through prosperous circumstances only, but yet more through adverse; not in England only, but throughout the whole body, has God been forming the English Church, for what purpose in His hands, He knoweth!

"Even those deepest losses of all, the loss of those who 'laboured most abundantly,' and the suspicion which two or three sought to cast on those who remained, and most of all the chaos into which some minds were thrown, suspecting Catholic truth, because their guides had become Roman, not English Catholics. These things have indeed checked, but they have not hindered the work of God among us."—(p. 279.)

It may be that Dr. Pusey lays too great a stress on the subjective consciousness of possessing the grace of the Sacraments, as a proof that it is really there. "I do not believe," he says, "that God maintains the faith where there is not the reality." Is not this sometimes a mistake, as for instance in the case of the Irvingite body? Yet on the other hand, every English Catholic must feel that if God is not really present on our Altars we are the victims of a most fearful delusion. When we meet Him there, speak to Him and are spoken to by Him there, all but see Him to be there, *know* Him to be there; to be told it is only fancy, would be to shake our belief in everything around. If He is not there, we may be deluded also in believing that our relations are in the room with us, or that our bodies are our own. It may be no proof to bring forward to others, but it is everything to ourselves.

Probably Dr. Pusey is a better judge of the degree of grace possessed by individuals than Dr. Manning can be, and of the "limits and blemishes" with which at best Dr. Manning asserts that our practice of Faith, Hope, and Charity is qualified. Dr. Manning would probably be rather puzzled if obliged to descend into details, and show how that which is a mark of saintliness in the Roman Communion is with us but a proof of the non-extinction of baptismal grace, or that the aforesaid "limits and blemishes" do not exist in an equal or greater degree among Roman as well as Anglo-Catholics. It is of course (for instance) very easy to call the martyrdom of a Roman Catholic the highest exercise of faith, hope, and charity, and the martyrdom of an Anglo-Catholic merely a display of fortitude and resolution, but it would be difficult to prove. So it would be to show how the virtues of faith, hope, and charity differ as daily exhibited in the spiritual lives of Dr. Pusey and Dr. Newman. It may be doubted if there is much relative difference between them now, and as they were twenty-five years ago. Some Anglicans may think the present work to show in itself the possession of more than an imperfect degree of all the three. A Puritan lady once expressed great admiration for the gentleness, patience, devotion to the poor, and constant good works of a friend, and then observed, how sad it was to think that all these were gifts of nature and not of grace, for the lady in question went to dinner-parties, and was therefore unregenerate! Dr. Manning's reasoning seems to resemble that of this Puritan lady. As Dr. Pusey says:—

"To the Church of England he accords nothing which does not exist in any Protestant body, except something of the idea of a Church, (which, according to him, we have not,) and some probably inoperative truth, and some heathen virtues, since what piety we have, or have had, is and always has been, according to him, 'more dim and distant from the central light of souls,' Jesus. I say 'heathen virtues,' for the cardinal virtues, fortitude, justice, prudence, temperance, although of course they cannot be practised without the grace of God, are yet, while unanimated by the special Christian graces of Faith, Hope, and Charity, only heathen virtues, such as heathens have practised, with the grace of God."—(p. 270.)

With the calm and dispassionate belief of one who knows the reality of that which he has seen, and with evidently a strong remembrance before him of souls whom he has himself watched in advancing holiness, he testifies to results of Anglicanism, unparalleled where Sacraments are not, and feels it on this point needless to say more. The Rationalism of the day he has watched also with the eye of one experienced in the

progress of truth and error, and he discerns that the worst of the storm is over as regards the English Church. He freely accepts Dr. Manning's statement that Protestantism is an inclined plane on which succeeding generations must continually slide lower and lower, and shows that Dr. Manning has confused the English people with the English Church, (as he also confuses the English Church with the English Establishment,) in trying to apply his principle to Anglicanism. Of all other bodies, classed with ourselves as "Protestant," it is true, but so far from being true of the English Church, she is not only not sinking, but moving upward, in such defiance of all these laws of spiritual dynamics, that it demonstrates the absolute non-existence of that "Protestantism" which is fully admitted to be an invariable cause of decline elsewhere. As Dr. Pusey has elsewhere stated, he thinks that we may hope for greater unanimity among ourselves, in consequence of the assaults of Rationalism, as tending to unite believers in opposing a common foe. It is to be feared that here however he is too sanguine. That love of our Lord upon which he so earnestly and hopefully reckons is grievously mixed up with doctrinal error concerning His Person and Natures. The result has been that in reality, though not in words, it is a Man, and not the Mighty God, to Whom love is given. This is the real origin of the irreverent familiarity with which Protestants speak of Him, and of their inability to accept all that side of the doctrine of the Incarnation which springs from a true acknowledgment of His Divine Person. It is a theoretical orthodoxy and practical heresy on this point which is the real severance between Catholics and Protestants, in the English Church as elsewhere, a severance which Dr. Pusey's present work is not likely to diminish. The only terms on which any such persons can consistently desire union with the Roman Catholic Church, must be by her abandoning not only her "practical system," but that part of the faith which we are gradually restoring among ourselves. Protestantism will doubtless be eliminated eventually from the English Church by the conversion of its most sincere adherents, and the descent into more open unbelief of the remainder, but that, without changing its own faith, it should perceive and tolerate the truth of the Catholic, is hopeless indeed. If, as this book asserts, the Roman and English Churches are indeed not at issue on any point where either has spoken authoritatively, then the last standing-ground of Protestantism among us is cut away from beneath its feet. If this is really so, surely there is a large body of intelligent and loving-hearted Roman Catholics who will not turn away from us, and to whom "we," in Dr.

Pusey's words, "stretch forth our hands." Nevertheless, heresy has so long been rampant among us, that it has been to Dr. Pusey and his coadjutors a work of no small difficulty to investigate for themselves what is the true teaching of the Universal Church, and consequently of our own. Some Roman Catholics seem to fancy that we are bound to pay the same deference to the teaching of our division of the Church that they do to theirs, if we would be considered faithful children. Possibly more of the same work lies before themselves—in sifting the popular from the authoritative—than they would like to admit. May God raise them up a Dr. Pusey when the time comes!

The hopes of Re-union and suggestions of the explanations which may, he thinks, fittingly be made on both sides, are of course among the most important features in the work, and will be long thought of and appealed to when the ephemeral letter which called them forth has faded from men's memories; gathering up into one point the issue of three centuries of controversy, and proceeding, as it does, from one on whom the eyes of Catholic Europe have long been fixed, it cannot fail to rouse in many a thoughtful heart the question, Are these things indeed so? Is this the Church of England which we have so long reckoned as a Protestant body, with rather more surviving Church order, and a few more doubtfully-stated remnants of Catholic doctrine than the reformed separatists abroad? Then thought must revert to the great and in reality the only question: Is subjection to the Bishop of Rome essential to the existence of a Church? Has it been so always? If not, then why now? If those who so ponder will but investigate fairly; if they will but come to the subject as Dr. Pusey has done among ourselves, and as Dr. Doyle attempted in colder-hearted times than these, we have little fear for the result. But it is clear, that if without protest, the extravagant doctrine of the Pope's personal infallibility is enforced on all in his Communion, the difficulties of Re-union will be greatly increased. Not one-tenth of professed Roman Catholics will believe it—they will simply hold their present faith, and—their tongues. A large body, disbelieving the doctrines plainly taught by their Church, will grow up among them as it has among ourselves; and we know what the result of it will be, when in any country the profession of the Roman Catholic faith ceases to be compatible with respect and prosperity. But there is happily a large and increasing body of men, (increasing because thought and study and theological knowledge increase everywhere,) who will not be contented to change the definite doctrines of their Church which they hold "*ex*

animis," for a state of things which will place their faith entirely in the keeping of one man, notoriously swayed in all his acts by others, and whom past history shows to be strongly influenced at all times by political considerations. Thenceforth they will never know what they are to believe, on pain of everlasting death, for a single year. Any Encyclic with something in it contrary to the whole tenor of their thoughts from childhood, and contrary to all they may have heard on the subject from their spiritual guides, may suddenly say to them, "Believe this or perish." Such a passive condition of faith, ready at any moment to believe or disbelieve just as it is told, in defiance of all the past, can only exist with the absence of thought at all. Dr. Manning and the Ultramontanes may declare that they *do* think, and they are ready to hail the new dogma, but it is because they feel safe with the decisions likely to be its result. Were the present Pope, or the already-determined future Pope, likely, for instance, to acknowledge the Orders of the English Church, or infallibly decree the truth of Gallicanism, they would probably hesitate. But those who are most anxious to secure the dogma know that the Papacy cannot now exist without the support and control of the Jesuits, and that from them there is nothing to fear in this direction.

There are many in the Roman Communion, holy, learned, thoughtful men, who know all this as well as we do, and to these, while there is yet time, the Eirenicon appeals, and we believe it will not appeal in vain. They know that they would not dare to place their faith in the hands of any one man, to believe or disbelieve as he directs, in the teeth of the records which tell them that one such man would have commanded them to believe the Arian heresy. It may be asserted that God the Holy Ghost will protect the Pope from error, but here is a proof that He has not done so in times past. "If I do not the works of My Father, believe Me not." Will the lives of the Popes bear any such test as this? And yet surely for such a claim, some such test must be required.

Strange and sad it is that such terms and hopes of peace should never have been proffered by any of us until now, when there exists a larger body of those who will reject them than ever could have been found before. Perhaps it is our just punishment for having ourselves rejected those who would once have helped us, but perhaps also it is needful that the extravagance of Ultramontanism should show the more Catholic body whereto forced submission may tend, and that with ourselves the differences may be far less, and far more easily accommodated. It is in vain to say that these are but Dr. Pusey's opinions,

unsympathized with by the majority. The same might have been said when he published his Tract on Holy Baptism; and now——

It needs but time, because if people are left to think and read for themselves, they find one truth the necessary complement of another, and each in its entirety, the inevitably logical sequence of its half-reception. We do not doubt the spread of the leaven that is already working so irresistibly, and we look with anxiety and eagerness to the result of the same process going on in other Catholic bodies beside our own. Dr. Pusey's hopes are high, although he feels that he may not and probably will not live to see them fulfilled.

"But is there then no issue to the present division of Christendom? Is disunion to be the normal state of the Church, for which we all pray that God would give her unity peace, and concord? God forbid! I have never expected to see that external unity of intercommunion restored in my own day; but I have felt it to be an end to be wished for and prayed for. I doubt not that the Roman Church and ourselves are kept apart much more by that vast practical system which lies beyond the letter of the Council of Trent, things which are taught with a quasi-authority in the Roman Church, than by what is actually defined. Nothing could be more unpractical than for an individual to throw himself into the Roman Church, because he could accept the *letter* of the Council of Trent. Those who were born Roman Catholics have a liberty, which in the nature of things a person could not have who left another system to embrace that of Rome. I cannot imagine how any faith could stand the shock of leaving one system, criticizing *it*, and casting himself into another system, criticising *it*. For myself I have always felt that had (which God of His mercy avert hereafter also) the English Church, by accepting heresy, driven me out of it, I could have gone in no other way than that of closing my eyes, and accepting whatever was put before me. But a liberty which individuals could not use, and explanations which, so long as they remain individual, must be unauthoritative, might be formally made by the Church of Rome to the Church of England as the basis of Re-union. I have already hinted at several such explanations which might, I should have thought, be made. The Council of Trent laid down, in many cases, what is very far below the practical system, encouraged, at present, everywhere in the Church of Rome, taught in her name and with her authority, but which, on being questioned, no Roman Catholic, I believe, would declare to be *de fide*. And yet, take not ourselves only, but the general body of Englishmen, whether instructed or not instructed, it will be of this as yet undefined body of practical belief that they will be thinking when they speak of our

"reformed" Church, or against becoming Roman Catholics. If they speak against Papal authority, it is not in itself, (which would be a matter of indifference,) but as an authority which, if they submitted to it, would enforce upon them that practical system. Probably, too, there is an hereditary dread of the renewal of the fires of Smithfield, the sinfulness of which has never been disowned."—(p. 98.)

"A plan, which should embrace the Greek Church also, would facilitate what English Catholics most desire, authoritative explanations. Cardinal Wiseman, in his memorable *Letter to Lord Shrewsbury*, laid down as a principle,—"We must explain to the utmost!" The Church of England and the Council of Trent have long seemed to me at cross purposes. In some cases, at least, the Council of Trent proposed the minimum of which it would accept, but left a maximum, far beyond the letter of the Council, to be thereafter, as it was before, the practical system of the Church. The Church of England, in her Articles, protested against that maximum, the practical system which she saw around her; but in many cases, she laid down no doctrine at all on the subject upon which she protested. She made negative statements to show against what she protested, but set down no positive statement to explain what, on the same subject, she accepted. Thus in view of a Council, which was expected to be under Italian influence and in which she did not expect to be fairly heard, she protested that 'General Councils may and have erred,' (which is so far true); but since she was employed only on the defensive on one side, she left it to be gathered from elsewhere that there are Councils which were 'allowed and received of all men,' which she also accepted. And so as to other points also."*—(p. 266.)

"On the terms which Bossuet, we hope, would have sanctioned, we long to see the Church united; to all who, in East or West, desire to see intercommunion restored among those who hold the faith of the Undivided Church, we say, 'This is not our longing only; this is impressed on our Liturgy by those who were before us;' for this, whenever we celebrate the Holy Eucharist, we are bound to pray, that God 'would inspire continually the Universal Church with the Spirit of truth, unity, and concord.' For this I pray daily. For this I would gladly die. 'O Lord, tarry not.'"—(p. 335.)

So, then, with the calmness that reminds us of a sunset in summer-time, he watches for the hour when his work shall be over; conscious that after his eyes are closed in slumber that for which he has toiled will ceaselessly continue to grow night

* *Vide*, from a Roman Catholic point of view, the most interesting treatise by *Sancta Clara on the Thirty-nine Articles of the Church of England*, just issued by our publisher, Mr. Hayes of Lyall Place, to which we shall shortly devote a special paper.

and day, as well in the dewy darkness as in the brighter sunlight. Other eyes may see, and other hands may gather in the fruit of his labours, but so that all is at last garnered in the arms of the Lord of the harvest, it matters little to him or to any of his fellow-labourers whether their work was appointed them in the early spring-time or in the closing autumn. His last act has been to defend the tender plants entrusted to him, from those who would ignorantly root them up like weeds; and he has done it, not by angry maledictions, but by demonstration that this is indeed the ripening grain, bearing all the true characteristics of having sprung from incorruptible seed.

Such a farewell to controversy consoles us in the otherwise sorrowful remembrance that it *is* a farewell, for he has told us that as a controversialist we shall see his face no more. Others, whom he has formed and trained, must take up his labours where he has laid them down, and we trust that a double portion of his loving spirit may rest upon them. It has been his lot to see the English Church deserted by friends and assailed by enemies, but through all he has remained firmly by her side. Now, the declining day warns him to turn away from the contemplation of error to more immediate communing with the Adorable Presence which it has been his life's work to make known and preserve to us who come after him; and in this Inner Sanctuary we leave him, trusting that one day we shall meet him where controversy is not—in "that Blessed Country which no enemy ever entered, and from which no friend ever went away."

For ourselves—whatever may now be—yet looking on a few years, we see this work unhesitatingly referred to as a trustworthy groundwork for reconciliation. The idea once impressed on people's minds, (no matter whether at first accepted or contested,) will eventually make its way and become axiomatic. It will be tested, and will not be found wanting. On the Roman side too, men will arise who will take our formularies and make the best of them, and not the worst; men who will take the trouble to explain that they themselves oppose the errors we have ascribed to them as much as we could do ourselves, and men too who will cease to believe that because a truth has once been expressed in a certain form of words not agreed upon by the whole Church, in that form and no other must they persist in expressing it to the end of time. The practical loss of many great truths of Christianity before the Reformation naturally resulted in the formal rejection of another set of truths depending upon them, and ever since then the angry and miry waves of controversy have tossed in restless ebb and flow, overwhelming and drown-

ing the Christian world. Hopelessly and uselessly we have sent the harsh-voiced raven of malediction to fly to and fro over the foul waters, gloating over and fattening on the decay they had caused. It brought us back no token for good, nor ever will. And the dove-like spirit of peace has hitherto found no resting-place, although it has doubtless returned to the hearts of those who in evil times have sent it forth with their fervent hopes and prayers, sadly feeling that they could do no more. But now, "in the evening," surely it returns not disappointed and empty as before! From the Eastern land of the olive there comes to us a tender green token, on which, small as it is, we look with loving eyes, for it tells us unmistakably that the waters are abating from off the earth. The heavy clouds are rolling away, and the Sun is revealing Himself once more, as the history of the world draws to its close, and He throws a bright gleam across the waters, and shines on those dark clouds.

"O sweet Rainbow, yearn'd for long and dearly,
That some day One onely Church shalt span;
Dim and broken, and incipient merely,
Yet not less God's Covenant with man:

"What are we, that we should see Thee faintly
Gleaming on our dark tempestuous sky?
Thee, whom Seers, Confessors, Doctors saintly,
Did so long for—*would* have dared to die?

"None the less we do, we do behold Thee,—
Thee, our wishes full and perfect sum:
None the less our loving hopes enfold Thee;
We can suffer, so Thou wilt yet come.

"So once more we hail Thee, glorious vision!
Though as yet saluting Thee from far;
God, He grant us all Thy full fruition
On the other side the golden bar!"

And so we know that the waters will return no more.

ART. II.—*S. Paul's Epistle to the Galatians.* A Revised Text, with Introduction, Notes, and Dissertations. By J. B. LIGHTFOOT, D.D., Hulsean Professor of Divinity and Fellow of Trinity College, Cambridge. Cambridge & London: Macmillan & Co., 1865. 8vo. 358 pp.

FOR many reasons we regard this volume as a representative book, and as a representative book of the very highest order of its kind. If not one of the most brilliant, Professor Lightfoot is one of the most accurate and painstaking scholars of the day. As a critic, long years of experience have taught him to combine a very sober judgment with much critical acumen. No man of education could bring himself to speak lightly of this monograph of the Galatians; no real theologian could fail to see the enormous mass of patristic and other ecclesiastical lore, which in the most unpretending way possible, is grouped together in the dissertations and notes. The teaching of the Church of all ages is expressed in this book; the latest researches of modern scholarship and travel are pressed into the service. Greek inscriptions; the canons of councils; works on Roman and Greek law; fragments from the pages of Dr. Routh or Cardinal Pitra, are all to be found here. Savigny stands by the side of Mr. Keble, and Fritzsche by the side of S. Basil. The works of Philo and the Apocryphal Gospels do not displace Winer or Dean Stanley. In short, the learning and research, the infinitude of authorities which are collected together, place this book on a par with Dr. Pusey's *Daniel the Prophet.* The dissertations alone could have been expanded into a number of volumes had great condensation not been part of the author's plan. They embrace a wide range of subject, such as the Celtic or Teutonic origin, and main characteristics, of the Galatian people; the Churches of Galatia; the date, genuineness, character, and contents of the Epistle; the brethren of the Lord; S. Paul and the three. There are also very long disquisitions, which are modestly called notes, scattered throughout the text; five of these relate to S. Paul, his sojourn in Arabia, his first visit to Jerusalem, his second visit, his infirmity in the flesh, his collision at Antioch. The other topics are the name and office of an Apostle; the words denoting faith; Philo's allegory of Hagar and Sarah. Under the same category may be included three dissertations on various readings, which, to those who have never given much thought to the subject, are of inestimable value. The conflicting claims of MSS., their relative value, the reasons for the rejection or adoption of certain readings, are stated with so

much clearness, as, by very example, to exhibit the leading principles upon which textual criticism depends. It is because of these things, and because the book is full and copious on many other matters than those we have mentioned, that we call it a representative book; so faithfully does it mark the progress which modern learning and research have made in the illustration of an ancient document. We think that, fairly and honestly, we have spoken as a scholar and a critic of Dr. Lightfoot's book as it deserves; and if his text had been the *De Republicâ* of Cicero, or the *Oration* of Hyperides, or the *Philosopheumena* of S. Hippolytus, our notice could have been in a continued strain of praise. But Dr. Lightfoot is editing a sacred and inspired and a canonical book of Holy Scripture; and for this not merely classical attainments and general learning—nay, not even theological learning will suffice if the theological spirit be absent. Professor Lightfoot's book is unhappily representative in a theological point of view. To what school can we assign the book? Luther and the Reformation are spoken of in glowing terms, but the great principles for which the Reformers lived, and for which they died, are neither clearly nor enthusiastically taught in its pages. The Fathers, again, are cited on every important point of doctrine; their concordant or discordant testimony is ably and carefully weighed; yet we dare not say that Professor Lightfoot holds in any reverence or authority the patristic and traditional teaching of the Church. Winer and the German school of grammarians are called in, to settle knotty points of construction, yet the author is no implicit follower of Bishop Ellicott. He reverences Luther's Commentary on this Epistle, reverting to it in terms of the highest praise again and again; yet he acknowledges again, at the same time, his obligations to Professor Jowett, "who has made the habits of thought in the Apostolic Age his especial study." It is a matter much to be regretted that comprehensive scholarship should ally itself unconsciously, as it were, with a false literatism; that in the keenness of its criticism, and in its search after manifold authorities, it should weaken the grasp which it ought to have, of definite and positive dogmatic truth. The one thought comes home to us with an earnestness which cannot be gainsayed, that copious material is *not all* that is wanting to thoroughly illustrate an author. Besides the readings from the Scholiasts, the poetic spirit is needed to comment rightly upon Homer or Theocritus. The most extensive notes from the writings of the Neo-Platonists, Jamblicus included, could never form a true expositor of Plato unless the philosophical spirit energized as an *interpreting power*. If this be true in

regard to poetry or philosophy, how much rather must the rule hold good as applied to the interpretation of a book of the inspired Canon! The careful student of Professor Lightfoot's elaborate book would be able to solve all the knotty points which an examination upon the Epistle might suggest. He would hardly be confused by any piece of construing which he might be called upon to explain, at the same time he would be armed upon the chronology, history, and geographical relations of "the Galatians." As far as the letter is concerned, we have represented in the pages before us the very latest results of modern scholarship. It is when from the letter we turn to the spirit, that the great want makes itself felt, for we fail to catch the mind of the Apostle: the spiritual and doctrinal part of the epistle seems to disappear under the burden of so much scholarship; and to be eliminated by the overwhelming mass of secular illustration. It is a very hard task to combine exegesis with devotion; but it is a grave question whether, in an inspired writing, the devotional element ought not to occupy the first place; and the exegetical a secondary and far less prominent position. Professor Lightfoot's book is anything but devotional; it is latitudinarian in its teaching; it is cold and dry when called upon to unfold the mysteries of Divine Grace. The note on Gal. ii. 21, will illustrate what we mean. "I have been crucified with Christ," &c. A new aspect is pointed out by these words of the suffering Apostle with his once-suffering but now glorified Lord. They connect themselves with "the marks of the Lord Jesus," which the Apostle bore about with him, not only in the body scarred and defaced by rough usage, by stripes and imprisonment, but much more impressed upon the soul on which, as graven by an iron pen, were the lineaments of the suffering life of Christ on earth. The fellowship of suffering—that near and dear communion which the faithful hold with the High Priest who is touched with the feeling of their infirmities—that very sacrament of sorrow and pain, finds no place in Professor Lightfoot's exposition of the passage. We ask our readers to muse upon the verse a little while, and when they have just caught its spirit then they will feel how alien it is to the commentary upon it which we find in this book.

"A new turn is thus given to the metaphor of death. In the last verse it was the release from past obligations; here it is the annihilation of old sins. The two, however, are not unconnected. Sin and law loose their hold: at the same time the sense of feebleness, of prostration, to which a man is reduced by the working of the law, *the process of dying*, in fact, is the *moral link* which unites the two applications of the image.

See Rom. vi. 5, 9, 11. Thus his death becomes life. Being crucified with Christ, he rises with Christ, and lives to God. The parallel passage in the Romans best illustrates the different senses given to death. See also for a similar and characteristic instance of working out a metaphor, the different applications of ἡμέρα in 1 Thess. v. 2—8." "The correlative idea of rising and reigning with Christ is equally common in S. Paul."—*Yet not I.* "When I speak of living, I do not mean myself—my natural being. I have no longer a separate existence: I am merged in Christ."—(pp. 121-22).

The last sentence in a slight degree atones for the coldness of the former treatment. Lanfranc takes the crucifixion of Christ in the flesh to be type and earnest of the crucifixion of our sins and lusts: or, as Origen so very beautifully explains it—"By the old man is understood our former life which we passed in sin, and of which we made a certain end and destruction when we received in ourselves the death of the cross of Christ, by which the body of sin is destroyed." And again: "If we have been planted together in the death of Christ in the winter of this present time and life, we shall be found in the future spring bearing the fruits of righteousness from the same root." . . . "If any man be dead through the cross of Christ, he is changed into a new man which is created after God." "I am crucified with Christ," says S. Jerome, "bearing His cross and following Christ, and imploring mercy through the Passion itself: 'Remember me when Thou comest into Thy kingdom;' and immediately hearing, 'to-day thou shalt be with me in Paradise.' If any man shall be conformed to the death of Christ, with their earthly members mortified and being dead to the world, he is crucified with Jesus, or he affixes the memorial of the victory of his mortification in the words of the Dominical Passion." S. Thomas Aquinas, with his usual fulness, gives two interpretations of the passage: the one is the explanation of the *glossa*, "that as we are by nature children of wrath, so by the Cross the agedness of sin is taken away, the newness of spiritual life is given, which is renewed by Christ, who gives a new power of doing good works which is not according to the flesh. The other meaning is more refined. A man is said to live in that upon which he concentrates his affections and desires; such an one lives seeking only his own, he lives to himself alone. When a man concentrates himself, his life, his affections upon the Cross, he becomes crucified with Christ; he glories in the Cross; and Christ died that men should not live unto themselves, but unto Him who died and rose again." John v. 15. Peter de Blois, "on Christ liveth in me," observes: "We had cleaved so to Christ that we had become

one spirit with Him." Christ lived in him, according to S. Jerome, in wisdom, peace, joy, courage, and other virtues. It is one thing, he adds, to be in the flesh and another thing to live in the flesh. They who are in the flesh cannot please God, whence it is said of those living well, "But ye are not in the flesh." Lanfranc, on "Christ liveth in me," writes, "For he lived his mortal life in hope." S. Austin treats it in his own peculiar way. "Does Christ live in me—and how?" Deny yourself, be unwilling to live in yourself. What is it to be unwilling to live in yourself, except to do not your will but the will of Him who dwells in you? Such we consider to be the evangelical unfolding of the crucifixion with Christ, and of the life that flows from our union with Him crucified. Is mere verbal and grammatical criticism a means or an end? If it be a *telos*, then Professor Lightfoot's commentary is all that can be desired. If it be but a means, then the end and final purpose of it is not attained in the present volume. It will be our endeavour, on three important passages of the Epistle, to give the drift—in a loose rough way it may be—of Dr. Lightfoot's expositions, and then to compare them with the teachings of S. Thomas Aquinas, in particular, and some few of the most important Fathers in general. Our readers will then be in a position to judge for themselves as to the value of the *system* which is adopted in the volume before us. The University Library was at the disposal of Professor Lightfoot: he had an almost infinite range of authors to select from. He has made his selection, and the principle upon which he made it affords a fair ground for legitimate criticism.

In addition to the passage that has been quoted we will take *three* other passages from Dr. Lightfoot's book, and compare—or rather place before our readers for their own comparison—the illustrations which are given by some earlier writers, especially by S. Thomas Aquinas.

First we notice that Gal. i. 15, 16, in which S. Paul speaks of Almighty God's special dealings with himself, are regarded by Dr. Lightfoot as indicating three successive stages in his conversion. "Then came my conversion. It was the work of God's grace. It was foreordained before I had any separate existence. It was not therefore due to any merits of my own; it did not spring from any principles of my own. The revelation of His Son in me, the call to preach to the Gentiles, were acts of His good pleasure. Thus converted, I took no counsel of human advisers. I did not betake myself to the elder Apostles, as I might naturally have done. I secluded myself in Arabia, and when I emerged from my retirement, instead of going to Jerusalem, I returned to

Damascus." Such is the paraphrase of these verses in the volume before us. In detail we find such translations as "*who set me apart*" explained by "who devoted me to a special purpose." Observe how words are accumulated to tell upon the one point on which he is insisting—the sole agency of God as distinct from his own efforts. "*From before my birth,*" "before I had any impulses or any principles of my own." Three separate stages in the history of the Apostle's consecration to his ministry seem to be mentioned here. *First,* The predestination to his high office which dated from before his birth; *Secondly,* The conversion and call to the Apostleship which took place on the way to Damascus, Acts ix. 3 *et seq.* *Thirdly,* The entering upon his ministry in fulfilment of this call, Acts ix. 20. The distinction of these three stages seems well marked, and, if so, this determines the meaning of ἐν ἐμοι. It does not speak of a revelation made *inwardly to himself* but of a revelation made *through him to others.* The preposition ἐν is used in preference to δια, because S. Paul was not only the instrument in preaching the Gospel but also in his own person bore the strongest testimony to its power. He constantly places his conversion in this light—see verse 24, 1 Tim. i. 16, 2 Cor. xiii. 3. The rendering of ἐν ἐμοι "within me," *i.e.*, "in my heart," seems neither to meet the context so well nor to be so natural in itself."—(pp. 80, 81.) Dean Alford has not been much departed from by Professor Lightfoot; he dwells upon this conversion as being "God's act—determined at his very birth, and effected by a special calling," but he does not reason away the ἐν ἐμοι, "in me," strictly *within me.* "The revelation shining through his soul," Chrysostom. The context here requires that his own personal illumination should be the first brought out."—(N. T. Eng. Read., vol. ii. Pt. i. p. 324.) Lanfranc joins the verses together—"But when it pleased God . . . to reveal His Son in me," adding, that he proves that he did not receive the Gospel from man, neither before his conversion, for then he was fighting against it; not after his conversion; for it is written—"I conferred not;" not after three years; and not after fourteen years; so it is manifest that at another time he received the Gospel. He takes away those things of which he was suspected. Peter de Blois makes very much of the revelation of the Son *in* S. Paul: speaking of God giving testimony in heaven, of Him Who spake in times past unto the Fathers by the Prophets, now speaking unto us by His Son, he continues: "The Father gives when He reveals His Son *in* us;" and then he quotes Gal. i. 15, 16 (Op. p. 306). In another place (in his Sermon to the Priests, Ser. iv.), he con-

nects this revelation, with the love of God. "It remains most certain that he is loved by God who loves God, Who reveals His Son *in* us. Of this revelation Paul spake."—(Op. p. 370.) S. Jerome is very copious upon this passage. Not here alone, he writes, but in the Epistle to the Romans also, S. Paul speaks of himself as separated unto the Gospel of God. And Jeremiah, long before his time, records the Lord telling him that he was known and sanctified before he was born—(Jer. i. 5.) Of the Just, or as some think of the person of the Saviour Himself, it is written, "I was cast upon thee from the womb," &c.—(Ps. xxii. 10.) David speaks, on the contrary, of the wicked, "I was shapen in iniquity"—(Ps. li. 5); and "the wicked are estranged from the womb"—(Ps. lviii. 3.) In Rom. ix., this question is connected with God's foreknowledge and predestination, inasmuch as He from the beginning loved Jacob and hated Esau. S. Jerome resolves the question very plainly. God knows from the beginning those who will love and serve Him, and therefore He loves them from the womb, in the same way that He knows the sinners, and is said to hate them. We have no hint in Dr. Lightfoot that v. 15 bears upon the subject of predestination; neither does he in any way connect the revelation made to S. Paul with any other of the Paternal revelations. The distinction of revealing *in* and revealing *to* is strongly brought out by S. Jerome. But it is not the same "to reveal His Son *in* me," as if He should say that He would reveal His Son *to* me. *To*, implies that the possession was not in him till the revelation was made. *In*, that it was in him from the beginning, as Christ stood amongst the Jews, "one whom they knew not." His presence was not recognised until the revelation was made. In justice to Dr. Lightfoot we must add that S. Jerome allows of another explanation: That by S. Paul's preaching, Christ became known or revealed to the Gentiles, who formerly knew Him not. At present we have gleaned, that Lanfranc and Dr. Lightfoot view these words in personal reference to S. Paul; Peter de Blois, as a part of God's revelation of Himself; S. Jerome dwelling more on the fact of a call than a manifestation of what was latent. Now we turn to S. Thomas Aquinas, who, as is usual with him, connects the present with the preceding verses. The Apostle had proved that he had not received the Gospel from man *before* his conversion; he now proves that he had not received it from man *after* his conversion. Nor at the time of his conversion, he neither received it from, nor was taught it by the Apostles; nor yet by the faithful at Damascus, for he went away into Arabia; not after his conversion, for three years afterwards he went up to Jerusalem. Of the *conversion:* the

efficient cause was the good decree which is the Divine election, and also the calling of the converted. "But when it pleased God;" not when I willed it, but when He chose to do it; for "it is not of him that willeth nor of him that runneth"—(Rom. ix. 16.) "God which worketh in you"—(Phil. ii. 13.) The *end* of his conversion was that God might reveal His Son in him; the manner "I conferred not." God separated him from the womb, because, although this was a work of nature, it was an instrument of God, by which even our works are to be attributed to Him as to their first cause. "For *Thou* also hast wrought all our works in us"—(Isa. xxvi. 12.) The effect ought to be given to the primary agent—(Job x. 11.) "Thou hast clothed me with skin and flesh." And from this womb he is separated for justification; it is of Him both to justify and to form—(Ps. xxii. 7.) "Thou art He that took me out of the womb." The mother, is the synagogue, and the womb, the college of Pharisees who nourish others in Judaism. "Ye compass sea and land to make one proselyte"—(S. Matt. xxiii. 15.) If therefore the synagogue was his mother, "my mother's children were angry with me."—(Cant. i. 6.) The Pharisees were the womb, out of which he was separated by the Holy Spirit to the faith of the Gospel. Separated unto the Gospel of God.—(Rom. i. 1.) As his mother is the Church of Christ, then his womb is the college of Apostles: therefore God separated him from the womb of the Church, *i.e.*, from the college of the Apostles to the office of the Apostolate, and of preaching to the Gentiles; whence He said to the Apostles, "Separate me Paul and Barnabas."—(Acts xiii. 2.) S. Paul calls the synagogue his mother, for he was a chief amongst the Pharisees, and zealous above the law. "And called me:" these words imply a double call; one which is *external*, the "voice saying unto him, Saul, Saul"—(Acts ix. 41); and the "Come and follow me," by which the other Apostles were called. The other call, is a certain *interior* instinct by which God, through grace, touches the heart, that it may be converted to Himself, and be turned from evil to good. "*By His grace*," not by our merits—(Rom. viii. 30.) "Whom He did predestinate them He also called." "I have raised him up in righteousness"—(Isa. lv. 13.) "That calleth for the waters of the sea"—(Amos v. 8.) "That He might reveal His Son in me" expresses the *end* of his conversion. Christ is indeed the End. This conversion bears a twofold relation to Christ. *Firstly*, It was revealed *in* the Apostle himself—his sin brought home to him—its remission granted to him—the great mercy of Christ shown *in him*. (1 S. Tim. i. 15.) "Christ came into the world to save sinners, of whom I am

chief." *Secondly*, In or by his preaching Christ—(Rom. xv. 18.) "I will not dare to speak."—(1 Cor. i. 23, 24.) Both renderings of the ἐν ἐμοι are found in S. Thomas.

We will not take up space by observations of our own upon the different treatment which these verses receive from Dr. Lightfoot and S. Thomas Aquinas, but we will pass on at once to the consideration of the two remaining illustrations. Gal. ii. 1—3, describes S. Paul's visit to Jerusalem. From Dr. Lightfoot we learn that for fourteen years S. Paul had "no intercourse with the Apostles of the circumcision; that the fourteen years are to be reckoned from S. Paul's conversion; that Silas is named as having given rise to a dispute, and as being present with the Apostle whilst he was writing this Epistle; that arriving at Jerusalem he preached the Gospel, *i.e.*, the doctrine of grace, the freedom from the ceremonial law; that with the chief Judaizers there he held a private communication first, and a general congress afterwards; the former being a 'wise precaution to avoid misunderstanding,' the latter 'a matter of necessity to obtain a recognition of the freedom of the Gentile Churches;' that the latter part of verse 2 expresses the misgivings on the part of S. Paul, the words merely 'express his fear lest the Judaic Christians, by insisting on the Mosaic ritual, might thwart his past and present endeavour to establish a church on a liberal basis.'"—(pp. 98-100.)

From S. Thomas we trace the sequence of S. Paul's mind, how that having commended the authority of the evangelical doctrine on his own account, he now commends it for the approval and example of himself *and of the other Apostles jointly;* the fourteen years are numbered from his conversion; that he went *up*, for Jerusalem was placed on high; also that he might show his agreement with the prophets—(Isa. ii. 3.) "Word of the Lord from Jerusalem." Silas and Barnabas were the two witnesses of his teaching, for "in the mouth of two or three witnesses," &c.—(Deut. xvii. 6.) Barnabas was a Jew, Silas a Gentile, so that there was no excuse for either Jew or Gentile to reject his message. He goes up "*by revelation*," for every motion and action of the Apostles is "by an impulse of the Holy Spirit." *But I went up.* The business was the Gospel; the persons met with were the greatest and wisest amongst the Apostles; the cause of the going up; the cause lest "he should be running or have run in vain." He talked with those of repute as with friends and equals, not as one who had need to learn, for he had been taught of Christ, but to promote unity of doctrine. (1 Cor. i. 10.)—"That ye all speak the same thing." Also to disarm prejudice, as he had not known Christ after the flesh, nor been taught by an Apostle, and as

immediately after his conversion he preached things hateful to the Jews; the calling of the Gentiles and the abolition of legal servitude; *with those of reputation*, that nothing base or false, or sinful be discussed, to take away all suspicion, and to remove all calumny if these agreed with his teaching. "Lest I should be running," &c.; his preaching is called a running, so quickly did it extend from Jerusalem to Illyricum, thence to Spain. (Ps. cxlvii. 15.)—"His word runneth very swiftly." (2 Thess. ii. 1.)—That the word of the Lord may run." *In vain.* Was S. Paul ever doubting whether he had run in vain? It was not said, because he was in doubt himself, but for those to whom he had preached, lest his doctrine should not firmly be held by them, lest for their sakes, he had run in vain. Therefore he wished for the conference, that his hearers might know that his doctrine was in agreement with that of the other Apostles, that so it might be approved by men, that they might hold his doctrine the more firmly; and so, as far as they were concerned, he had not run in vain. For himself he said—(1 Cor. ix.)—"I therefore so run as not uncertainly." Lanfranc takes very much the same view. That the Apostle went up to Jerusalem, not for the sake of learning anything from the other Apostles but rather because his gospel was thought to be different from theirs, as he had not been chosen with the other Apostles, nor had heard the preaching of Christ. So he said that he went up "by revelation," that he might compare his gospel with theirs, that henceforth he might not be subjected to any doubt. S. Augustine says that privately, not because he had said anything that was untrue; not that he might say what was true to a few apart; but he was keeping silence about some things which the "babes were not able to bear;" so that it became necessary that the rest of the Apostles should be made acquainted with his perfection. S. Augustine observes, of those "of reputation," even to carnal men, they seemed to be something, but they are not anything in themselves; yet if they were good ministers of Christ, He was something in them.

But one more verse remains for our notice, and perhaps this verse is one of the most important in the Epistle to the Galatians; it is Gal. vi. 14, a passage which expresses the whole foundation of the Apostle's faith; the sum and substance of his teaching; the strength and stay of his very life. His belief, his doctrine, his power all hang around, and yet are centered in the cross of Christ. The Professor's teaching upon this verse is as follows: "For myself, God forbid I should glory in anything save in the cross of Christ. On that cross I have been crucified to the world and the world has been cruci-

fied to me. Henceforth we are dead each to the other. In Christ Jesus old things have passed away. Circumcision is not and uncircumcision is not. All external distinctions have vanished. The new spiritual creation is all in all." "*In the Cross.*" "Again, not 'in my sufferings for Christ,' (2 Cor. xii. 9, 10), but 'in His sufferings for me,' (Phil. iii. 8), the offence of the Cross shall be my proudest boast." δι οὗ probably refers to σταυροῦ; the Cross of Christ is the instrument of my crucifixion as of His, for I am crucified with Him."—(ii. 20.) "In the same image as here compare."—(Col. ii. 14), (It was nailed with Christ to the Cross, and rent as his body was rent): and for the general purport of the passage (Col. ii. 20), "If ye died with Christ from the rudiments of the world," &c. This *kósmos* the material universe is the sphere of external ordinances."—(p. 214.) We would rather take the antecedent to be our Lord Jesus Christ, whose name is here so solemnly mentioned. "By whom." By whose reconciliation, energy, love, the unspiritual and un-Christian world hath been, and is crucified to the faithful disciples. This is, however, an open question, whether the means of crucifixion be the Cross or the union with Him the crucified One? For the Cross itself was most certainly a sign of power: by it were spoiled principalities and powers; by it they were led in triumph. With Dr. Lightfoot, as far as he goes, we agree in the main: it is his theological poverty that we find fault with. Origen, for instance, regards the Cross from a two-fold point of view, for visibly, the Son of God was crucified in the flesh, whilst invisibly the devil was crucified on that same Cross with his principalities and powers, that which was opposed to us being nailed to it; and Col. ii. 3, quoted in support of this statement. Again, He was crucified "leaving us an example," &c.; and the Cross also became the *tropheum* of the devil, on which he too was crucified and led in triumph. In one verse S. Paul puts forth a double purpose in the Cross—His holy self—the sinful world; or, according to our former statement—Christ and the Devil. So we are "crucified to the world." When the prince of this world comes and has nothing in us, and the world is crucified unto us, then we do not receive the desires of sin. There are two promises: the devil is overcome and crucified, but they who are "crucified with Christ shall rise with Him."—(Hom. viii. in Josh.) By Origen the glory of the Cross is associated with the notion of a triumph. S. Augustine takes something of the same line of argument. There was no more cruel nor ignominious death than the Cross, yet He chose it, and to the believing Jews it was not the worst of deaths because He chose it. For this Cross was about to become a

sign, the Cross itself a *tropheum* to be carried in the foreheads of the faithful as a token of the victory over the Devil, as the Apostle said, "God forbid." Then there was nothing more intolerable in the flesh; now there is nothing more gloomy in appearance—(In Joan. sect. 33.) Again, S. Augustine is drawing a contrast involuntary—births, deaths, lives, &c. Christ's voluntary disposition of himself. Lastly, He selected the kind of death, and it was this, that He should hang upon the Cross; fix the Cross, therefore, in the foreheads of the faithful, that the Christian may say, "God forbid."—(In Joan. sect. xliii.) In the treatise "On Faith and Works" (c. x.) S. Augustine views the crucifixion to the world in relation to the Church, For we *in* His body [*i.e.*, the Church] are crucified to the world, wherein is implied every restraint of evil concupiscence." Peter de Blois speaks of the death of Christ as of a work without example, a love without bounds, a debt without price, a grace without deservings; so that while the Gentiles glory in the desires of their minds the Christian glories in the Cross of His Lord. "God forbid."—(Op. p. 300.) As is usual with him, S. Thomas Aquinas includes the context in the explanation of this verse. The wicked intention of the seducers is revealed; it was to glory in the flesh. In opposition to these, S. Paul expresses his intention to seek for another glory, and he shows us what is the sign of it. Behold! just where the philosopher of this world was confounded, there the Apostle found a treasure: what was foolishness to the one, became wisdom and glory to the other. We only glory in what we esteem great, as S. Austin said; some glory in riches, &c. S. Paul would not glory except in Christ and chiefly in His Cross, and this because *in Christ are found all things in which men are accustomed to glory*, some glory in *the friendship of the great*, of kings and of rulers, and this in its largest meaning, the Apostle found in the Cross, because in it was shown an evident token of the Divine friendship. (Rom. v.)—"God commended His love towards us," &c.; for nothing so shows His love towards us as the death of Christ. Whence, S. Gregory remarks, is the inestimable love of charity:—"Thou hast delivered the Son, that thou mightest ransom slaves." Others glory in *knowledge*, and this after a most excellent order the Apostle found in the Cross. (1 Cor. ii. 2)—"For I determined not to know anything among you," for in the Cross is the perfection of the whole law and the entire method of good living. Some, again, glory in *power*, and this also the Apostle mainly obtained through the Cross. (1 Cor. i. 22)—"Christ crucified. The power of God the wisdom of God." Others, moreover, glory in liberty gotten by great toil and labour; the Apostle

obtained this liberty through the Cross. (Rom. vi. 6)—"Our old man is crucified with Him, that henceforth we should not serve sin." Some glory in being received into a mighty assembly; by the Cross we are received into a heavenly assembly. (Col. i. 20)—"Having made grace through the blood of His Cross by Him, to reconcile all things unto Himself." Others glory in the triumphal sign of victory; but the Cross is a triumphal sign of the victory of Christ over the demons. (Col. ii. 15)—"Having spoiled principalities and powers triumphing over men in IT." (Wisd. xiv. 7)—"Blessed is the Word whereby righteousness cometh." The Apostle supplies a proof of his intention, "*by whom the world is crucified unto me.*" But because the words "God forbid that I should glory," &c., is a limited proposition including one affirmation and one negation he gives therefore a *double* proof, in two ways proving the proposition. In the *first place*, the Apostle proves the negative, that he could not glory except in the Cross, by adding the words: "by whom the world is crucified unto me." That thing in which anyone glories is not dead in his heart, but rather the thing that he despises. (Ps. xxxi. 12)—"I am forgotten as a dead man out of mind." Now, it is evident that the world and all that was in it was dead in the mind of S. Paul. (Phil. iii. 8)—"I count all things loss—do count them dung that I may win Christ." So that he neither gloried in the world, nor in the things of the world; and this he expresses by saying that he will glory in nothing but the Cross by Whom; *i.e.* Christ crucified, "the world is crucified unto me; it is dead in my heart, so that I long for nothing in it. In the *second place*, he proves the affirmation—that he glories in the Cross—by saying that he is crucified to the world. For that which anyone glories in, that he seeks for in himself, and manifestly desires it; but the Apostle sought for nothing in himself, nor manifestly desired anything except what belonged to the Cross of Christ, and so in IT he alone gloried. "*And I unto the world.*" That is to say, I am crucified—that is, I bear the insignia of the Cross, and am regarded as one who is dead. As the world shudders at the Cross of Christ, so it shudders at me. (Col. iii. 3)—"Ye are dead, and your life is hid with Christ in God." It is very remarkable that S. Thomas Aquinas takes the higher and profounder view of the "by whom;" that he does not, like Professor Lightfoot, refer it to the Cross, but to him that hung thereon; that he takes the same view which Dean Alford does of the passage that "the *greater antecedent* one," "our Lord," &c., &c., coming after the Cross, has thrown it into the shade. The question is a very simple one. Do the few cold

lines of Dr. Lightfoot on Gal. vii. 14, gives us any real insight into the depth and fulness of the passage? and is there any comparison whether the meaning of S. Paul's words is or is not more clearly to be traced out from the pages of the schoolman than from his own more critical commentary?

We trust that from these four examples some general notion may be formed of the peculiar value as well as of the peculiar deficiencies of Professor Lightfoot's commentary on the Galatians. It is unfair to accuse him of passing over the Middle Age writers as if he were ignorant of their existence, for in an Appendix a very fair list is given of the chief commentators of the mediæval period. When Dr. Lightfoot says that these writers have done nothing towards the elucidation of the subject he is right so far as his own system of interpretation extends. These writers commented upon the Latin Vulgate and not upon the Greek text. Differences of readings were, of course, beyond their sphere of criticism, and so also were the niceties in the discrimination of the meanings of words. It is because Dr. Lightfoot is compelled by his system to ignore the class of mediæval commentators that we find the chief fault with his system. And let it not be forgotten that it is not the execution of his work but the plan of it that we feel called upon to condemn. We utter our protest against S. Paul being treated, as a scholar is almost bound to treat Thucydides or Plato. We demur to theology being reduced to a mere system of verbal or grammatical criticism. Such criticism may contain a theological element, but theological dogma and science pass into another and higher sphere of thought. Dr. Lightfoot writes as a schoolmaster even more than Dr. Vaughan did in his edition of the Romans: he ought to have written as a theologian or a divine. There is another serious objection to this modern school of commentators; they have no conception of treating a doctrine or a canonical book as a whole, they do not care to take in at one grasp any one distinct personation of the Inspired Mind. If ever a mind needed to be treated from a comprehensive point of view it would be the comprehensive mind of S. Paul: he is eminently a man not to be judged of by this or that particular frame or state of feeling but from the entire course of his thought and action. Now, each of his epistles presents to us a different phase of his many-sided mind. This phase must be viewed superficially as it were, and from a distance, and then it must be probed to its very depths; it must be turned inside and outside; and above all, it must be traced, so far as the epistle will enable us to trace it, from its first faint dawn to its clear noon-day revelation. The Galatian Epistle may be called the

Judaic phase of S. Paul's mind; the Roman the argumentative phase; the Colossian the experimental phase; the 2nd Epistle to S. Timothy the personal phase; and so on for all the other epistles. What we complain of in Dr. Lightfoot's book, then, is this: that while it enables us to construe the Galatians it is not representative of the *state of feeling* which gave rise to its production. It is almost as grave a fault that the continuity and unity of the theological teaching is not sufficiently brought out in its pages. Our grammatical exactness, and our historical illustration have been purchased at the expense of a corresponding portion of the theological sense. There is no disguising the fact that S. Paul's writings form part of a great body of CATHOLIC TRADITION; that they are important members in a very extensive series of documents. The *spirit of this tradition* must abide in one who would be a true expounder of the Apostle's writings. This spirit did rest upon S. Thomas Aquinas: we dare not say that in like manner it abides upon Dr. Lightfoot. In other words, Catholic doctrine must be interpreted from a Catholic point of view, for it is this point of view which alone gives us a key for the unlocking of the hard thoughts in which the Epistles of S. Paul are so abounding. Protestant commentators of every school, so long as they adhere to a mere Protestant interpretation, stumble at this stumbling-block. This is the shoal upon which we conceive that Dr. Lightfoot has fallen foul; he has brought to his task all requisites but this one, which unfortunately happens to be "the pearl of great price." So that while we are sorry for his partial success as a commentator we can satisfactorily account for its cause. To us his book appears as a beacon or a warning, which should prevent other men from trying to interpret Catholic writings from an un-Catholic point of view; and as we said at the beginning, with all its thought, and care, and learning, this book is but a representative of the scholarly and anti-theological school to which Professor Lightfoot unhappily belongs.

ART. III.—*Some Words for God.* Being Sermons Preached Before the University of Oxford, chiefly during the Years 1863-1865, by HENRY PARRY LIDDON, M.A. London: Rivingtons and Parkers, 1865.

MR. LIDDON'S University Sermons come before us with a double claim on our recognition, both from their authorship and their intrinsic excellence. If the preacher's official position as examining chaplain to one of the most eminent and orthodox among English prelates gives a peculiar importance to this, his first published volume, that importance is certainly not lessened by the unofficial but well-understood position which he holds in the University of Oxford, before which these discourses were delivered. For some years past Mr. Liddon has been the acknowledged leader of that large and growing body among residents, as well graduates as undergraduates, who, with more matured convictions and more definite aims, recal the zeal, energy, and moral standard of the best days of the old Tractarian movement.* We do not say this in any forgetfulness that Dr. Pusey is still in his place at Christ Church, and has just crowned his long line of services to the Church of England by a work which seems destined, in God's good Providence, to exert a material influence over the future of Christendom. Long may he be spared to labour, as he has laboured, for the edification and perfection of the Church; and, if it be God's will, to see in the "peace of Jerusalem" the fruition of his toils and prayers! But it is in the nature of things that the immediate work of personal influence over the successive generations of Oxford undergraduates during those critical years—which are to a lifetime all and more than all that a noviciate is to a religious order—must devolve chiefly on younger men, who can mingle more freely with them, and enter more thoroughly into their habits of thought, their temptations, and their prospects. Such, at least, if common report may be trusted—and the Sermons before us certainly tend to confirm it—is the kind of work which has been more and more pressing itself upon Mr. Liddon since his return from Cuddesdon to Oxford, and which, while he has not sought it, he has shown a singular fitness for discharging. Breadth of sympathy, earnestness of purpose, a spirit of self-sacrifice combined with assured convictions and deep learning, are

* The undergraduate petitions for weekly communion which have been presented, and complied with, in several of the most important colleges during the last twelvemonth, are a very valuable *sign* of the altered state of feeling, besides the importance of the *matter for its own sake*.

indispensable requisites for such an office, and they are among his most prominent characteristics. But our present concern is with the sermons rather than with their author, though we could hardly avoid saying thus much at starting of the circumstances under which they were delivered in the University pulpit, and which give to their carefully-balanced and emphatic utterances a superadded weight.

Mr. Liddon informs us in his Preface that he had originally designed to take the relations of "liberalism" to Christian revelation as the subject of a *course* of sermons, suggested partly by F. Felix's well known "Conferences" on *Progrès par le Christianisme*. We think he did wisely to abandon this idea, and make each Sermon an independent whole, considering the irregular and comparatively rare opportunities allotted to a "select preacher" for addressing his audience; but we would venture to express a hope that, either as Bampton lecturer—an office we rejoice to see that he will occupy next year—or on some other occasion, he may be able to resume what is in itself so important an undertaking.

The ten Sermons presented to us in this volume range over a period of six years, the first being delivered in 1859, though most of them were preached during the last two years. How momentous a period that has been in the theological history of Oxford, and indeed of England, is too well known to require being dwelt upon here; our readers will naturally expect to find its distinctive phases of opinion noticed if not reflected in this volume, and they will not be disappointed. While few have so completely grasped the dogmatic principle in all its bearings as Mr. Liddon, still fewer have at the same time been so successful in doing justice to the real strength of its opponents. That all error is a half truth, or that the force of heresy lies in the truth which it distorts, is an admitted truism; yet how seldom controversialists care to remember that it is true! Our author, for instance, is at one with Ultramontanes in maintaining the claims of defined and infallible dogma; yet, while his work is a valuable contribution to the cause of Catholic orthodoxy, it is no paradox to say that Ultramontanism is a standing menace to Christianity. The *Dublin Review*, within the limited range of its influence, is more "dangerous" far than the *Westminster*. Why is this? Not only from the false principles mixed up with Ultramontanism but quite as much from its wrong-headed way of defending true ones, its reckless anathemas, wooden intolerance, and stupid or perverse incapacity to appreciate the germs of truth contained in a mistaken system, or even to do common justice to the motives of those who uphold it. To pass from a *Dublin* article on the

Encyclical to the Sermons on the "Freedom of the Spirit," or the "Law of Progress," in this volume, is like passing from the sickly atmosphere of a crowded ball-room, or the fumes of a deserted banquet-hall, into the freshness of the morning air. The change, both intellectual and moral, is of kind rather than of degree. Yet Mr. Liddon is no half-hearted or faltering champion of dogmatic truth. But he has not forgotten that even heresy may have its lessons for us, and that the precept of charity is not limited in application to those who share our creed. If he had forgotten it, we will venture to assert that the enthusiastic crowds of young Englishmen who thronged the benches of St. Mary's to hear him would have gone away with little increase in their zeal for orthodox belief, and still less in their respect for its professors.

Another general observation suggested by these Sermons is the following:—Most of them deal more or less directly—two of them very directly, with the claims, limits, and meaning of the dogmatic principle; or, as the motto from Goethe prefixed to the volume expresses it, the "conflict" between faith and unfaith, which runs indeed through all human history, but is in a special system the touchstone of our own age. Of this principle of dogma within its own sphere, and rightly understood, the author is an unflinching champion. But he brings to its discussion, besides that temper of moderation, candour, and chivalrous consideration towards opponents which we have already alluded to, the command of wide and varied learning, not only in the domain of theology, strictly so called, but of the higher philosophy and literature of the day. He has not forgotten that Moses, the man of God, was versed in all the wisdom of the Egyptians, and that a greater than Moses, who from a persecutor became an Apostle, did not consider the rich acquirements of his Gentile culture an unworthy offering to lay at the feet of the Crucified. And so, too, those only can hope to deal satisfactorily with the theological problems of our own day whose attainments are not confined to theology.

It is difficult to choose where all is so excellent, nor must choice be taken to imply any sort of disparagement. But if we incline to recognise the characteristic merits of what is certainly the most striking volume of Sermons that has appeared among us for many years—perhaps the most striking since Dr. Newman's—as conspicuously prominent in the second, third, and fifth discourses of the series, we only select them as specimens of the rest. The second and third are chiefly occupied with the intellectual aspects and difficulties of positive belief; the fifth with its bearings on moral character; and the three together thus suggest, in outline, how the leading

objections of scepticism or half-belief may be most adequately met. Even those most opposed to the preacher's cherished convictions could hardly fail to be impressed with the lofty tone of spirituality that pervades his whole treatment of the subject, and never allows even its most argumentative portions to be degraded into a display of mere forensic skill, never suffers the hearer to forget that the point aimed at throughout is not a controversial triumph but the cleansing or enlightenment of the soul.

But it is time to give our readers some opportunity of judging for themselves. The following passage from the second sermon, on the "Law of Progress," states the grand fact of modern thought which confronts the religious teacher:—

"In our own days no rallying cry has gained more prominence or exerted more power than the cry for Progress. The most opposite aspirations—ay, the most earnest and determined antagonists, range themselves simultaneously under the banner of Progress. Government, society, art, science, even religion, are in turn challenged, reviewed, judged in the name of Progress. . . . Even here [in Oxford] we are no strangers to a language which is echoed by all the tongues of Europe. In order to recommend a measure, a book, an opinion, a man, we, too, insist on the necessity of Progress. In order to stamp on a party, or a line of thought, or an institution, or a social or literary combination, the brand of modern society, we, too, as befits the disciples of Progress, mutter a characteristic anathema; we call it 'reaction.'"—(pp. 32, 33.)

Is this movement of modern society wholly bad, or is it true that, while "the old order changeth" in all that is human, even in the human side of religion, yet "God fulfils Himself" in that new order which comes, through His Providence, to replace it? Let us hear our author's reply, which we earnestly commend to the attention of some who fancy themselves the only faithful champions of dogmatic belief.

"Between the abstract idea of Progress and the claims of religious truth there is not merely no antagonism, *there is an intimate and essential harmony*. This harmony may be traced no less in the religious instincts of the soul than in the historical manifestation of revealed religion. . . . However various and perverted the result, the original impulse is from God. It is the creature, craving—whether in morals, or society, or art, or speculation, or whatever department of man's activity—for something beyond its actual attainments. It is the effort to satisfy an unquenchable thirst for the Infinite. Allied to this sense of ideal perfection is the mighty power of Hope. Hope nerves man's arm while it gladdens his heart. Hope is the lever which moves human nature. Without hope, man's

knowledge may be but the measure of his despair. . . . Was not revelation itself for long ages a perpetual Progress? Was it not a Progress from Eden to Moriah, a Progress from Moriah to Sinai, a Progress from Sinai to Calvary? Did not the whole form and spirit of the patriarchal faith declare plainly that the first fathers of Israel sought a country? Was not the Law a schoolmaster* to bring us unto Christ, whether by discovering to man his moral needs or by typically foreshadowing the Atonement, the Spirit, and the Sacraments which would satisfy them? Were not the Prophets, each and all, ministers of Progress?"—(pp. 34-36.)

We have not selected these passages for their masculine eloquence of diction, which is a marked feature of the volume, but because they suggest the true method of conciliating the claims of dogma and independent thought, which is more fully worked out in the sequel of the Sermon, and in that which follows on the "Freedom of the Spirit." On one point we should be inclined to demur to Mr. Liddon's statements, or at least to his language. He traces, as we have seen, the successive developments of revelation under the old dispensation, but he does not seem to us to do justice to its *doctrinal* developments under the new; he only admits, so far at least as statement goes, that it has been a principle of *moral* progress in society and in individual souls; as of course it has, but it has been more also. It is true, in one sense, that there can be no "process of accretive development," nor can anything like a series of continuous "inspirations," in the technical sense of the word, be admitted, which seems to be the view of a German writer whom Mr. Liddon quotes in a note. God's last revelation to man was made through the Incarnation of the Eternal Word, and from the lips of His inspired Apostles; but it does not at all follow that the revelation then made "once for all" is not capable of being more keenly apprehended by the intellect, as well as more profoundly realised in the moral standard of individuals and nations, as time goes on. And we think our author's able vindication of the harmony between faith and true progress would have been more complete had he taken this important fact into consideration, instead of seeming to deny it. Without its recognition, that "glorious monument of dogma," the Athanasian Creed, of which he has elsewhere so eloquently

* παιδάγωγος, which is not correctly rendered by "schoolmaster," and cannot indeed be translated into any English equivalent. The "pedagogue" was not a teacher, but a servant who accompanied his young master to school, and carried his books for him; even so Judaism handed down those sacred books which only Christianity can interpret.

spoken, could never have been accepted by the Church, nor ought there to be any question between England and Rome about the *principle* of development, but only as to its application and limits. We cannot, however, enter on a discussion of so grave a subject here—ἐν παρέργῳ. It is enough to have called attention to what appears to us a defect in an otherwise admirable treatise—for each of these Sermons is a little treatise in itself—and to hope that the author may reconsider the matter in preparing his next edition.*

We wish we had space to follow him through the argument of these two Sermons, for which, however, our readers must be referred to the volume itself. They contain a noble protest against that "Manichean heresy," as it is most properly termed, which refuses to recognise in even merely material progress a partial fulfilment of the primeval command to "replenish the earth and *subdue it*," while they exhibit those wider and higher conditions—as well intellectual as moral—which are involved in what can alone adequately satisfy the idea of a true progress of mankind. One beautiful passage, referring to such revised editions of the Gospel, with the supernatural element omitted, as we have lately been familiarized with, must be given here. The preacher was probably aware that the *Vie de Jésus* had been widely read at Oxford.

"There are some, alas! who, in the name of Progress, would refuse Him that adoration which He has claimed from fifty [query, sixty?] generations of Christians. They would tell you that He, the Eternal Truth, could become the ignorant patron of worthless and even immoral legends. There are others, again, who, since no longer do they profess to bend the knee before Him, would fain stoop from their fancied superiority of knowledge or reflection to re-fashion the Sacred Form of Him whom we meet and worship in the New Testament. They offer to disentwine from His Bleeding Brow that crown of thorns which is at once the sign of His redemptive love and of His sublime and severe morality. They would bring Him forth to the multitude crowned with laurel or crowned with roses; since the Christ of the new theology, like some pagan god, must smile an approval upon the unbeliefs and the immoralities of the modern world, which the Christ of the Gospel and of the Church has already condemned. What is this vaunted Progress but the very triumph of a real reaction?"—(p. 57.)

* We may refer here to the Introductory Essay on Development, prefixed to Mr. Oxenham's recent work on the *Atonement* (especially as regards the distinction between development and "accretion") in which we have already had occasion to express our general concurrence, though without committing ourselves to all that it contains.—See UNION REVIEW, for July 1865. Möhler's *Symbolism*, and Döllinger's *First Age of Christianity and the Church* also throw light on the question.

It is the peculiar felicity of these Sermons, as we have already observed, that while upholding in its integrity the great law of faith and obedience implied in the fact of a Divine revelation, they yet admit, or rather urge so candidly and so cordially, how much there is of genuine truth in the tendencies of what is called "liberal" thought, how much that is noble even in its strangest aberrations. And we insist upon this, because the matter is in itself of supreme importance in the present condition of Christian society throughout Europe (for the liberal movement of the day is not an English but an European fact), and also because we understand that Mr. Liddon has been blamed by some who ought to know better, for what they are pleased to term his concessions to the spirit of the age. There are two opposite poles of the same truth which require to be always kept in mind, even if we cannot always discern their exact relations in this or that given case. On the one hand, "if religion is to be a practical thing, it must depend not upon beautiful thoughts but upon *matter of fact certainties*" —(p. 179), on the other hand, "with intellect itself religion has—can have—no quarrel"—(p. 159), nor are they the friends but the most deadly enemies of faith, "who endeavour to enforce an intellectual absolutism in matters which are fairly matters of opinion"—(p. 84). The weakness of the positive side of the argument, in defence of authority, and the difficulty of discriminating, especially for Anglicans, between what is and what is not authoritative, lies in those "unhappy divisions" which so many good men on all sides are now earnestly deploring, who have been led, through the compassion of the Great Head of the Church, to make it a subject of special and daily intercession that He would restore to His people the "blessing of peace." Thus, in one passage where he is engaged on the right method of interpreting Scripture, our author refers to "the consenting and illuminated thought of Christendom *as represented in the language of the early Church*" (p. 131), as the ultimate standard of appeal. No doubt the Council of Trent also appeals to the "unanimous consent of Fathers;" yet the Vincentian rule *quod semper, quod ubique, quod ab omnibus*, however faultless in theory, can only be satisfactorily worked in practice under the guidance, and through the corporate consciousness of the living Church—*τῆς ἀεὶ ἐκκλησίας*. We are not going to enter here on the Roman controversy, but we may observe that the maintenance of authoritative and obligatory doctrine is carried on under grave practical disadvantages in an isolated national communion; while, again, sincere and large-minded Roman Catholics will not shrink from admitting—as Dr. Newman

expressly asserts in the *Apologia*—that the loss of the Teutonic element (broadly speaking) and practical confinement of the Catholic Church (as they regard it) to the Latin races involves a good deal more than a decrease of numerical force.

There is little to choose, *morally*, between Ultramontanism and Evangelicalism, (of the *Recordite* type,) considered as systems, and in their general action on the temper and policy of their adherents. The former may be orthodox in a larger number of theological propositions than the latter, but the ἦθος of either is equally and essentially anti-Christian. There are of course many excellent persons to be found among both parties, for happily individuals are often superior to their professed system, yet few can touch pitch without incurring some measure of defilement. Those of our readers who happen to be acquainted with the very interesting volumes of *Robertson's Life and Letters*, lately published, will have marked Mr. Robertson's gradual emancipation from the trammels of a narrow and demoralizing heresy in which he had been brought up, and his occasional bitterness of tone towards the system which had once enthralled him, and seems even to the last, unconsciously to himself, to have somewhat obscured his conceptions of Christian doctrine, while he was never free for a moment from the unctuous persecution of its votaries. What Evangelicalism is to the Church of England, such—in its narrowness, its ignorance of historical Christianity, its malicious personalities, its unscrupulous and habitual sacrifice of moral considerations to party interests—is Ultramontanism to the Church of Rome. And the only security from either lies in the intelligent maintenance—in all its breadth and fulness—of that true dogmatic principle, whereof both, in their several ways, present a ghastly caricature. For this reason, if for no other—and there are many others—we should welcome such a volume as that before us as of invaluable service in the "present necessity" of Christendom.

Mr. Liddon's way of meeting popular fallacies of the day is both forcible and happy. His elaborate exposure of an article on "Dead Virtues," in the *Saturday Review*—it had struck us at the time as eminently typical of that latent rebellion against Christian principle which underlies so much of our current literature—is an instance in point. Nor is his quiet irony in contrasting the real nature of a doctrine or a duty with the ridiculous or revolting counterfeit substituted by popular prejudice less impressive. We feel at once that he has but put into words the unspoken, perhaps unconscious, thought of thousands, when he describes the notion of humility as "a false artificial posture of the soul, a kind of dramatic attitude—

or, as men have imagined an ecclesiastical grimace—the putting on language, and looks, and a demeanour that might belong to something which is not really felt," whereas in the true view, "humility is the victory of *truth* in the soul and character, which dares to recognise the insignificance and pollution of self beneath the purity and majesty of God."—(p. 144.) Most fitly does the preacher refer in connection with this subject to that great English statesman in whom all religious men of whatever political party and however differing from his political opinions must recognise the combination of high mental endowments and unwearied energy "with the culture of a sensitive conscience, and the filial yet free submission of a lofty intellect to the dogmatic teaching of the Church."*

We cannot do more than refer in passing to the admirable clearness and richness of illustration with which the distinction between the "natural" and the "supernatural" is drawn out in the ninth Sermon, on the "Risen Life," a most important point at a time when, as our author very justly observes, the supernatural is constantly treated in popular language and literature as synonymous with mystery or miracle, whereby the whole subject is of course thrown into confusion and contempt. Nor have we room to exhibit in detail Mr. Liddon's felicitous manner of bringing home what might seem an abstruse theological discussion to the conscience and special circumstances of his hearers. Of that the Sermon just mentioned is a conspicuous instance. One short extract from the last in the volume, "Our Lord's Ascension the Church's Gain," we must insert, because it deals with a matter too much forgotten in ordinary teaching and devotion, and yet touching very closely on the spiritual life and the relations of the soul to God.

"To the Apostolical Christian, the Being of God, the Nature and Person of Jesus Christ, the mysteries of His human life, and His seat at the Right Hand of the Majesty on High, are precious *on their own account*. They open out to his soul the awful and serene beauty of that Existence in the contemplation of which he utterly *forgets himself*. 'We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee,'—not simply for Thy mercies to usward, but that Thou art what Thou art—we give thanks to Thee 'for Thy great

* We may just observe, in passing, that it might be wiser in future editions, either to omit the reference to the alleged miracle of the African confessors speaking after their tongues were cut out (note p. 150), or to add some explanation. We are far from saying it was *not* a miracle, but it seems a *doubtful* case. Dr. Newman, who insisted on it strongly in his *Essay on Ecclesiastical Miracles*, has re-considered the question in the Appendix to his *Apologia* (2nd edit.) from the point of view of modern science, and declines to pronounce on the supernatural character of the occurrence.

glory'—*propter magnam gloriam Tuam*—that Thou art what Thou wouldst have been if no created intelligence had known and loved Thee, and if Thou hadst lived on in the solitary majesty of Thy bygone Eternity. 'We give thanks to Thee for Thy great glory.'"—(p. 294.)

There are few religious people who do not stand, more or less, in need of this noble protest against spiritual selfishness, the subtlest and most repulsive, and not the least common of all forms of selfishness. But there are two Sermons differing from the rest as being devoted to the consideration of two chief mysteries of the Christian faith—the Incarnation and the Atonement—which therefore call for separate notice here.

The seventh, or "The Lessons of the Holy Manger," after dwelling at some length on our Lord's divinity shrouded under the feebleness of infancy, proceeds to illustrate this double aspect of truth, the antithesis of the human and the divine, in the seeming contradiction which runs through the whole Christian dispensation, and is exemplified in the Creed, the Scriptures, the Sacraments, and the external history of the Church. The "sign of the manger and the swaddling clothes" is their only adequate explanation. It would be unjust to the author to omit his *statement* of the great dogma of the Incarnation, correcting, as it does, in each successive clause, and in a few expressive words *φωνᾶντα συνετοῖσι*, some particular form of modern error only too familiar to the religious inquirer of the present day:—

"My brethren, Jesus Christ is God. His divinity is not an acquired decoration of His human soul in His maturer years. It is not merely the highest degree of moral likeness to the Universal Father. It is not the reward and fruit of a tender and delicate conscience. It is not the lustre of a soul perpetually communing with God. Our Lord's divinity is not the mere crown and beauty of His manhood; it is not the point which was reached, when, as Man, He had in sanctity and sublime perfection reached what other men account the superhuman. Nor is it *the reflected admiration of a loving and grateful disciple, or the idealizing effort of an infant Church*, warm in its reverential love, and too intent on worship to be capable of reserve or of criticism. It is not a metaphor, it is a fact."—(p. 195.)*

We had marked for quotation an eloquent passage on the

* It is scarcely correct to say (at page 197) that the Epistle and Gospel of the English Communion Office for Christmas Day are used at "the great *popular* service of the feast" in the Roman Church, meaning the midday High Mass. We conceive that the midnight mass, which has the Gospel from S. Luke, is the most popular service of Christmas in Roman Catholic countries.

twofold aspect presented to sight and to faith by the Bible, the Church, and the Sacraments; but for this, as for many other passages we are compelled to pass over, our readers must be referred to the book. The following remark is so good an illustration of the strong common sense which pervades the Author's teaching, a quality not always conspicuous in learned theologians, that we think it worth recording here.

"Certainly, all religions that can be popularized are not therefore true. But no religion can pretend to be the religion of humanity, and yet be incapable of being so stated and exhibited as to be understood by and made welcome to the thought of the people."—(p. 206.)

We need scarcely add that Mr. Liddon is far from overlooking the antithetical truth, that the Church has also her "message for educated intellect." What is unfortunately somewhat exceptional is his consistent meeting of both truths together.

The last Sermon we shall notice here, but the earliest in order of composition, and not, perhaps, in all respects the most maturely weighed, though it is full of deep and suggestive thought, is that entitled "The Divine Victim," on the gracious mystery of the Atonement. After dwelling in detail on our Lord's death, in the prime of manhood, as an innocent and a voluntary victim, the preacher thus sums up the *human* side of the great act of self-oblation, as a sacrifice for the race and a testimony to truth.

"For it is felt that every man who witnesses to truth by dying for it, gives himself, in a certain true sense, for the human race. He proclaims the value and nobleness of our moral life, and the relative cheapness of our animal existence. He enlarges the horizon of our moral prospects. He enriches our wills with a new and powerful motive. He endows us with the force of his own example. He teaches us the just lesson, that *no real good, political, social, or moral, was ever achieved except at the cost of sacrifice.* He asserts the transcendent preciousness of that which is man's best conquest or his best inheritance: he preaches in act and deed the preciousness of truth."—(p. 226.)

But the Cross had a higher significance than the heroism of Socrates, or the blood of Christian martyrdom. It was, indeed, the supreme act of human self-devotion, the most perfect expression of the moral law of sacrifice; but the Person who offered it was Divine. And if the "Blood of God" is to be shed upon the earth, that cannot, from the nature of the case, be a mere exhibition, in their most exalted form, of the attainments of creaturely morality, or merely seal with a more awful

and authoritative sanction the witness given to truth in the martyrdom of His Saints. His servants die as martyrs, the Son of God dies as an Atoning Sacrifice. We estimate His death by the dignity of His Person, and seek in the Incarnation the meaning of the Cross. And we entirely miss or fatally pervert that meaning if, in accordance with many Protestant schemes, we regard the Incarnation and earthly life of Jesus as a mere introduction to the closing scene on Calvary. It is to invert the whole order of the Divine procedure, and to turn theology upside down, if we fail to contemplate the Redeemer's death in the light of His Incarnation, and as the crowning point and consummation of His human life of toil and sacrifice.

"Scripture and the Creeds lead us to view the Atonement through the Incarnation, rather than to seek in the Incarnation a basis, a justification of those effects which are attributed in Scripture to the Atonement. If we may say so without irreverence, the Catholic doctrine thus teaches us to approach the Cross from above more naturally than from below. We look at the Crucifixion in the light of the dignity of our Saviour's Person, without thinking exclusively of the needs of our own sinful souls."—(pp. 232, 233.)

The first sentence we have quoted is not expressed with Mr. Liddon's wonted perspicuity, but, taken in connection with the context, we can hardly be wrong in understanding it as we have done. Surely, however, the word "only," or some equivalent, should be inserted, for we *do* find in the Incarnation "the basis" of the effects attributed to the atoning death of our Lord, though we find much more also. Indeed our author implies this distinctly, when he says, soon afterwards, that no thoughtful man who had really grasped the idea of the "Incarnation of God" could easily bring himself to see in the death of the Incarnate Victim "*no* results distinct in kind from those which follow upon the death of His own missionaries and martyrs."—(p. 234.)

We are inclined to think Mr. Liddon is somewhat unguarded in his use of the terms "substitution," and "satisfaction," though we should probably have no ground of difference in the interpretation he would put upon them. But such language certainly requires explanation, considering how terribly it has been prostituted in the service of errors, which again have produced by an inevitable law of antagonism other and opposite errors, often more fatal than themselves. The blasphemous notion that Jesus is to be coaxed out of His just anger towards sinners by the partial intercession of His Mother, which Dr. Pusey reprobates as implied in the language, at least, of

some Roman Catholic devotional writers,* is not more immoral, and, in one sense, less shocking than the old "Evangelical" representation of our Lord disarming, by a death of torture, the irritated justice of His Father—less shocking, because the latter view introduces, however undesignedly, a divergence of will between the Persons of the Holy Trinity. We owe an apology to Mr. Liddon for even seeming to mention this revolting theory in connection with anything he has said; all we mean is to press on him the need for carefully explaining and guarding the adoption of terminology which has too often been associated with it in popular belief.

We would add, that it is not correct to say, without further explanation, that S. Anselm's "doctrine of satisfaction was substantially accepted by each of the two great schools which in the following centuries ruled the thought of the Western Church"—(p. 241.) The *Cur Deus Homo* was the first attempt made in theology to construct a systematic account of our Lord's death as a "satisfaction" to the Divine justice. And for this reason, if for no other, it was pretty sure to be an imperfect one. It is imperfect negatively, treating the Incarnation almost exclusively as affording the means for paying a debt; and it is imperfect in its positive teaching, which is mainly based on the two assumptions that pardon was *impossible* ἁπλῶς without adequate satisfaction, and that God was bound (*debuit*) to accept the satisfaction actually made. In neither of these points was S. Anselm followed by any but a very small minority either of Scotist or Thomist divines, certainly not by the illustrious founders of either school. And in neither, we gladly hasten to add, is he followed by Mr. Liddon, who "shrinks from saying that such a Satisfaction must have exerted a peremptory claim on the Justice of God," or that it "might not have been dispensed with," or that it did not "need to be accepted by Infinite *Mercy;*" all which things S. Anselm did *not* shrink from saying.

We venture also to differ very respectfully from our author in his preference of the Thomist to the Scotist view of the motive of the Incarnation. We took occasion to record our own preference for the latter in reviewing Mr. Oxenham's book on the Atonement,† and we may refer to that volume as containing some of our reasons for it, and for what seems to us a

* We believe that these passages, when taken in connection with the general scope of the authors' writings, and their known belief, will usually be found to mean less than their *primâ facie* impression would suggest. But that is a different question; and we are very far from desiring to excuse or defend their language.

† See *Union Review* for July, 1865.

sufficient answer to the ordinary objection based on certain passages in Scripture and the Fathers, and the language of the Nicene Creed. Neither Creed nor Scripture deal directly with the divine intention, but with revealed facts. And, as a fact, Jesus *was* incarnated "*for our salvation,*" but it does not at all follow that He would not have been incarnated, if salvation, in the limited sense of redemption, had not been needed, as assuredly redemption was not the *sole* object of His Incarnation, as things now are. Mr. Liddon's statement of the Scotist view is so admirable, and shows so keen an appreciation of its force and depth, that we are not without hope of his seeing cause to reconsider his adoption of what appears to us a narrower and less thoroughly satisfactory estimate of the great fact on which Christianity is based. It is an ancillary recommendation of this view, though not, of course, one that could be pressed if it stood alone, that it recognises the truth, and therefore is an assistance in correcting the imperfections of many modern forms of theological speculation, such as Mr. F. D. Maurice's, Dean Stanley's, and Mr. Robertson's. We could easily illustrate this by a reference to their writings, but this is hardly the place for doing so, and our space is already exhausted.

It may seem hypercritical to make any comment on the title of the work before us, "Some Words for God," yet we are disposed to think it might more wisely be omitted in future editions, as it has been observed on in some quarters as (what we are sure it was not in the author's mind) fanciful or affected, and no special title is at all *required* for a volume of University Sermons dealing with miscellaneous topics; still less certainly does such a volume as this stand in need of any adventitious decoration.

We will conclude with once more expressing our great satisfaction that Mr. Liddon is to fill next year the important and influential post of Bampton Lecturer—for influential it cannot fail to be in his hands—and the interest with which we shall await the appearance of another contribution from his pen to the theological literature of the day.

ART. IV.—1. *Roman Catholic Principles in reference to God and the King.* Reprinted by the Rev. JOHN KIRK. 1815.

2. *End of Religious Controversy,* by the Rev. J. M., D.D., Fifth Edition. 1819.

3. *The Faith of Catholics,* by BERINGTON & KIRK. Third Edition, 3 vols. 8vo, by the Rev. J. WATERWORTH. London: Dolman, 1846.

4. *Letter on Catholic Unity to Lord Shrewsbury,* by NICHOLAS, Bishop of Melipotamus. London: Dolman, 1841.

5. *Tracts for the Times,* by Members of the University of Oxford. London: Rivingtons, 1833-41.

6. *The Dublin Review.* London: Burns & Lambert, 1864-5.

7. *On the Future Unity of Christendom,* by AMBROSE LISLE PHILLIPPS, Esq. London: Dolman, 1857.

8. *The Union Newspaper.* London: Painter, 1857-1862.

9. *Christendom's Divisions, being a Philosophical Sketch of the Divisions of the Christian Family in East and West,* by EDMUND S. FFOULKES, formerly Fellow and Tutor of Jesus College, Oxford. London: Longmans, 1865.

10. *The Articles of the Anglican Church paraphrastically considered and explained,* by FRANCISCUS A SANCTA CLARA. Edited by the Rev. F. G. LEE. London: Hayes, 1865.

11. *A Preface, chiefly historical, to Tract* 90 *of the Tracts for the Times, together with Tract* 90, by the Rev. E. B. PUSEY, D.D. London: Parkers, 1865.

12. *The Papist Mis-represented,* Selection by Bishop CHALLONER, 1845.

13. *Sermons on the Re-union of Christendom.* London: Masters, 1864.

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"Non quæras quis hoc dixerit, sed quid dicatur, attende."

[COMMUNICATED.]

Is it disloyal for a British subject in these days to be fond of France, and all that is in France, to praise French fashions, usages, and social life? and in doing so, to particularize what appear to him as inconveniences in the British constitution, faults in the British character, barbarisms in the manners and customs of his countrymen?—points, in short, in which

France seems in his judgment to excel England, in which he thinks England might copy from France, and be improved. To be sure, there is a class of truths which are called unpleasant and, unless they are told with caution, will not be listened to with equanimity. But let them be supposed to have been told in good taste—must he then, from the mere fact of telling them, be thought devoid of all proper attachment to his country; ready to exchange his English for French citizenship, sick to death of his English home, scornful of his countrymen, intriguing and plotting against his country? Cannot he be supposed to be fond of France, yet fonder of England: to love the one, yet be true to the other: to be anxious to improve his country, by getting rid of all that may provoke criticism from its neighbours, and importing into it from abroad all that may redound to its praise? Fifty years ago we were emerging from a long war with France, we were prejudiced against France, we were ignorant of France and French life. Who would have then dreamt of instituting a friendly comparison between the two countries? they hated, had fought, had punished each other so cordially, with whomsoever the blame lay. Each country fancied itself the antipodes of the other, and wished, if it were possible, to be still further removed. It would have been idle to have reminded either of them that they were of the same blood: it would have insulted either of them to have referred to any one point in which it was excelled by the other. Those days have passed away, we devoutly hope, to return no more. We have become good friends, useful neighbours, powerful allies: myriads cross over from one country to the other at all hours of the day, at all seasons of the year, without let or impediment on either side; myriads of both nations are associated together in commercial schemes: intermarriages are common between us, and seldom unhappy: we send our children to school in France, and French children come in numbers to England to be educated. They have forgotten Agincourt, Blenheim, and Waterloo; and we have forgotten our loss of Normandy, and expulsion from France. We have imparted to them our beef-steak and pale ale, and they have regaled us in turn with our own beef-steak revised "aux pommes," to be washed down with champagne. We find all this answers much better than fighting, and slaughtering, and impoverishing each other: we vie with each other in promoting the good of mankind, and in it our own good: we compare our respective usages in public and private life, and we are not slow to recognize our own defects where there is room for improvement, or the superior merits of our neighbours where there is ground for praise.

"It is an ill wind that blows nobody any good." Just as we entered upon our death-struggle with France, whether from policy or natural reaction of feeling, we commenced gradually and deliberately, slowly but surely, making peace with Rome. For upwards of two hundred years there had been war, almost unintermittent war between us in Church and State. The horrors of the Inquisition in Spain had been emulated and avenged by penal statutes against Roman Catholics in England, for they had been by no means a dead letter; the slaughter of the Huguenots abroad had been retaliated by the slaughter of their opponents in Ireland. Let all that pass, and be buried in oblivion on both sides for ever. May every novel or popular tale on either side, whatever its merits, or whoever its author, of which the plot consists in embellished reminiscences of those scenes of blood, be speedily placed on the Index.

As it was the State which had quarrelled with Rome first in the person of Henry VIII. so it was the State in the person of George III. that commenced negotiating for peace. But it was the absolute monarch who dragged his people into war: it was the nation that forced pacificatory measures upon its constitutional king. Frank, entire loyalty to the constitution, as by law established, was the understanding on which the well-known articles of peace were signed in A.D. 1791; and it has been observed honestly on both sides ever since. English Catholics have never been otherwise than true to the oath which they then made; and to which all of them who sit in Parliament have to re-affirm their assent in principle, though it has been re-cast in reference to their duties there. The English Catholics of A.D. 1791 swore that it was no part of their creed that princes excommunicated by the Pope and council, or any authority of the see of Rome, or by any other authority whatsoever, might be deposed or murdered by their subjects, or any person whatsoever; they rejected as unchristian and impious that it was lawful to murder or destroy any person or persons whatsoever under pretence of their being heretics or infidels; and they expressed their abhorrence of the principle that faith may not be kept with heretics or infidels. In the first part of their oath they undertook to maintain the succession of the Crown as limited by Act of Parliament; in the last part they denied that the Pope had or ought to have any temporal or civil jurisdiction within the United Kingdom, or that he or any other could absolve them from any part of the declaration which they then made. Alas! that the oath of allegiance so liberally proposed by James I., and to his infinite credit, accepted so cheerfully by the arch-priest Blackwell nearly 200 years before, should

have been condemned by Rome—for what, in the name of fortune, did it contain which this did not?*—though the Gunpowder Plot, its immediate precursor, might have justified a much stronger antidote. What a world of heart-burnings, and dark intrigues, and sanguinary retaliations, to the execution of one king, the exile of another, the dethronement of a third: to the embroilment of brothers, of whole families, of integral portions of the realm—might it not have spared England? All honour to those who set the mistake right, and laughed to scorn the vain alarm of compromising their creed by declaring their unequivocal attachment to their king and country.

That they were believed to have made that declaration in good faith—that their descendants are believed to have observed it as conscientiously, is shown by the course of legislation down to our own times. There have been hesitations or interruptions to it now and then, but on the whole, it has descended harmoniously, in one unbroken stream, covering with honour a long line of distinguished statesmen on both sides, as well those who resisted all tumultuous attempts to narrow or obstruct its progress, as those who insisted upon its extension to all parts of the realm, to all classes of the community, to all rights and privileges of citizenship alike. One by one the shackles fell off, which the exigencies, or the severities, or both together of a former age had imposed. By the Act of 1791—for which the previous Act of 1778 enabling them to hold lands by purchase or inheritance, had paved the way—Roman Catholics in this country were allowed to hear mass; to go five miles from their dwellings; to approach within ten miles of London; to attend the Court. They were not compelled to register their names, not excluded from practising law or physic; from holding civil offices; or acting as executors or guardians. They were not liable to prosecution for absence from their parish church, or required to abjure Transubstantiation. The Roman Catholics in Ireland were by the Act of 1793 admitted to the practice of the law, to the freedom of intermarriage with their neighbours, and to unrestricted education. Two years subsequently the noble College of Maynooth was established and endowed. Between then and the

* There was no denial required at all in the oath of 1607, that "the Pope had or ought to have temporal or civil jurisdiction within this realm," which there was in this. This oath, too, barely escaped those words of the oath of 1778 which had at length been excepted to by the vicars apostolic—"or any spiritual authority, power, or jurisdiction whatsoever, that can directly or indirectly affect or interfere with the independence, sovereignty, laws, or constitution of this kingdom, or with the civil or ecclesiastical government thereof, as by law established, or with the rights, liberties, persons, or properties of the subjects thereof." . . . . Numbers of English Catholics had readily sworn to it even in that shape.

passing of the Emancipation Act of 1829 how many measures for their relief in detail might be enumerated, and after what struggles gained. The Gordon riots signalised the dawn of the new era; the resignation of the heaven-born Minister its second stage; the triumph of O'Connell over the hereditary principles of Wellington and Peel its consummation. Roman Catholics may congratulate themselves on the success of their own exertions, but they cannot deny that their country has dealt honourably and generously by them; and they should neither forget that their condition in the last century was due to their having been forbidden, two centuries before, to take the oath, to which they have since pledged themselves; nor that their rights of citizenship have been restored to them in full confidence, that they will never cease to be true to that oath. Their country will be true to them, so long as they are true to it; but no longer. To its laws and its institutions, which they can now take active part in framing or re-modelling, they must be as loyal as the rest of their countrymen for the future; or they may be made once more to feel the difference. There is but one measure more wanting to complete peace with Rome, so far as the State is concerned—the exchange, namely, of representatives between the two Courts. Like all other measures, it was doomed to miscarry, when first brought on: from the success of all other measures of the kind we are justified in anticipating that, sooner or later, it is pre-destined to add to the number of accomplished facts. On that day the reconciliation between England and Rome will be as complete as between England and her own Roman Catholic subjects, so far as rests with the State; and even now Rome stands committed to those declarations, to which her spiritual subjects are pledged by oath.

But Rome is far more of a spiritual than a temporal power, and the constitution of England is in Church and State. The Church of England had no quarrel with the Church of Rome, till the State declared war, and forced it deeper and deeper into the breach. Now that the State has made friends again, it would be inconceivable that there should not be likewise some corresponding movement on the part of the Church,—which the State, so far from opposing or discouraging, should be bound to speed. The State brought about the severance of the two Churches; what reason can it have for wishing to perpetuate war between them, now that it has itself made peace? Logically the argument is equally cogent on both sides. Church and State are so bound up together in England and Rome, that in neither can they be regarded as distinct without confusion or peril. Either we should not have made peace at

all, or we should make peace in both. How can any peace be secure that is only partial—maintained by land, amid conflicts by sea? In proportion as we value the peace to which we have attained—in proportion as we become alive to its blessings, in comparison with past times, it would seem only reasonable for us to strive to ensure its continuance by adjusting those remaining differences by which, if ever, it is likely to be disturbed or compromised.

So people seem to have thought and acted instinctively in the generation immediately preceding our own. Roman Catholics had scarce been exempted from the operation of the penal statutes in this country before kindlier feelings were established and kindlier words exchanged between them and their fellow-Christians, on matters affecting religion, than there had been for a full century; and there was a sensible advance in both as time went on. Here, again, the war with France became the stepping-stone to our peace-making. Roman Catholic fugitives from that then ill-starred country, whether clergy or laity, were received with open arms. We gave them protection: they disabused us of our prejudices, and encouraged us in the good work of making peace with *our* countrymen, but of *their* creed. Their loyalty touched our hearts, and enhanced the charm of their piety. From their examples we judged—and judged truly—that loyalty was not incompatible with belief in the tenets of the Roman Church. Up and down the country we still meet with memorials of their sojourn here. At one time it is the monument of a canon of S. Denis, who founded and endowed one of the first Roman Catholic chapels in our metropolis, not attached to an embassy; at another time, it is the monument of a distinguished nobleman, in another chapel erected about the same time in the most fashionable watering-place of the reign of George III., attesting his gratitude for the true home which he had found amongst us. There were some of my seniors at Oxford alive not long since who entertained most friendly reminiscences of the genial old Archbishop of Tours, who had frequently partaken of their hospitality in hall or bursary. Copies of that edition of the Vulgate are still extant, which the University of Oxford printed so generously for the benefit of refugees in holy orders; and among my own relatives one still remains who was brought up at a French convent near Liverpool, which her father, a loyal member of the Church of England, had assisted, from motives of pure Christian benevolence, in settling there.

Meanwhile, the answers of the Catholic Universities of Louvain, Douay, Paris, Alcala, Valladolid, and Salamanca, to the three questions proposed to them by Mr. Pitt in 1788, on

the assumption of civil authority by the Pope in England, on the deposing power, and on keeping faith with heretics, had been extensively studied, and given general satisfaction. People no longer jeered or smiled incredulously when they heard Milner asserting, in 1819, "It is not the faith of this Church, that the Pope has any civil or temporal supremacy, by virtue of which he can depose princes, or give or take away the property of other persons, out of his own domain; for even the incarnate Son of God, from whom he derives the supremacy which he possesses, did not claim, here upon earth, any right of the above-mentioned kind: on the contrary, He positively declared that 'His kingdom is not of this world.' Hence the Catholics of both our islands have, without impeachment even from Rome, denied upon oath that 'the Pope has any civil jurisdiction, power, superiority, or pre-eminence, directly or indirectly, within this realm.'"

But Milner could go at least one step further in this direction, and be only confirming what his predecessors had long given their countrymen to understand was no part of the faith of his Church. He could tell the Rev. Robert Clayton, whom he seems to be addressing with more or less hope of bringing over to it: "In the third place, I must remind you, and my other friends, that I have nothing here to do with the doctrine of the Pope's individual infallibility—when pronouncing '*ex cathedrâ*,' as the term is, he addresses the whole Church, and delivers the faith of it upon some contested article—nor *will you, in case you were to become a Catholic, be required to believe in any doctrines, except such as are held by the whole Catholic Church, with the Pope at its head.* But without entering into *this*, or *any other scholastic question*, I shall content myself with observing, that it is impossible for any man of candour and learning not to concur with a celebrated Protestant scholar, namely, Casaubon, who writes thus: 'No one who is the least versed in ecclesiastical history can doubt that God made use of the Holy See, *during many ages*, to preserve the doctrines of faith.'"*

What the editor of the *Dublin Review* in 1865 may think of these views is not now the question. We are only concerned to show that the great champion of English Catholicism, in propounding them, was in strict accordance with the teaching as well of his ancestors as his contemporaries. As far back as 1680, a remarkable work, probably from the pen of James Croker, abbot of the Benedictine convent of Lambspring, in Germany, and entitled "Roman Catholic Principles in Re-

* End of Controversy, Letter xlvi. Fifth edition.

ference to God and the King," had originally appeared in print. It became popular in England almost immediately;* and has ever since been adopted by English Catholics generally as a faithful exponent of their real principles, too often misunderstood or misrepresented by their countrymen among whom they lived. Numerous editions of it had accordingly circulated among them, and by them been placed in the hands of their neighbours, whose prejudices were supposed to be on the ebb. Among others, a copy of it was deposited in the hands of Mr. Pitt, then occupied with the Roman Catholic Relief Bill of 1788, accompanied by a letter, bearing the signatures of Lords Stourton and Petre, Sirs H. Englefield, W. Jerningham, J. Throckmorton, Messrs. Fermor, John Townley, and Hornyhold, in which it was called "a summary of their tenets, which they were persuaded every Catholic would readily sign;" and with the name of the Hon. James Talbot, Vicar-General of the London District, inscribed upon its title-page, to add weight to its contents. A new edition of it, with notes, was brought out by the Rev. John Kirk in 1815, a few years before Milner entered the lists with Dr. Burgess. One of the positions maintained in that work was, as we have previously heard from Milner: "It is *no matter of faith* to believe that the Pope is in himself infallible, separated from the Church—even in expounding the faith. By consequence papal definitions or decrees, in whatever form pronounced, taken exclusively from a General Council or universal acceptance of the Church, *oblige none*, under pain of heresy, *to an interior assent*." . . . "Nor do Catholics," proceeds the next section, "as Catholics, believe that the Pope has any direct or indirect authority over the temporal power and jurisdiction of princes . . . And all Catholic subjects . . . would be bound in conscience to defend their king and country . . . as far as Protestants would be bound . . . even against the Pope himself, in case

* According to Mr. Butler, (*Formularies* p. 160. *et seq.*, where it is printed at length, consisting of three chapters, occupying nine pages only,) six editions were printed of it before 1684; twenty-four editions had been discovered of it in 1816. It had likewise been appended to other works by Hornyhold, O'Connor, and Bishop Coppinger. In 1812 it was incorporated into a new work by Berington and Kirk, called the *Faith of Catholics*, a new edition of which was printed by Booker, of New Bond Street, in 1830, in one good-sized 8vo volume; a third edition appeared in 3 vols. 8vo, dedicated to Bishop Walsh, by Rev. J. Waterworth, Dolman, 1846. In that edition, the comment on the two propositions below cited, is:—"That the former is not an essential term of communion is certain, whatever may be the private opinions of individuals as to whether that infallibility does or does not form a part of the deposit of faith; while, as to *any temporal* power being of Divine right vested in the Apostolic See, both Scripture and history testify against such doctrine being a term of communion, or a revealed truth."—Vol. ii. p. 110.

he should invade the nation . . ."* As Dryden had sung, about the time of its first appearance—†

> "I then affirm, that this unfailing guide
> In Pope *and* General Councils must reside,
> Both lawful, *both combined*, what one decrees
> By numerous votes, the other ratifies—
> On this undoubted sense the Church relies."

As the Rev. Alban Butler had written, about fifty years afterwards—

"Mr. Bower never found the infallibility of the Pope in our creed; and knows very well that no such article is proposed by the Church, or required of any one. . . . . What he writes against the deposing power . . . certainly cannot be made a reproach against the Catholics of England, France, Spain . . . It is a doctrine neither taught nor tolerated in any Catholic kingdom that I know of."‡

As the Rev. Joseph Berington, in his preface to that work, the title of which should speak volumes to the Catholics of our own day in the way of warning and precedent, "*A History of the Decline aud Fall of the Roman Catholic Religion in England during a Period of* 240 *Years*," had said deliberately:—"I respect the Roman Pontiff, his court, and his sacred congregations; but as *neither he nor they are privileged from errors*, into which the human passions and their politics precipitate the greatest men, I was surely at liberty to censure those errors when they struck my eye with the broad light of noon-tide. . . . To the jurisdictiou of the Roman See, and to the supremacy of its first Pastor, I bow with reverence; but neither with that jurisdiction nor with that supremacy—though they are sometimes sullied by the contact—has the Court of Rome and its fifteen congregations any proper concern. These are human: they divine."§ As Irish Catholics had declared, according to the Act of 33 Geo. III., in 1792-3, "I declare that it is not an article of the Roman Catholic faith, neither am I required to believe or profess, that the Pope is infallible."‖ As De la Hogue had taught and maintained conformably—"Without detriment to faith, and without any brand of error or schism, it can be denied that the gift of inerrancy appertains to the Roman Pontiff, even when he speaks '*ex cathedrâ*,' and that he is superior to General Councils them-

* Chap. ii. sects. 6 and 7.
† *Hind and Panther*, Part ii.
‡ Life, prefixed to *Lives of the Saints*, sect. 3.
§ Preface, pp. xviii. and xix. London, 1813, 8vo.
‖ De la Hogue De Ecclesiâ. Note to p. 384, (Dublin, 1829.)

selves."* As Gother had taught in 1686, or thereabouts, and Bishop Challoner after him in 1845, "The Papist, *truly represented*, believes the Pope to be none of his God, great nor little; that he is not above the angels, but only mere man. . . . . He believes that there is a pastor, governor, and head of Christ's Church under Christ, to wit, the Pope. . . . And now believing the Pope to enjoy this dignity, he looks upon himself obliged to show that respect, submission, and obedience which is due to his place. . . . Nor does he make any doubt but God assists those who have this high charge with a particular helping grace with respect to their office and function, for the benefit of the whole flock: though he *is not obliged to believe them infallible*, much less impeccable . . . this being a point *never* defined *by the Church*."† Whence Butler, finally, in his "*Historical Memoirs of English Catholics*," published in the same year with the great work of Milner, contrasting the opposition that had been made to the oath of allegiance proposed by James I. with the different spirit which had animated his then reigning Holiness Pius VII., in negotiating with Napoleon, exclaimed boldly, with reference to his own subject:—"How much, then, is it to be lamented that this better spirit did not animate the pontiffs Paul III., Paul IV., Pius V., Gregory XIII., Sextus V., Clement VIII., Urban VIII., and, as we shall afterwards see, Innocent X., when they published those unhappy, evil-bearing briefs, bulls, and decrees, mentioned in the series of these pages."‡ . . .

Such were the opinions, and such the candid admissions of those grand old Catholics, fifty years ago, in opening their hearts to their countrymen, and as facts have since abundantly testified, in opening the hearts of their countrymen to them, at a time when Providence was making circumstances conspire for their renewal of intercommunion as Christians and as citizens, by the imminence of peril to them all in both capacities. "As to the rest," their spiritual Head, Pius VII., had told them in 1814, "our own attachment to your country, and your conduct to her, make us confidently hope that you yourselves will experience that humanity which is the peculiar character of your nation, and which all Europe has lately experienced in her delivery from the yoke of the most oppressive slavery, chiefly obtained by the wisdom, the wealth, and the arms of England. In the meantime, most beloved children, *be particularly careful to avoid everything, which can give*

* De la Hogue De Ecclesiâ, p. 384, *et seq.*

† Papist Misrepresented, sect. 16. Selection by Challoner. Richardson & Son, Derby, 1845.

‡ Vol. ii. p. 317.

the Power to whom you are subject just causes for blaming you."*

How well were those noble words remembered by them even in their religious controversies:—

"It is full time," says Butler. "this polemic rudeness should cease. The Roman Catholic Board, by their resolution of Feb. 9, 1813, declared 'that they decidedly disapproved of every publication, either illiberal in language or uncharitable in substance, injurious to the character, or offensive to the just feelings of their Christian brethren.' . . . . It was a golden observation of S. Francis of Sales, that 'a good Christian is never outdone in good manners.' . . . Better rules cannot be laid down for conducting controversy than those suggested by Dr. Hey, the late Norisian Professor at Cambridge."†

Milner acted on those rules, and by so doing procured for his "*End of Controversy*" that world-wide reputation which it has ever since enjoyed. The Rev. J. Berington, in his Introduction to the "*Memoirs of Panzani*," remarked (p. 17) of the Liturgy of the Church of England, "In this service, it must be allowed, when it came to be regularly organised, there was a decency and a dignity, well adapted to the sedate and philosophical character of the English people."

The Rev. Peter Gandolphy went further, as is well known, and framed a book of common or public prayer professedly on its model.‡

For now, at length, the temperate conciliatory tone which English Catholics had been for so many years maintaining in their religious controversies with their countrymen began to be reciprocated; minds were drawn towards each other on both sides; and many began to be of opinion that a re-union in Church as well as in State, far from being impossible, was the true corollary to the Relief Act of 1791, and to that Act, which, though still adjourned from day to day, was from day to day anticipated all the more confidently, as its legitimate complement. In his address to the clergy of the diocese of Durham, Bishop Barrington, after classing religion in this country under the heads, and in the order of, Roman Catholics, Protestants, and Socinians, ardently desired that the two first might be induced to unite in opposition to the last. "There appears to me," said he,§ "to be in the present circumstances of Europe better grounds of hope for a successful issue to a

* *Answer to English Catholics*, dated Dec. 28, 1814; *Ibid.*, p. 410.

† *Formularies, or Symbolic Books*, p. 156. London, 1826, 8vo.

‡ Vide *Union Review* for July, 1863; where it is described fully from the Second Edition in 1815.

§ Ibid., p. 376.

dispassionate investigation of the differences which separate the two Churches of England and Rome than at any former period. With this view and these hopes I continue to exert my humble efforts in this great cause of charity and truth. . . And what public duty of greater magnitude can present itself to us than the restoration of peace and union to the Church, by the reconciliation of two so large portions of it as the Churches of England and Rome? What undertaking of more importance and higher interest can employ the piety and learning of the ministers of Christ than the endeavour to accomplish this truly Christian work? What more favourable period can occur than the present, when gratitude on one hand and mutual interest on the other prompt to such an accommodation?"

That voice from the north was reciprocated without loss of time in the metropolis. In 1818 the Rev. Samuel Wix, vicar of S. Bartholomew the Less, published his *Reflections concerning the Expediency of a Council of the Church of England and the Church of Rome being holden*, and nothing daunted by the acrimonious reply which it elicited from the Bishop of S. David's, Milner's adversary, still full of the old leaven, he rejoined by bidding his countrymen remember "that it is not against the name of the Pope, or the legitimate exercise of the episcopal or priestly function, because by an officer so called, that we of the Church of England protest, but it is against Popery in the Church of Rome, as manifested in her usurped supremacy and doctrinal errors. . . . But let this usurpation and these errors be abandoned by the Roman Church, and then there might be union with her. . . . In my *Address to the Roman Catholics*, I expressly stated that concession could be made in none of those fundamental articles that were necessary to salvation, and which were articles of belief as well in the Church of Rome as in the Church of England."*

Mr. Wix was mentioned with respect, even where disagreed with, by the *Christian Observer*, the *Literary Chronicle*, and *Gentleman's Magazine* of that date, while the columns of the *Morning Post* were opened to the attacks made upon him by Bishop Burgess. In 1820 he published a stirring and affectionate address to "those Dissenters from the Communion of the Church of England, who agree with her in the leading doctrines of Christianity," full of the same benevolent purpose.

"Far be it," he had said in his original work, "from the writer of these reflections to inculcate or entertain sentiments

* *Christian Union without the Abuse of Popery.* London, 1820.

founded otherwise than on truly Christian charity towards the errors or mistakes of any; but there is a wide chasm between charity and indifference, and a wider still between indifference and the being zealously affected towards the pure faith of Christ, as taught by Himself, His Apostles, and the primitive Christians. Let, then, the clergy of the Church at least prove, in the midst of so much lukewarmness, that they see the necessity of maintaining inviolate one visible Catholic Church. As they admit the ordination and the authority of the Roman Episcopacy, they must also admit that the union proposed, provided that error shall be abandoned, may be made. . . . Whatever may be the errors of the Church of Rome . . . the Church of Rome has the foundation of true faith, and the advantages of a discipline modelled after Apostolical practice. A conference, therefore, with her by the Church of England, now that the heat of the Reformation has in a great degree subsided, might, under all-mighty blessing given to fervent prayer, be the happy means of leading to the renunciation of error, and of bringing about a Christian union, which might restrain the alarming progress of that unscriptural variety of opinion which prevails, to the great injury of our common religion."*

These sentiments were beginning to take firm hold of the mind of the nation, to the gradual displacement of the effete prejudices and hackneyed objections of Dr. Burgess. From the metropolis they at length found their way into the House of Commons, and to the House of Commons they were wafted back again from the other side of the water. "The union of the Churches," wrote the Bishop of Kildare and Leighlin to the then Chancellor of the Exchequer, afterwards Lord Ripon, in 1824, "which you have had the singular merit of suggesting to the Commons of the United Kingdom, would together and at once effect a total change in the minds of men." The subject of debate in the House had been the Irish Church. "It would bring all classes to co-operate zealously in promoting the prosperity of Ireland, and in securing her allegiance for ever to the British throne. . . . In Ireland, I am confident that, notwithstanding the ferment which now prevails, a proposition, such as you have made, if adopted by Government, would be heartily embraced. . . . I myself would most cheerfully, and without fee, pension, emolument, or hope, resign the office which I hold, if by doing so I could in any way contribute to the union of my brethren and the happiness of my country."†

Catholic emancipation eventually appeared the simpler course: the question still remains—has it left nothing more to be desired? The late Archbishop Murray thought at the time

* *Reflections, &c.*, pp. 92, 94.
† *Union Review*, for January, 1863, p. 16.

that the proposal for the union of the Churches was not one that ought to be too hastily set aside. "Were the Church of England people true to the principles laid down in their Prayer Book, the doctrinal differences, which appear considerable, but are not, would soon be removed. On our side, as the instruments of the Most High for preaching peace to men of good-will, we should leave nothing undone, short of sacrificing truth, towards uniting divided Christendom."*

It had been observed by Bishop Burgess, in his reply to Wix, that "it was a common bait laid out by many learned Catholics, that the differences were so small between the Church of England and that of Rome that they were easy to be reconciled."† How well I remember listening, as a boy, to a clever course of lectures by the late Bishop Baines, proving or affecting to prove from Protestant authorities exclusively, every doctrine taught or allowed in the Church of Rome; and the irresistible inference left on my juvenile mind was, why, then, cannot Protestants and Catholics go to church together? The chapel, I remember, was at the time filled with both sorts. Subsequently, I have lived in parishes where Catholics, having no chapel of their own within distance, were authorised, as they said, by their priests to attend the parish church—though not of course to communicate there—provided there was never anything preached in it against the doctrines of their own. Abroad, similarly, from the establishment of peace in 1815 downwards, I have been told it had never been unusual for members of the Church of England to resort for service to the Continental churches, especially where there was no chapel for them of their own to attend. It certainly is not unusual now. Things were still taking this conciliatory turn when the Emancipation Act of 1829 passed, and when but four years subsequently, as though the two movements had some invisible connection, the *Oxford Tracts* commenced. If there was any one principle on which they rested more than another, it was that of the Apostolical Succession. And Dr. Lingard may be said to have facilitated its maintenance by them to some extent, by showing the worthlessness of the Nag's Head fable. Soon after they had ended, Bishop Sharples, in reply to the question why he bore the title of Vicar Apostolic of a district, rather than that of Bishop of a See, is reported to have said, "In order that there may be no bar in the way of union. If the Church of England were united to the Church of Rome, we could be withdrawn, and your bishops acknowledged; but

* *Union Review*, for January, 1863, p. 19.

† *Letter to Lord Kenyon*, in 1819, p. 1. (It is a quotation from Clarendon.)

if we were bishops of sees, there would be a great difficulty."* He bore testimony to the revolution of feeling which they had effected even amongst Roman Catholics. For their more general scope can the *Oxford Tracts* be better described than as aspiring—loyally aspiring in their own way—to supply the one thing needful, in the judgment of Archbishop Murray, for the removal of doctrinal differences between the two communions, by making "Church of England people true to the principles laid down in their Prayer Book." With Rome for a time they meddled not; or if they spoke, they adopted the sentiments and style of *The Christian Year*:—

> "Speak *gently* of our sister's fall,
> Who knows but gentle love
> May win her at our patient call
> The surer way to prove?"†

At last Rome had to be looked still more full in the face, and the result was *Tract* 90.

I read *Tract* 90 now very differently from what I did then. I was only just out of my teens when it came out. I reverenced and admired its author, and saw him persecuted. It has been of age now for some time, and I longer. I now read it by the clear light of history; and as it is, and for years has been, and as I am persuaded posterity will always read it, detached from its author. It came out rather abruptly, and was a few steps in advance of its age, and was followed by results which for the moment were held to be its interpretation. I maintain strongly that they were, of the two, its contradiction. *Tract* 90 was, in a few words, neither more nor less than the logical corollary to that movement which had been going on in the country for fifty years or more in favour of peace with Rome, and of which the Emancipation Bill of 1829 was the political expression in the strongest terms. The repeal of the Test Acts a year before was part and parcel of the same movement, as tending to congregate Christians of all denominations together upon a common platform, and by establishing their interdependence, smooth down their differences. But it is with the making peace with Rome exclusively that we are now concerned; and on this point I maintain we had been making progress onward, consistent, uninterrupted progress—from the Act of 1791 to the Act of 1829, and from the Act of 1829 to *Tract* 90. Not by any means that there had not been a good deal of opposition—unprincipled as well as conscientious, honest as well as

* *Union Review*, March, 1868, p. 177, from no second-hand source, that reply having been made to the writer of the letter there.

† For "November 5," quoted in *Tract* 71, the historical prelude to *Tract* 90.

prejudiced, in Church as well as in State—on both sides. It could scarce be otherwise after so many centuries of estrangement and antagonism. Still the tide rolled on; barrier after barrier silently disappeared in the political world; and as a natural consequence, the question of religion, which had hitherto been only touched upon incidentally, came to be the all engrossing one, and brought forth, but not otherwise than in due course, *Tract* 90. Situated as England and Rome are, Church and State can never be treated apart for long in either; nor can there be any solid peace between them on one element, as I have said before, while there is war on the other. *Tract* 90, therefore, was but the continuation or carrying out of those views which had been already expressed, as forcibly as words could convey them, by Bishop Barrington and Mr. Wix on the part of the Church of England, and by Bishop Doyle and Archbishop Murray on the part of the Church of Rome. Neither was it the first attempt of the kind that had been made, as most people know now, but few, if any, knew then. The first attempt to harmonise the Articles of the Church of England with the Decrees of Trent was made by one who had left the Church of England for that of Rome in the reign of James I.* I ascribe its failure mainly to the non-acceptance of the oath of allegiance proposed by James, only to be rejected by Rome. The two courts were embittered against each other by quarrelling on this unhappy point, and therefore what one patronised the other condemned. There can be no doubt that the book of Sancta Clara was acceptable to Charles, his court, and a number of his divines: but how could Rome, consistently with the ground which it had taken on the Oath of Allegiance, look upon it with favour, though composed by one who had given up all for communion with the Holy See? Had the Oath of Allegiance been accepted by Rome in the seventeenth century, there probably would have been no need for any one to have tried the experiment of Sancta Clara over again in the nineteenth.

As it was, that experiment was now made by one, as yet, on the opposite side from Sancta Clara, and some years after the co-religionists of Sancta Clara, better informed, had yielded the oath, and made peace politically with their countrymen. And now, "*remarquez bien*," as the French would say, when the storm came this time, it was not from them. On the contrary, amidst all the explosions of amazement and thunderbolts of indignation which it evoked, there was one mind, at least, on the opposite side, that appreciated its true import at the time,

* Reprinted a few months since, with interesting Memoir by the Rev. F. G. Lee. London, J. T. Hayes.

as well as reciprocated it, and augured from it the speedy completion of that peace, ecclesiastically as well as politically, which had as yet been only realised in the latter sense. The celebrated letter of his late Eminence Cardinal Wiseman, on *Catholic Unity,* to Lord Shrewsbury, has been often cited in this REVIEW, and elsewhere, of late years, but it has rarely, if ever, been named in connection with *Tract* 90, which, in fact, caused its publication.

"I give," he says, "my reasons for . . . imagining that I see an approximation not merely towards individual Catholic practices or doctrines, *but towards Catholic union.* . . . . . It seems to me impossible to read the works of the Oxford Divines, and especially to follow them chronologically, without discovering a daily approach towards our holy Church, both in doctrine and in affectionate feeling."—(p. 13.)

Even Mr. Ward *then* said of the Church of England—

"Thus when she has been, by a natural attraction, and, as it were, spontaneously, restored to active communion with the rest of Christendom, once more, if God permit, the united Catholic Church will go forth in a spirit of steady aggression against the world."—(p. 19.)

"Again," resumes his Eminence, "your Lordship has probably been informed of the prayers for unity which have appeared at Oxford, to be recited on Thursday morning. . . . That the feelings which have been expressed in favour of a return to unity by the Anglican Church are every day widely spreading and deeply sinking, no one who has the means of judging, I think can doubt."—(p. 21.) . . . "A still more promising circumstance, I think your Lordship with me will consider the plan which the eventful *Tract* 90 has pursued, and in which . . . even Dr. Pusey has agreed. I allude to the method of bringing their doctrines into accordance with ours by explanation. . . . Now for such a method as this, the way is in part prepared by the demonstration that such interpretation may be given of the most difficult Articles, as will strip them of all contradiction to the decrees of the Tridentine Synod."—(p. 38,) . . Of his own side he had said previously, (p. 31)—"We must explain to the utmost." He concludes:—"That the return of this country, *through its established Church,* to the Catholic unity, would put an end to religious dissent and interior feud, I make no doubt."—(p. 40.)

Here, therefore, we have the Author of *Tract* 90 met half way by one of the then heads of English Catholicism, just as Bishop Barrington and Mr. Wix had been met by Bishop

* London, 1841. The date of *Tract* 90 was January 25th of the same year.

Doyle and Archbishop Murray. Whence, then, came the recoil? The author of *Tract* 90 went over.

What, in the face of those words, from the other side? When the other side was offering to meet him half way, holding out the olive branch, reciprocating, if not going in advance of his expressed wish to come to terms, and negotiate? Was that the time to throw up the cards when the game was more than half won, and cry, "*Tout est perdu: sauve qui peut?*" Napoleon had seen his old guards driven back when he raised, if he ever really raised, that cry. Our author was still at the head of a phalanx that had never been broken, and from which, as yet, there had been fewer deserters than perhaps in any other similar movement upon record; and to which there were recruits flocking every day of considerable power and from all ranks. I distinctly wish it to be understood that I am not now criticising Dr. Newman in any other point of view than as leader of a great party, which he had come to be by his own acts, and which entailed upon him the usual responsibilities of that position. Was it a time then for him to capitulate, when the other side was professing itself ready to negotiate? I do not find a word on that head in his *Apology*. That apology—mark that word, people do not usually apologise when they have done *nothing* amiss—published twenty years after date, shows that his step was dictated by the purest of motives, and entailed the bitterest of sacrifices; but of his personal integrity few that knew him could have ever doubted. What I fail to discover in it is any true justification of his conduct as a party-leader; and granting there is, was it right that the world should have been kept twenty years waiting for it? Let us only try to think for a moment how things might have gone had the vicar of S. Mary's never resigned his living, never even quitted Oxford, but made up his mind to stay and weather the storm raised by *Tract* 90. Does anybody dream that he would have been turned out of either like Mr. Ward, or that his party would have forsaken him? At all events, was he not bound to risk either alternative sooner than forsake his party? I, for one, can never concur in the notion that his party forsook him. How well I remember that sermon of his preached at the last Littlemore Anniversary, that burst upon us all like a thunderclap, and sent us away each to his own room, sobbing inwardly that we had heard such words; for the burden of it was, that the day was lost, and the moral contained in it was "*Sauve qui peut.*" And such words we never

expected to have heard, at least from that mouth. Now, when I look back upon them, and reflect what the other side had actually written but a short time previously—which I did not know then—so studiously conciliatory, so kind and complimentary, to "the eventful *Tract* 90"—they seem more inexplicable than ever, even with the pages of the *Apology* spread open before me. For why are they silent upon that one point? There is proof enough in them that the author of *Tract* 90 was persecuted by the Anglican Bishops, shaken by the *Dublin Review*,* and acted upon by the "new school of thought," so that he was by the first in some sense "charged" out of the Church of England, and by the others argued; but there is no proof adduced or adducible that his own side really forsook him—though they may have been doubtful of his new allies—still less is there a hint breathed there that the opposite side had manifested any disposition to negotiate and come to terms. Why, at all events, did he not try negotiating at the head of his party before capitulating? or why, if he considered that his own side was not ripe for negotiating, could he not have bided his time, bringing up his own side gradually to the level of *Tract* 90, but pinning the opposite side forthwith to the sentiments expressed in its *Letter to Lord Shrewsbury*, that so, sooner or later, the experiment once for all might have been fairly made, whether the desired consummation could be attained without any going over at all, but by the mere process of shaking hands? Who will undertake to say what might have been by this time the relations of England and Rome ecclesiastically, had the vicar of S. Mary's stood firm, and not given in? Or again, had he given his explanations in full twenty years ago, instead of last year, how incalculably diminished would have been the shock, in all ranks of the religious world, to confidence in public men. As it was—it seemed almost by concert or copying—we were doomed to one shock after another in Church and State; and though the cases were by no means parallel—for Sir R. Peel, in giving up the Corn Laws, made a clean breast of it in the House of Commons—still the results were. For the results in either case have been the irremediable dissolution of two great parties of Churchmen and Politicians into a number of independent thinkers, each taking his own line jealously, and sensitive to a degree of his right to do so; viewing any general agreement with others as hopeless, and almost preferring isolation

* There is good reason to suppose that the writer of the article in the *Dublin*, which was anonymous, wrote likewise the *Letter to Lord Shrewsbury* which was not. What then? Simply that his late Eminence *out-generalled* the author of *Tract* 90.

to combination, from distrust engendered by previous disappointment and misplaced confidence. For twenty years or more, the High Church party and the Conservative party have been exhibiting the spectacle of the Jews in dispersion, disintegrated, broken up, scattered into *all lands*, speaking *all languages*, headless, and incapable of any real cohesion, from the time that they were deliberately thrown overboard by their respective leaders. But here I say good-bye to politics and their vicissitudes. I am concerned only with Dr. Newman and his leadership; and I think one great proof that he failed in his duties as such then is, that he has never succeeded in leading since. Twice, at least, has he tried, and twice failed. He was placed at the head of the Catholic University in Ireland, and I know not what was not expected from it under his auspices; but it did not succeed, and he retired. Still more recently he was the owner of a large piece of ground in Oxford, where a college, church, or oratory was talked of, and for either of which he would have been largely supported; but difficulties arose—not certainly insurmountable—and he drew in his horns, and shut up. His feelers are far too exquisite and delicately sensitive for a road of rough impediments and rude travellers. He is no sooner touched rudely than he draws in, or beats a retreat in haste, or goes off in the opposite direction. I am far from denying the grace, the simplicity, and refinement of such a mind; but it is not by such minds apparently that grave and intricate difficulties of a public nature are surmounted, or social revolutions carried out to their legitimate issues. That Dr. Newman underwent a vast deal of opposition, misrepresentation, and unworthy treatment, is clear enough, but it was from his own voluntary acts, in reality, that he suffered most. Meanwhile, what has been the fate of his party for the last twenty years, consequent upon their desertion by him, and what have been the results of that step elsewhere? First, to return for a moment to the parallel which has been suggested before, his own party has been broken up, exactly like the Conservative party, and remained ever since without a leader? Whether they have, like him, gone over to Rome, or remained in the Church of England, or turned sceptics—(for some, alas! have done this)—it is all one: they have been irremediably divided, estranged from or set against each other, and thrown upon their individuality. "*Sauve qui peut*" has been their motto ever since it was their parting bequest from him. Nobody can feel this more terribly than he must. The London Oratory, his own foundation—composed of his most ardent followers in former days—what is it to him now—what has it been for years? The *Dublin Review*, edited by one of the "new school of thought, that stood by him in

trouble when others went away," what would it have most likely said of his recent *Apology* could it have spoken the full mind of its editor? How many of his old followers—of those who took the same step that he did—could he count up who are in the habit of acting with him or even together now, unless perhaps those who have joined some religious order or congregation? Some have gone back: some have embraced secular professions, and care no more for religious questions; others pursue their own independent line; and others meet everything with suspicion or jealousy that proceeds from him. I believe that, if the truth were known, and hearts could be analysed, his best and truest friends are those whom he left behind, as such, in the Church of England. Who can say what they have not gone through? Yet, on the whole, they have remained a much more compact body than those that went over after him, and are steadily recovering themselves from the defalcations to which *Essays and Reviews*, and the like, gave rise. But what has been the attitude of Rome towards them since he left them, and capitulated? "Unconditional submission" and "Save your own soul" are two phrases that I used to hear bandied about, and they are not yet extinct. I can understand their *policy;* but it was not in that strain that his late Eminence addressed Lord Shrewsbury in 1841.

"Unconditional submission," indeed! why, my own submission was the very reverse! It was fenced about with conditions; and once in, I certainly should object to add to them in any way. I professed adhesion to "all things defined in General Councils, particularly the Council of Trent;" and I promised "*true obedience*"—that obedience, I suppose, which is due to the sovereign, but not therefore the only, power in a State—"to the successor of S. Peter:" and no more was asked. I can scarce think, then, that "submission," as required even now, is "*unconditional.*" And, as to "save your own soul," I frankly own, that we should do well sometimes not to be totally indifferent to what becomes of that of our neighbours. I believe that, even by following pure truth itself in a way calculated to prejudice our neighbour plausibly and seriously against the truth, we may endanger our souls. We should surely not set men against heaven, by our way of trying to get there ourselves: we should inspire them with the wish to get there too. Thirdly, there was the frame of mind that so talked or thought at home or abroad. This is manifested in more ways than one. From the time that Dr. Newman passed round the watchword of "*Sauve qui peut,*" and was one of the first to act upon it, there could be but little doubt but

that Rome would instantly haul down her olive-branch, and keep it carefully out of sight. Accordingly, the *Letter to Lord Shrewsbury* was heard of no more, and copies of it became so scarce that it was difficult to find out what had become of them all. Never to the last, however, did its large-hearted, and, when left to himself, liberally-minded author disavow or regret its appearance; only times unequivocally demanded another policy. What was the use of considering terms any longer, when the great Captain himself had capitulated, and surrendered his sword? That there were immense expectations raised by that step of his was only natural; that they have been egregiously belied by what has since happened, is only too clear. Probably as many shared in the alarm amongst his old associates, as shared in the "*furore*" whither he went. It was represented only as a question of time, when the millions of England would one by one press for admission into the true fold upon any terms, and ask for nothing more than to be allowed to do as Rome did. Still the reaction was for a time deferred. The advent to power of a liberal Pope was a far more momentous event than even the arrival of Dr. Newman and his friends in the Eternal City; and matters hung in suspense for some years. At length the iniquitous murder of De Rossi, the senseless Revolution of 1848, the flight of the Pope to Gaeta, the storming of Rome by French troops, and his re-establishment there, settled which scale should descend, and the other has kicked the beam ever since. Within six months of his return to Rome, Pius IX. issued the bull parcelling out England into twelve new sees, under one metropolitan or archiepiscopal see. England was looked upon as virtually won back to the faith. Possibly the framers of that bull calculated for a double contingency; or possibly Providence, having in store issues far different from what they anticipated, inspired them with a wholesome dread of coming into collision with English law, for the new sees, in reality, constitute no encroachment upon the old; and they are capable at any moment of being turned into the means of supplying the country with its desired addition to the episcopate ready made. "*L'homme propose, Dieu dispose,*" luckily for us all. From that time forth, so far as any small progress has been made, things have trickled, drop by drop, in the same groove. Mixed education has been attacked; a Catholic University founded; mixed marriages laid under new rules; a Catholic Club organised; all in their way savouring of a tighter and more exclusive system; all equally suggestive of doubts, when tested, of the applicability of that system to England. Roman Catholics of the old school exist still, who doubt the wisdom of that act

which established the hierarchy. To the inferior clergy it has, as yet, been no boon at all; the bishops having kept that plum in general for their own exclusive eating, and, as far as power goes, thriven on it immensely. Despotism and Ultramontanism have learnt to go hand in hand: they have come to understand each other, and one helps the other along. I do not say that Dr. Newman has to answer for the Ultramontanism imported into this country; but he has indirectly been a contributor to it, and had a hand, though not perhaps a willing one, in inviting it over here from the Continent. But for his act it would never have found standing room here any more than despotism. On the Continent it was the natural reaction from the Revolution of 1848 in Church, as despotism was in State. But there had been no revolution here in England, and we wanted neither. Then, again, Ultramontanism abroad had this excuse, that it is the natural consequence of dis-establishing and oppressing Roman Catholic Churches. Inevitably they are thrown back upon their common centre, away from home, for support, in proportion as they cease to be cherished and supported at home. Had they no centre at all to fall back upon, they would merely languish and die; having a centre, and that a still powerful one, they cling to it for life all the more tenaciously, as their means of existence, their local ties and attachments, are diminished in their own country. The vast possessions of the French clergy before the Revolution of 1789 made them intensely Gallican: the miserable dole meted out to them by governments of late years has made them intensely Ultramontane. Persecution made Roman Catholics in England Ultramontane, when in France they were Gallican. From the Relief Bill of 1791 our countrymen have been gradually unlearning their Ultramontanism in proportion as their local interests have grown and thriven, and they have been allowed freedom and protection of the law for their religious endowments and foundations. Ultramontanism is not a frame of mind that has ever been popular with Englishmen in their normal state. Come among us, however, it has undoubtedly to some extent, once more; and after many vicissitudes of prosperous or adverse fortune, it has found a wholesale votary, likely to be ruined by the retail trade notwithstanding, in the well-known author of the *Ideal Church*, and of the *non-natural* interpretation of formularies. Delighted he seems to have been to try his old art upon a new theme, and to transform Ultramontanism even into something beyond what it had ever been before, or Ultramontane rationalism. Ultramontanism in his hands I look upon as the Pope's Evil, just as the Gallicanism of the last century—which as much as anything else brought

Louis XVI. to the scaffold—may be fairly called the King's Evil. There is a rational Ultramontanism, and there is a rational Gallicanism, which are both historical, and in reality the same thing under different circumstances or from different points of view; but the Ultramontanism of the *Dublin Review* is that word non-naturalised, and the proper name for it can only be Ultramontane rationalism. Rationalism is, I suppose, in plain words, to dogmatise, without facts or against facts, from premises tested by the reason alone to conclusions logically deduced or deducible from them. The reason need not be unenlightened, nor the syllogism vicious in form, for the conclusion to be quite false. But I must not be led away into general subjects. The prophecies relating to our Lord, how do we discover their true fulfilment but in the facts of His life? Antecedently to His Incarnation, we might have argued —as in fact the Jews argued—that they would have been fulfilled differently from what they have. We may not presume to do so now. Similarly, that promise, or that prophecy, made by our Lord to S. Peter, if it be asked what sense we are to attach to it, the answer is, that sense in which it has been fulfilled in history, and no other. Eighteen centuries have fixed its fulfilment, whatever else we may think it might, or should have been, beyond recall. The editor of the *Dublin* has dogmatised upon those words, as if he had never read a page in Church history. Galileo, forsooth! his the only or the most difficult case to get over? No Popes, in ordering or advising their subordinates, ever made worse mistakes, or more serious, than that Congregation? Is it dutiful, is it prudent, to direct attention to them perforce just now? Would the *Dublin* undertake to print, defend, or explain, all the instances that could be given? Hitherto its logic has been at fever-heat, and its facts below zero! May we be spared the *infliction* of another ideal; or the *imposition* of infallibility in a non-natural sense. That the theory should be now in such hands affords some hope that it may be on its last legs. It will take a better man than him to prove Gother, Milner, Challoner, Alban Butler, and all who have edited or appealed to "*Roman Catholic principles in reference to God and the King,*" to have been of low or doubtful orthodoxy, or in error. As Dr. Gradwell said of Ventura and his principles: "There is at Rome and elsewhere, a faction of Catholic zealots, ultras in everything: in divinity, in ethics, metaphysics, history, and law. They lay down abstract principles, and then draw from them extravagant conclusions. As Hutchinsonians lay it down that all wisdom is in the Bible, and hence expatiate into wild conclusions, so these lay it down as a maxim that Church autho-

rity and Catholic truth are everything in science: all the rest is infidelity and atheism."*

We wake up from *Tract* 90 discarded by its author, and find ourselves confronted by Dr. Pusey and *Tract* 90 in hand. We rub our eyes; for it is as though we had been asleep for twenty-five years, and only just restored to consciousness. What a grand apparition is that indefatigable, much-enduring, consistent man upon the stage again, earnest, affectionate, peace-loving as ever, calling him his "dear friend," who had set him wrong before the public, though not designedly, for twenty long years, taking up his position precisely where that friend had left him, and renewing the appeal for peace in his own discarded words. I question whether ecclesiastical history contains a more stedfast, truthful, or edifying picture than this? Who is there on our side of equal weight and dignity with its composer, that will be sponsor to that *Letter* of his late Eminence *to Lord Shrewsbury*, which greeted *Tract* 90 on its first appearance. What could not have been wrong then on our side must incomparably be more right now. For how immeasurably better circumstanced people are now on both sides for understanding each other than they were then, would they but avail themselves honestly of the means of doing so: what different issues have followed from that event which one side recoiled from with so much alarm, and the other built upon with so much confidence, from what were anticipated: how much more rational is the estimate which is gaining ground of that event in consequence: how rapidly prejudices are disappearing even in the popular mind before kindlier feelings, and how much more than ever each side has need of the other. For forty years the Emancipation Act hung in suspense, and was the object of hope or fear, for all that interval, to every reflecting mind on both sides till it passed in 1829. *Tract* 90, its ecclesiastical complement, has not been before the country much above half that time, yet there has not been half the storm in its case—though storm there has been—that was excited by its precursor. And now that it has appeared for the second time on the stage, it is received with widespread interest, and in deep silence, not with hisses. It cannot, of course, be expected to take effect without vigorous opposition in some form or other, for some time, and perhaps a violent coalition of malcontents on both sides against negotiating. But statesmen, if they are honest, will not shrink from affirm-

* Note to Tierney's Memoir of Lingard prefixed to vol. x. of the Edition of 1854.

ing, that the Emancipation Act of 1829 has entailed no sinister consequences of any kind upon the nation; but that, on the contrary, loyalty and prosperity were never more rife than they have been from that time forth. And churchmen, of whatever belongings, cannot look around them, and ignore facts. The organisation of the Roman Catholic hierarchy in this country is one fact; the active revival of Convocation in the Church of England is another fact. Both Communions have been gaining in strength side by side for the last twenty years; and if anything, the one whose loss in the commencement of that period was supposed irreparable has gained most. Neither can, however, afford to throw stones at the other: neither the prospects nor the actual position of either are contemptible. Members of both are drawn towards each other more than they have ever been before. Many belong to the same Association of Prayer—now better than eight years old—and use the same prayers in private, for the Re-union of Christendom under the Pope. Members of both exchange sentiments in the same Review—the one in which I am now writing—for mutual edification and enlightenment. I feel sure that there is no fact favourable to Papal claims in ecclesiastical history that I could not put forward and dilate upon in these columns with more freedom, with infinitely more effect, than could be done in the *Dublin;* and while I do not for a moment doubt the fidelity of the Editor to his own Communion, I believe him to be incapable of glossing over, or allowing others to gloss over, by any unworthy subterfuge, what are, and what always must be, the weak points of that system, as compared with our own, though we are by no means ourselves without our weak points too. Thus, as I began by saying, we are both free to make comparisons without compromising our loyalty, because we have become better friends. We are in the position, I conceive, towards each other that French and English were just before the conclusion of the late commercial treaty—so beneficial to both, so much to be preferred to any revival of the siege of Orleans or the plains of Waterloo.

Some little has been already volunteered in that direction—but amid great sensitiveness—by those who have a reputation to lose or keep up; in fact, whose positions impose reserve upon them far more stringently than is the case with smaller men who are less bound. Dr. Newman, by a singular Providence, was brought into the field first: his eloquent explanations, better late than never, accounting for so much that had been inexplicable, set other tongues loose. Dr., now Archbishop, Manning, came next. They both spoke from official heights, and vied with each other in caution, as was natural.

To speak with authority, they could only speak *from* authority; they could not open their mouths and outpour their whole hearts, as individuals and wayfarers. Dr. Manning appealed to the rulings of De Lugo and Viva, Saurez and Perrone: but they had never studied the phenomena of lives like his.

Wayfaring men may tell their own unvarnished tale: being careful only to publish a true record of all that they have seen, heard, or experienced in the country from which they have come. They should not exaggerate, but they need not be otherwise than outspoken, leaving others to dogmatise upon their facts. Old Herodotus argued that there could be no hyperboreans, because, if so, it would follow that there were hyper-notians as well; men travelled, and found that there was actually both an Arctic and Antarctic sea. It is most true that "antiquarian arguments are altogether unequal to the urgency of visible facts:"* and therefore were the "antiquarian argument" of far less cogency than it is, on internal evidence alone, confirmed by personal experience, I should, for one, not hesitate for a moment about the entire validity of Anglican orders. How, indeed, could I hesitate, seeing the benefits which I am still, and have never ceased to be, conscious of having derived through their ministrations? I might as well say that England did not and could not grow wheat, because on visiting Algeria I found the wheat there superior in quality and abundance. I say unequivocally, that I know of no means of demonstrating that there is not in the Eucharist, as administered in the Church of England, all *in kind* that there is in the Eucharist, as administered where I now am. What we receive in either case is not cognisable by the senses; and for what we receive in either case to do us any good, we must have repented and receive in faith. Without faith what benefits should I derive now from communicating, notwithstanding the reality of what I receive? Had I communicated without faith in the Anglican Church, would my lack of faith have been any argument against the reality of what I received then? Dogmatise, as we may about it, the same dispositions are necessary in both cases for any appreciable benefits to be secured: in both cases what is received is concealed under veils, and reason and sense are no better judges of its integrity in one case than in the other. If people are inclined to jeer and be profane, neither side is exempted from insult or cavil. I fear there have been men before now who have derided the Host, trampled It under foot, or employed It as a means of conveying poison—of committing murder! We must beware lest in arguing against the Church

* *Apology*, Appendix, p. 26.

of England we turn the tables upon ourselves, and benefit not ourselves but the infidel. How any one who was ever a faithful member of the Church of England, and a frequent communicant, can lay his hand upon his heart and not attribute his growth in holiness to those communions—if that growth in holiness follows at all from Holy Communion is a true doctrine, and if he is conscious of having made any growth in holiness in mature years while there—is past my comprehension. When I go over my various communions, past and present, I am as certain as I can be of anything in my spiritual life, that some which I made at S. Mary's, Oxford—those which even now Dr. Newman cannot refer to without emotion—have been among the most edifying. I quite grant the practical apathy and worse irreverence that used to be so rife in the Church of England towards that most august of mysteries; but that never could have been, had "Church of England people," as Archbishop Murray said, "been true to the principles laid down in their Prayer Book," or gone a tithe as much in advance of its rubrics as they had, till recently, declined from them. And I think that apathy and irreverence would be best cured, not by telling them that their celebrations are so many shams and fictions—which on the most unfavourable showing can never but admit of some doubt—but by such affectionate remonstrances as, if upon no other ground than out of pure love to Him Who is the object of them, we need never shrink from making—"The intention of your Communion office is clearly that Christ should be given and taken in those celebrations. Are you not disturbed at the bare thoughts of greeting Him with stunt or niggard reverence? When you are in the society of that friend whose life and conversation edifies you most, do you hesitate to show that you value his company, and take no trouble to draw him out, or retain him with you? Are not we Roman Catholics much more rational than you, the silent scope of whose public worship is one long appeal to Him:

> "Abide with me from morn till eve
> For without Thee I cannot live:
> Abide with me, when night is nigh,
> For without Thee I dare not die."

Surely there cannot be a more effective way of appealing to English hearts than this; for where is the country in the whole of Europe where people are more ready to bow inwardly at the name of Jesus? Now I do not know that the teaching of De Lugo and Viva, Saurez and Perrone, is really opposed to these facts; but this I do know, that these facts are neither

isolated nor peculiar. For, quite apart from my own case, there are living characters before the world who obtained a great reputation for sanctity, and most deservedly, as members of the Church of England, which they have not increased—even in the opinion of some of their best friends—since they became members of the Church of Rome. I am sure no impartial person could take up the beautiful volumes of sermons written by Dr. Newman and Archbishop Manning while members of the Church of England, compare them with the very best of what they have since written, and then pronounce them wanting in spirituality or Christian sentiment of the deepest description—losers, in short, in any sense by comparison with their later works. Or again, take the men apart from, and independent of their writings, who can see any visible improvement (indeed how little room was there for it) between the Newman and Manning of to-day and the Newman and Manning of a quarter of a century since, but what may be fairly set down to advanced years and ever advancing piety. I could name hundreds of cases of less note but of the same kind. Why should we be deterred by the dogmatism of past times from giving facts like these their due weight, their natural unsophistical interpretation. The consequence, surely, need not be that formal schism is not a crime, but that members of the Church of England are not, or that church, as such, under the circumstances is not, in formal schism. The more I think of it, and the more I read, I am intellectually convinced that the Church of England is in a false position; but morally I am as persuaded as ever that the sacraments to which I was admitted while a member of it were not shams. I can see no contradiction whatever between those convictions of mine, because the more I read history, the more I feel that the position of the Church of England is due in a great measure to the mistakes and the sins of others at home or abroad, and not by any means wholly self-chosen. Again, I am not going to say for a moment, that should the Church of England ever have a fair and proper opportunity of abandoning that false position, and yet persist in it, thoroughly alive to its irregularity, and to its own manifest obligations to do the contrary, facts would be likely to remain as they are; but then, on the other hand, to have that opportunity, it may be necessary that Rome likewise should have become a party to it, by offering such terms of reconciliation as would make the rejection of them a positive crime. Why should not local churches and nations be supposed to have their call, their visitation, as well as individuals; and decline from that day forwards, on their rejecting, or not availing themselves of it to the full? Where

are now the local churches of Egypt, and on either side of it, Arabia, and Western Africa? I fear I have noticed some such results in the character of individuals among my contemporaries, who have acknowledged to me that they had once felt it to be their bounden duty to come and be reconciled, as individuals, to the Holy See, but have never come. Earnestly do I pray that they and all others may see the folly of tampering with what at any time presents itself to them as their clear duty. As Pope said long since—

> "What conscience dictates to be done,
> Or warns me not to do,
> This, teach me more than hell to shun:
> That, more than heaven pursue."

Not for worlds would I have disobeyed that voice, though in obeying it I contracted no engagement of any sort never to look any more facts in the face. Dr. Pusey has indeed said,* that had he "been driven out of the Church of England," (which I was not,) "he could have gone in no other way than that of closing his eyes, and accepting whatever was put before him." But there was a certain Pope, who, as Pope, published his formal retractations on the strength of these words:—"It is just for this very reason that we are free agents; namely, because we are able to change our opinions *till death*. How should it not be lawful *at all times* to abandon error and embrace truth?"† . . . And I say likewise, in the spirit of those words, that were I ever to be as solemnly convinced of the duty of returning to the communion of the Church of England, as I was of quitting it for that of the Pope—since I could not have both—I trust I should never lack the moral courage to retrace my steps in that direction. Anything more inconceivable, nevertheless, I can scarce imagine. There is no reason that occurs to me why I should ever be led to do so of my own free will. Nothing that exists for good in the Church of England I have not now in increased fulness: besides many means of grace and edification which the Church of England has to its cost discarded. Unity, Apostolical Succession, one of the most venerable of Liturgies, and devotional and elevating of ceremonials; the Sacraments in all their integrity; the Communion of Saints in all its reality; the Fathers as well as the Bible; religion as practised in the cloister as well as in the world. I know of no drawbacks but such as are inseparable from systems, particularly when hoary with years. The only thing that oppresses me is the thought that there are so many

* *Eirenicon*, p. 98.
† Pius II. in his bull dated April 25, 1463.

good Christians who have been estranged from and are still prejudiced against it, and in my humble opinion, not without grave cause. But do not let me be set down for a querulous disloyal spirit, because not even next to my own salvation, but at least as earnestly as my own salvation, I desire, and would go almost any length, to see Christians united together, at least in this my country, as one family, in the bonds of love, not necessarily pledged to the same forms of worship or external discipline, should that prove to be of any difficulty, but pledged irrevocably to peace amongst themselves, by communion with, and dependence upon that See, to which all antiquity, and with it our Continental neighbours, and with them our own forefathers for twelve centuries, bear witness as the central authority for all Christendom by Divine right. Though I am naturally thinking of members of the Church of England most, there is no class of separated bodies of Christians for whom I do not pray equally that they may be included in that consummation. Count de Maistre, in that often-quoted passage of his, has said that should Christians ever come together again, it is probable that the impulse would spring from the Church of England, touching, as it may be said to do, Protestants with one hand, and Rome with the other.‡ And is it not possible that the Churches of England and Rome may be destined to be drawn together again, by means of those who have been members of both? I, for my part, should look back upon the Oxford movement commencing in the *Tracts for the Times* as one of the grandest and strangest of failures in history, if it expired without achieving that result eventually; and I cannot help thinking that it is in the power of amphibious animals, like ourselves, to contribute not a little towards it by the moral evidence that we may supply—to terrestrials, that we have lived and thriven in the water; and to the marine race, that life upon "*terra firma*" is still better. It may turn out that this has been the real purpose of Providence in calling some, and keeping back others, of those most concerned in the movement. Those that have quitted the Church of England are bound to believe in the honesty of those who have remained in it, as much as in their own honesty before they left it, which they then considered it to be the most unfair in others to question. Consequently, they are bound to respond to them identically on the same terms on which they demanded to be met themselves twenty-five years back. The speakers on the other side are Dr. Pusey and the revered author of *The Christian Year*—for that, I presume, was the object of dedicating the *Eirenicon*

‡ *Eirenicon*, p. 261, where it is quoted more fully.

to him—and they present themselves with a new edition of *Tract* 90, for of this the *Eirenicon* is, in reality, but the prelude.* Who are to meet them? Inevitably there are two on our side to whom it can be no matter of choice, for whom there can be no logical outlet or escape. Archbishop Manning, as he wears the mitre, so he stands officially committed to the precedent of his late superior. He must step forward with a new edition of the *Letter to Lord Shrewsbury* in his hand; and who beside him, but the original author of *Tract* 90? He, least of all men, can repudiate his own handwriting. That part of his *Apology* is still due to us all from him. That same magician must lull, who raised, the storm:—

> "If by your art, our dearest Father, you have
> Put the wild waters in this roar, allay them—
> . . . . . O! I have suffer'd
> With those that I saw suffer—a brave vessel,
> Who had no doubt some noble creatures in her,
> Dash'd all to pieces—O! the cry did knock
> Against my very heart"

Thus they are ranged side by side, and *vis-à-vis*, as well-matched couples, waiting to move to the harmonies of *Tract* 90. May it be the "Dance of Life" to us all! Behind Dr. Pusey, are gathered those devoted men, who in striving to bring their ceremonial into unison with that of the second year of Edward VI. are, in other words, virtually bursting through three long centuries of disunion, and placing themselves in the exact position of their forefathers before disunion had become irreparable. So much less will there be to mend, clearly, when they have got there; God speed their good intentions. Behind, on our side, what? This, at least, in common justice, there should be. We have some words for both sides, would we but speak out. We could tell our own side that were the principles of the English Prayer-Book thoroughly carried out, the Articles abolished, or that interpretation given of them in *Tract* 90 formally sanctioned, there would be no further questions but what might be reserved for reference to the Supreme Head of the Church, his Primacy having been previously admitted. We could tell them of the progress in holiness that we ourselves had made in the Church of England. We could guarantee members of the Church of England against any apprehensions that they may have of our popular system, by assuring them that the love of Jesus is nowhere better understood or practised

* "*A Preface chiefly historical, to 'Tract* 90' *of the 'Tracts for the Times,' together with Tract* 90," is advertised as in the press, in the last page of the *Eirenicon.*

than amongst Roman Catholics; that the love of His Mother, and of the Saints generally, has only to be known by experience, to be found subsidiary to it, and of great help in promoting it. And we could ask them gently to ask themselves, whether our practice is more in advance of the Decrees of Trent, than theirs is behind the teaching of the Common Prayer Book?

But on either side there are instinctive shrinkings from plain or friendly speech, as though it involved disloyalty! Disloyalty indeed! to what? Disloyalty to the fell prejudices and unhappy divisions that have rent England for three centuries, and shed the blood of some of her best citizens, and estranged us in all that concerns religion from the rest of Christendom. But no disloyalty to the spirit of those great men—whether statesmen, as Pitt, Canning, O'Connell, and Peel, whose greatest measures had for their object the pacification of Rome with England politically—or members of the Roman Catholic hierarchy, as Milner, Challoner, Doyle, Murray, Sharples, Wiseman, whose aspirations were to disabuse their countrymen of the prejudices entertained by them against Rome, and to dispose them to make peace with Rome religiously—or Divines of the Church of England, from Mr. Wix and Bishop Barrington downwards to the author of *Tract* 90, who have seen that peace in Church was the logical and indispensable sequence to peace in State. We demand nothing more than the full complement or carrying out of the original Bill of 1791, and we call upon the State, the author of our separation in the sixteenth century, to assist in healing our breach, now that it has healed its own. For, in the words of our late Cardinal: "The way having been in part prepared, by the *demonstration* that such interpretation may be given of the most difficult (of the xxxix.) Articles, as will strip them of all contradiction to the decrees of the Tridentine Synod," why need we ultimately despair "of the return of this country to the Catholic unity, *through its Established Church?*"

ART. V.—MR. DE LISLE ON THE PRESENT PROSPECTS OF RE-UNION.

[COMMUNICATED.]

DR. PUSEY'S new work—*An Eirenicon*, in a Letter to the Author of "The Christian Year"—is perhaps the most remarkable production of its author, and as his name is already famous not only in England, but throughout Christendom, it will be read with the deepest interest by all who glory in the Christian name, or who care for the peace and unity of the Church of Christ. Its very title commands attention—"Eirenicon," a peace offering.

At a moment when the whole world resounds with discord and war; when rebellion and anarchy, civil wars and insurrections are assuming the conditions of an almost chronic malady; when all nations are armed to the teeth, as if preparing for a world-wide struggle; when the faith of many is waning, and unbelief is everywhere undermining the foundations of the social system; it is surely time for Christians to look into their own divisions, to examine their differences, whether it is not these which are the root of the evil, and whether, when we all profess to be disciples of Jesus Christ, we cannot come to some agreement as to the Faith, which He came on earth to reveal.

At this moment, not to speak of minor sects, the Christian world is subdivided into three grand portions, the first and most numerous of which professes to be alone and without rival, the One, Holy, Catholic and Apostolic Church of Christ, the very Church spoken of in the Creeds. All other Churches were once in communion with her—that is, with her central and primatial see, the see emphatically termed Apostolic—and she can point to the year and the day when that intercommunion ceased. This Church is called both by friend and foe *Catholic*, and she acknowledges no limit but the boundaries of the earth, and she calls all mankind to her communion. At the present moment she numbers not less than two hundred millions of children, spread through the whole earth, everywhere believing the same articles of Faith, everywhere worshipping God with the same Eucharistic Liturgy, and everywhere indissolubly bound together in one compact unity of dogmatic faith and sacramental religion.

Next in grandeur and importance to this, which claims to be the Great Original Mother Church, we behold another vast Communion, hardly distinguishable from the former in its creed, its worship, or its sacraments. It is remarkable, however, that the name in which this great Communion glories is not the name of Catholic; she calls herself "The Orthodox

Church," and though she can count many nations in her bosom, and can fairly boast of dogmatic and ritual unity amongst them, still she remains within a certain division of the globe, aspiring to no higher title than that of "The Holy Oriental Church," claiming, indeed, "orthodoxy" as her peculiar possession, and yet calmly leaving the rest of the Christian world in errors, which she seeks not to dispel, though she ceases not to pray for the union of all the Churches of God.

But there is another and a third division of the Christian Family, the ancient and far-famed Anglican Church. This Church, until the sixteenth century in close communion with the great centre of the One, Holy, Catholic and Apostolic Church, of which she was one of the most conspicuous branches, at that period partly from political and partly from religious reasons, renounced the primatial authority of that central see of Peter, to which for so many ages she had been devoutly attached. From that date she assumed a distinct and separate position in the Christian world, claiming, however to be a branch of the Catholic Church, but limited to the domains of the British empire, though in their world-wide extension planting her offshoots in almost every clime and amongst all peoples.

Now are these three great representatives of Christianity always to remain divided and at war with each other? If they are, how are the infallible prophecies of God to be realised? How is the kingdom of Jesus Christ to triumph from one end of the earth to the other?

It is at least the belief of the writer of this article that they will one day be re-united—corporately and organically re-united. How? By the return of Greeks and Anglicans to the communion of that centre, with which in their earlier days they were in communion, the Apostolic See of S. Peter. The Eastern Church will cease to accuse the Popes of heterodoxy. The Anglican Church will once more acknowledge the primacy of that see, to whose pious zeal in the person of the great S. Gregory, she owed her origin and hierarchical organisation.

But is this possible? Who can read the Eirenicon of our illustrious author and doubt its possibility? For ourselves, we have always believed in the possibility of a corporate Re-union of Christians. If a single individual can be re-united, why not a body of individuals? If the process of reasoning and study, the investigation of ecclesiastical history, the humble exercise of prayer for divine guidance, joined with an earnest striving to avoid all deliberate sin, could prepare individuals like Newman, and other illustrious converts, to embrace the whole Catholic faith, why should not the same means be equally

blessed in preparing whole Communions to embrace truths, which they had but too much forgotten, and to return to Catholic practices which were shown to be conducive to holiness of life and general morality? And thus to prepare those bodies of Christians to return to a corporate union with the great Mother Church, from which in an evil hour they had been ruthlessly torn?

The Catholic Church, at least, thought this when in the Council of Florence a union was proposed and effected between the Greeks and the Latins, the effects of which still prevail in some countries, while a precedent upon infallible authority was provided for all future ages.

Dr. Pusey has himself shown from Bossuet, and other writers of the greatest eminence in the Catholic Church, that this view is essentially a Catholic view, and that the policy involved in it is essentially Catholic: we rejoiced, too, to count among his citations one especially to the purpose, from the profound writings of the celebrated De Maistre. That illustrious writer evidently anticipated, in his far-sighted penetration, the great work which we are advocating, and in view of it he acknowledged those features in the constitution of the Anglican Church, which, when more fully developed, were destined one day to serve as a basis for effecting the Re-union of Christendom.

And now let us observe at once, that our object in contributing this article to the UNION REVIEW is not to make a systematic criticism of the great work to which we are referring, but rather to show how, at least, its main argument is appreciated and regarded by many members of the Roman Catholic Church. And in doing this we shall, of course, be free to express our dissent from some of its statements, heartily as we agree in its general tenor and object.

Dr. Pusey has certainly inaugurated a fresh effort in behalf of the reconciliation of his own Communion with the Roman Catholic Church, and in doing so he has taken a method not only right but necessary in proving to his own brethren that, after all, the difference between them and ourselves is not so much one of fundamental dogma as of terminology and detail. Hence it would be easy for the Anglican Church, if she sincerely entered on the path of amicable preparation for union, to lay aside any expression in her own formularies which was proved to be dubious in its character, or ill adapted to express her own genuine meaning—that meaning being undoubtedly rather Catholic than Protestant, more in harmony with the Primitive Church than with the Protestant innovations of the sixteenth century. This conclusion cannot fail to strike every attentive

reader as the logical conclusion from not only Dr. Pusey's own interpretation of the Anglican Articles, but from those of earlier authors, whom he cites, such as Sancta Clara on the one hand, and the celebrated *Tract* 90 on the other.

We will not follow our illustrious author in his elaborate investigation connected with this portion of his subject: but what will be more to our purpose in a practical point of view, we will rather confine our attention to those difficulties which strike Dr. Pusey, and no doubt numberless other Anglicans, as a great obstacle in the way of Re-union.

And here, before we descend to any particular questions, let it be observed that we think Dr. Pusey attaches far too much importance to the peculiar opinions of individual writers, even though canonized saints, in our Communion. Dr. Pusey may rest assured that if the Anglican Church is ever re-united to the see of S. Peter and so to the Universal Church, she will never be called upon to accept the opinions of individuals, however holy they may have been. The Catholic faith, which all must accept, is that which is defined and taught by the Church in her catechisms, and other authorised statements of belief. Now let any Anglican who agrees with Dr. Pusey, read the Douay Catechism, which every Roman Catholic child in this country is taught to learn, and say whether it in any way disagrees with his own convictions, or whether it in any way sanctions those *apparent* extravagances to which Dr. Pusey so forcibly adverts as an obstacle to the great work of corporate Re-union?

Dr. Pusey heads p. 184 of his *Eirenicon* with these words: —"Adoration to the Blessed Virgin the same as to God." I know Dr. Pusey would not say that such a blasphemous practice as this infers was taught in our catechism. Nay, the very sentences he quotes from some of our writers to support such an inference evidently contradict it. It is in vain to cite the words "*adorare*," "*colere*," as indifferently applied by such writers, to the Godhead on the one hand, and to the Blessed Virgin on the other. The question is not about the use of words, but whether the Church sanctions any confusion of idea in the application of them? To answer this question it is only necessary to read the Catholic catechism. As for the indifferent use of the word "*worship*," the English Church, both in her ritual and her translation of the Bible, gives us many examples. Should *we* be justified in accusing Anglicans of confusing the worship of God with the relative respect due to creatures, because in their marriage-service the bridegroom addresses his bride with such words as these:—"*With my body I thee worship*?" Or that the Anglican version of the

Scriptures sanctioned a similar indifference, when it recounted of the Faithful of the old law—"That all the congregation bowed down their heads, and *worshipped the Lord and the King?*" *

In spite of anything that may be quoted from Catholic writers, it will ever remain true that the Catholic Church adores God alone, and that she only honours the Blessed Virgin Mary with an inferior human honour, because that most blessed and most lovely of all women was chosen from all eternity by God to be the Instrument of the Great Mystery of the Incarnation. That mystery Dr. Pusey venerates as we do, the Anglican Church venerates it as the Catholic Church has ever venerated it; oh! then let us not quarrel over the fervent expressions of Catholic writers, who, in contemplating the operation of this great work of God, are overwhelmed with the sense of that created purity and blessedness, which the Holy Trinity made meet for the tabernacle of the God-Man. Let us carry ourselves back in spirit to that wonderful day, when the archangel Gabriel was sent on the most solemn embassy that ever this world saw, to a youthful Virgin who was praying in her humble cottage in the city of Nazareth, and who, we may piously believe on the authority of ancient writers, in the depth of her humility was offering herself as the handmaid and servant of that favoured Virgin of Israel, of whom she had read in the prophetic writings of her nation:—"A Virgin shall conceive and bear a Son, and his name shall be called *Emmanuel*, that is, *God with us*,"—in other words there shall be a Virgin, who shall, (oh! awful mystery too sublime for human thought!) be made *the Mother of God*, yes, so says the prophet—"Her Son shall be Emmanuel—*God with us!*"

I do not wonder that some of our writers, in contemplating this mystery *seem* to forget—I cannot admit that they really forget—the difference which essentially remains between the Incarnate God and that humble Virgin that bears Him on her bosom, when by faith present at this wondrous scene, they go in spirit with the poor shepherds to Bethlehem, or with the holy Magi on the feast of Epiphany, to adore the Divine Child Jesus in the arms of Mary. Let us go with them, animated with the same faith in the blessed mystery of the Incarnation, and the same love of our Divine Redeemer—what shall we there see? Jesus, Mary, and Joseph! and who is there amongst us who in adoring the God-Man would think that we honoured Him, if we paid no reverence to His Sweetest Mother, and none to His Nursing-Father? It is impossible that any

* 1 Chronicles xxix. 20.

man who went there could do other than pay a deep and lowly reverence to the Mother of the God-Man, and to Her Blessed Spouse S. Joseph. And Who is this Child Jesus? He is the Incarnate God, the very God that made Heaven and Earth, in Whose sight the very Heavens are not clean, and who charges even His angels with folly—and yet He looks only like a little child, fairer indeed than the children of men, but still one like the Son of Man. If I think of His Godhead, I tremble with awe, for who can stand before the Face of the Lord? If I look upon His manhood, I am attracted by the lovely beauty and sweetness of the Child Jesus. I adore His Godhead, I adore also His humanity hypostatically united to that Godhead, for the prophet has told me that this Child is Emmanuel, God with us, the God-Man. But having adored Him, I remember my own needs, I think of my own sins, I see before me my Saviour, Who is to redeem me from my sins, and from Whom and by Whom every grace I need is to come, whether for things temporal or for the life to come; and I *pray* to Him to grant them to me, and to cleanse me from that burthen of my sin which oppresses my conscience, and which makes me tremble for my future lot. I pray to Him as the only source of all my good, but when I have poured our my poor unworthy prayers, can I forget how very poor and unworthy they are? Can I on the other hand be indifferent to the presence of Her who is the very Mother of this Man-God? I want help in my prayers, I want to make them as acceptable as possible to the Divine Child; so I say, "Holy Mother of God, deign to look on the servant of your Son! Offer my miserable unworthy prayers to your Divine Child, pray for me! It is through you that lost mankind have received the Redeemer, through you then much more do we hope for the effects of His Redemption: pray then for us, have pity upon us, never forget us, never cease to pray as long as we live and at the hour of our Death. Jesus, your Son, is our God; Jesus alone is our Redeemer, but if our prayers can have any avail with Him, of how much more avail must be your prayer, that of His own most blessed Mother?"

This is the way in which Catholic minds are, I may say, necessarily drawn by all the facts of the Gospel Revelation to those religious convictions which are summed up in that article of the Apostles' Creed—*The Communion of Saints.* To say that in giving expression to their feelings they always state them in language of faultless accuracy would be equivalent to claiming for them the attribute of Inspiration. I am not going to apologise for the language of Grignon de Montfort, for I was as much shocked when I first read his book as Dr. Pusey himself could have been, and I remember the late learned and

excellent father-general of the Institute of Charity told me he thought it both mischievous and heretical, and that he had felt it his duty to discourage the nuns of his Institute from reading it. But what I want to establish is, that the Catholic Church is in no way committed to such extravagances; while on the other hand I have very little doubt that Grignon de Montfort was all the while as orthodox as any man, though he has used expressions which do not seem so, and which may appear to savour even of blasphemy. But are there not expressions even in Scripture itself which seem blasphemous? I hope your readers will pardon me for saying so, but what do they think of the 33rd chapter of Genesis, and the 28th verse—"Thy name shall not be called Jacob but Israel: for if thou hast *prevailed against God*, how much more shalt thou prevail against men?" Take the letter of this, as it stands on the mere surface, and I hesitate not to assert that the idea involved in it is blasphemous in the extreme. And yet these are the words of the Holy Ghost, and they contain a heavenly and consoling truth. So may it be with the *apparently* extravagant and paradoxical sayings of some even of the Saints in reference to our Blessed Lady; and so, too, of Grignon de Montfort, who is no canonized Saint, though—I doubt not—a holy man. Then, again, of such expressions in regard to the Blessed Virgin, as calling her the "Co-Redemptrix of the human race," and the like, what do they come to after all, when taken along with the acknowledged and indisputable faith of the Church, concerning the sole mediatorship of Jesus Christ, but merely that they are expressive of another truth, subordinate to this great leading dogma of Christian Faith, viz., that of the immense force of earnest prayer? What says S. Paul writing to his disciple the holy Bishop S. Timothy, (1 Tim. ch. iv. v. 16,) "Take heed unto Thyself and unto Thy doctrine: be earnest therein: for in so doing Thou shalt both *save* Thyself and them that hear Thee."

Does S. Paul, when he talks of Timothy *saving* both himself and his hearers, forget that Christ is our only Saviour, our only Mediator and Advocate? Now, suppose for an instant that instead of Timothy, the Apostle had been writing to our Blessed Lady, who was still living, dwelling with the beloved disciple and evangelist John, and that he said to her, what he often said to his fellow Christians in general, "*Make mention of me in your prayers, never forget me in your petition at the Throne of Grace*, for by so doing, you will both *save* me and them, whom I am conducting in the ways of God;" where would have been the blasphemy? Where the contradiction to the other still more fundamental truth? If some Catholic

writers have called on the Blessed Virgin *for mercy*, it is to be explained in the same way, and with similar limitations. The Blessed Mother of God shows mercy to the sinner by praying for him, by obtaining for him grace and forgiveness, just as we call works of charity done by ourselves—"works of *mercy*." When our Saviour represented the soul of Dives addressing Holy Abraham, whom he saw far off reigning with God in Paradise, "Father Abraham, *have mercy upon me*," he described a lost soul uttering a fruitless prayer, when alas! it was too late, but he surely was not putting a blasphemy into the mouth of that poor reprobate! Abraham told Dives that the day of mercy was gone by, but he did not chide him for addressing to himself a prayer, which strictly could only be addressed to God. Why, then, should such and similar expressions, recurring as they do in many of our writers, when addressed to Saints, seem to have a vicious character, which even Protestant readers do not charge upon the same, when used in Holy Scripture? It is, surely, nothing but the prejudice of early education, which makes men so keen in perceiving in Catholic writings what they are really blind to when they find it elsewhere.

I grant if there was not a dogma in the Church to balance against such phrases the case would be different, and the objection sound. But not only is the dogma of Holy Church so explicit, but look at her Liturgy, look at her Breviary, her Ritual, her Pontifical. How carefully measured are her prayers! How rare are the invocations of Saints! How simple her addresses to the Mother of God, *ora pro nobis*, and rarely, if ever, anything beyond, unless where the poetical license of a hymn expands into a warmer phrase, less limited in terms, but not less limited by the dogmatic faith of the Church herself. When the blessed day for Re-union arrives, the Church of England will not be called upon by us to use the terms of S. Alphonso Liguori or S. Bonaventure, still less of Grignon de Montfort, but simply to acknowledge, what she herself has never ceased to profess, that there is *a Communion of Saints*, whereby all those who are in the grace of God, whether still on their pilgrimage here below or reigning above with Christ our Lord, can aid each other by their mutual prayers and good works.

And now one word on the dogma of our Blessed Lady's Immaculate Conception.

Dr. Pusey writes on this subject as on all others, with the most commendable moderation, with great learning, and with a reverential spirit. He points out the peculiar circumstances under which this belief was defined to be a dogma of Catholic

faith. He quotes the letters of a very large portion, if not of a majority of the Catholic Episcopate, deprecating the definition, though not impeaching the belief. Nay, I am assured that even before the definition was pronounced there was hardly a dissentient voice among the whole body of the bishops in regard to the doctrine itself. In fact, Dr. Pusey admits that there was no controversy on the subject, and I believe it to be a fact that, before the Pope pronounced the definition, the objection at one time advanced by the bishops in question had been withdrawn. So that assuming the bishops in communion with the Apostolic See of S. Peter to constitute the whole Catholic Church, which is, as all men know, what we do assume, the Papal definition of this dogma, accepted as it has been by all the pastors of the whole Catholic world, becomes tantamount to a decree of an Œcumenical Council.

On the Anglican, as well as on the Greek view of the Catholicity of the Church, it amounts, at all events, to a definition, sanctioned by what they would term the whole *Roman* Catholic Church; and upon their principles, and arguing from their point of view, they cannot at once regard it as binding upon them, until by some solemn act of Re-union they ratify the definition.

But here, as Dr. Pusey urges, comes the question, Has not the definition widened the breach, by adding to the dogma of the Church? has it not made it more difficult for those who dispute the single claim to infallibility of the Latin Catholic Church, as he would call it, to amalgamate with her?

At first sight such an objection seems to carry with it some force, but if we look a little more closely into it, its importance diminishes. The Catholic Church calls upon no man to embrace her faith, until he is reasonably convinced of its soundness. Now she is ready to show that she had reasonable ground for defining this doctrine. It took many ages to bring even Catholics to unanimity, or *quasi*-unanimity at least, on this question. The Dominicans had argued against it for centuries. Saints had denied it, it had been warmly debated in the schools and universities, but the force of argument at last prevailed to such a degree that controversy ceased, and so in the end the Church defined it through the Pope, with the concurrence of the whole episcopate. Now, I ask, why should not the Anglican Church and the Orthodox Greek Churches yield to the same arguments, which, after the sifting of many centuries, convinced the mind of the Latin Church? I put the question from their point of view, not from ours.

Already, the Anglican Church honours in her calendar the *Feast* of our Blessed Lady's Conception. In fact, it was an

Archbishop of the Anglican Church, (before the severance,) the great S. Anselm, who was the very first to ordain the celebration of this festival, and it was from the See of Canterbury that this devout practice gradually spread through Christendom, and so led to the great controversy, as to whether our Blessed Lady was or was not conceived in sin? For if she were conceived in sin, why celebrate her Conception with a festival? On the other hand, if in her Conception she, through the foreseen merits of the God-Man, her only Son, was preserved from this stain, in order to become the worthy Tabernacle of Emmanuel, (as our Church in her collect expresses it,) then, indeed, it was most consistent and reasonable to honour such a Conception with a festival.

But if we look at the Greek Churches, why should they scorn to examine the foundations of the Definition pronounced by their Latin sister? Was not the argument from tradition in its favour mainly grounded on statements of the Greek Fathers, on the language of the old Apostolic Greek Liturgies? We have not space to go deeply into this part of the subject, but at least I have no hesitation in affirming that the doctrine of the Immaculate Conception of the Blessed Virgin is more in accordance with the language of the Greek Church in her Liturgies, than the denial of it. And here let us say one word upon the doctrine itself: for we are convinced that very few who object to it really know what we mean by it. Some have even gone so far as to say, that in affirming it, the Catholic Church has made a goddess of the Blessed Virgin! Now I ask such objectors was Eve a goddess? and yet do they think that she was created under the stain of original sin? Of course they deny both questions. Then why is Mary made a goddess, because we believe that she was conceived under the same conditions, with which Eve was created? If Christ was the second Adam, and Mary the second Eve, as so many of the Fathers are wont to call her, it is surely *reasonable* to conceive that each in their conception should at least have been upon a par with Adam and Eve in the original creation of the human race. Then again may we not see in the sinless conception of our Blessed Lady, a necessary ingredient in that glorious privilege of perpetual virginity, which the whole Church both of East and West has ever proclaimed to be her brightest attribute? If she is the *ever Virgin*, she must be *ever exempt from sin*, both original and actual, otherwise her virginity does not rise above the level of all the daughters of the mystic Israel, and yet Holy Scripture tells us of this Virgin "that she is elect among thousands." What does Mary tell us of herself in that wonderful Canticle the *Magnificat*? "For He that is

mighty hath done *great things* unto me"—that is the Almighty God in creating Mary exhausted (if we may so speak) His Omnipotence. And now she, humble to the very dust as she was, goes on to proclaim her own glories, for they were the glories of her Son. "For behold from henceforth all generations shall call me Blessed." Now this is a prophecy—who then has fulfilled it? Those, of whom it is, and ever has been, a distinctive feature to honour and to glorify Mary; or those, who have never ceased to carp at her praise and to detract from her glories? Which is the Scriptural view, and which the one opposed to it?

No, I cannot believe, that the definition of the Immaculate Conception of our Blessed Lady will create any serious obstacle in the way of that blessed corporate Re-union of divided Christendom, for which all good men are now longing, and for which millions all-over the earth are now praying. Rather do I believe that Mary will aid us with her prayers all the more, seeing that in the midst of so much degeneracy our age has at least raised a noble monument of zeal for her honour!

And here, before we conclude this part of our subject, it may be as well to notice an objection, which, though not referred to in Dr. Pusey's work, is sometimes urged by Anglican writers against the definition of the Immaculate Conception. They say that we put the Conception of our Blessed Lady on a par with the supernatural Conception of Christ. Now I absolutely deny this. The Conception of our Lord was altogether different from that of the Blessed Virgin. His Conception was the miraculous effect of the operation of the Holy Ghost. He had no earthly man for His Father, and the Blessed Virgin in conceiving our Divine Lord preserved the integrity of her virginity. But the Blessed Virgin herself was conceived in the natural way, S. Joachim was her father, as S. Anne was her mother: and her exemption from the stain of original sin was a mere gift of God in view of the merits of her Divine Son's Passion and Death, as a preparation for the work of the Incarnation. Moreover this grace, though so precious, did not render our Blessed Lady impeccable. She had free-will like the rest of us, subject like all others to trials and temptations. If at every stage of her existence she had not diligently corresponded with the grace of God, she might have fallen into sin and have lost the high privilege which she had received: and so (humanly speaking) she might have defeated the merciful purpose of God for the redemption of the human race through the merits of her Son. For in that case, if we may so say, the coming of the Redeemer would have been

either delayed or prevented. It is on this account that we may *in a subordinate sense* speak of Mary, as being truly a Co-Redemptrix with her Son—because the co-operation of her free-will with the grace of God was made by Him a necessary condition (if I may use such a term) towards obtaining *the coming* of the Redeemer. The Incarnation of the Son of God might have taken place without any concurrence of a human mother at all; the human nature of our Lord might have been created, as Adam was, out of the dust of the earth, or even out of nothing by the mere fiat of the Almighty; but it did not please God so to effect it. As it had been by the joint act of Adam and Eve, that mankind fell from original righteousness, so it pleased God to effect the restoration of mankind by the joint operation, if I may say so, of Mary the second Eve with Christ the second Adam; Christ indeed redeeming us, but Mary by her correspondence with the eternal designs and graces of God meriting *de congruo* the grace to bestow this Redeemer upon our fallen race. If we bear these great facts in mind, and I believe them to be *simple facts*, they will surely account for much of that *apparent* extravagance of language, which we often meet with in some Catholic authors, and which *seems* to detract from the honour due to the One Mediator between God and man, our Lord Jesus Christ. Now observe, I am not denying that there have been, or that there are still, misconceptions and abuses among Catholics on this subject. I know that these abuses have existed; the legislation of the Council of Trent is a proof of this melancholy fact; and the statements of such illustrious writers as the great Bossuet, Henri Marie Boudon, and others, affirm it and guard against it;—but what I do assert is, that the writings of S. Alphonso, and of numberless others tenderly devoted to the Blessed Mother of God, are orthodox and true, *when rightly interpreted;* and when taken as a whole they in no degree sanction, still less does the Catholic Church sanction, any practice or belief that in any way would contradict that cardinal dogma of our holy faith that Christ alone is our Saviour and Redeemer, the Redeemer of His Mother no less than of the meanest sinner in the whole world, and that in Him and through Him and by Him alone does fallen man regain that access to the Father, which he had lost by Adam's sin.

And now let us turn to another subject, on which Dr. Pusey dwells at great length, and on which with his characteristic learning and lucidity he pours forth a vast variety of citations from the Holy Fathers, no less than of facts from ecclesiastical history of the very gravest importance. Your readers will at once perceive, that I am adverting to the Primacy of the

Apostolic See of S. Peter. And here the question between us and the Anglican Church ought surely to be not one of detail, but of principle. No intelligent or sincere man among Catholics will deny any of the facts cited by Dr. Pusey from the History of the Church, or the scandals which are recorded in the annals of the Papacy, any more than he would refuse to admit that S. Peter denied our Blessed Saviour in His Passion, or that on one occasion our Lord reproached him with such words as these, "Get thee behind me, Satan, for thou savourest not the things of God, but rather those that be of man." The Catholic who has studied the Fathers, when he finds such passages as those, which record the strong language in which S. Augustine and the Bishops of the African Catholic Church condemn undue and improper appeals to the Holy See in derogation of the legitimate authority of the local Church—I say, the Catholic who meets with this, may see it in a contradiction and a very unanswerable one to those, who would so far exalt the prerogatives of S. Peter, as to deny those of the successors of the other Apostles; but he is at a loss to see in it any contradiction to the true and legitimate Primacy of the Apostolic See, as defined by the Canons of the Œcumenical Councils, or as established by our Lord Himself as the great centre of Catholic Unity, and as the ultimate appeal for the preservation of peace and harmony amongst all the Branches of the mystic Vine. No one will deny the words of the Blessed Irenæus, the disciple of S. Polycarp who was himself the disciple of S. John the Evangelist, a bishop too of the Greek Church, and one of the very first and holiest Apostles of Christianity in the West of Europe, and the Founder of the Gallican Church—I say, no one can deny the words of S. Irenæus in reference to the See of Rome. They are great words, and they are the words of one of the earliest and greatest Fathers of the Church of Christ. Now what does this great and most ancient Father say, witnessing, (as we have affirmed,) the faith both of East and West? Speaking of the Roman Church or See, he says:—"To which Church on account of her more powerful Principality," or Primacy, "*propter potentiorem ejus Principalitatem*," as it is worded in the authentic Latin translation from the original Greek, "it is necessary that every Church should agree, that is, all the Faithful of Christ everywhere."

I cannot understand how the force of these words as claiming supremacy for the See of Rome, can be eluded. No one, that I am aware of, has ever denied their authenticity or contested the orthodoxy of S. Irenæus, who is honoured alike both in the Greek and Latin Churches, and universally esteemed

as one of the greatest of the Fathers. But if this statement, as made by S. Irenæus, was true in the very infancy of the Primitive Church, we cannot see what is to invalidate it now, or how either the Greek or Anglican Church can be lawfully exempted from the duty of agreeing with (*convenire*) the Roman See now, as then, in the nineteenth no less than in the second century of our Christian dispensation.

We are far from claiming for the Papacy any *separate* infallibility, distinct from that, which all Catholics are bound to believe in, as the prerogative of the *Universal Church*. Those, who make so novel a claim, must reconcile it with the grave facts of ecclesiastical history. For ourselves we are content with asserting for the Holy See those prerogatives, and those only, which are now actually *de fide* amongst us: and of these we hesitate not to say, that they are not to be overthrown by the facts cited from the history of the Church, such as the condemnation of Pope Honorius by the Sixth General Council, or any other facts of the like nature. These facts appear to us, as they do to Dr. Pusey, wholly irreconcilable with some of the modern theories, that are sometimes put forward in reference to the Papacy; and we believe that with these facts undenied and not disproved, it would be impossible for the Church to define any such theories to be articles of Faith: but on the other hand they in no degree impugn the Faith that is already defined; but as the exception is said to prove the rule, so notwithstanding the fact that some Popes have erred and that others have given grievous scandal to the Church, it is an additional argument in favour of the general authority of the Pope in the Catholic Church and of the Primacy of his See, that not even such scandals as these have ever been able to obliterate it from the general belief of Christendom. If individual Popes have erred, their error has never been persevered in, when corrected by the action of the rest of the Church, and hence the deviation was the fault of the individual Pope, temporary only, and not of the Papacy or for a continuance. Such delinquencies are to be classed with S. Peter's denial of Christ, of which he speedily repented, or with that prevarication of the same Apostle at a subsequent period, when S. Paul withstood him to the face; but that difference led not to a schism in the Apostolic College; rather are we bound to believe that S. Peter acknowledged his error, and so gave fresh proof that he *shared* and *eminently shared* with the other Apostles the promised guidance of the Holy Spirit in the exercise of his Apostolic ministry. It is a common saying that he who proves too much, proves nothing, and we agree with Dr. Pusey, that the attempt to claim fresh

prerogatives for the Pope beyond what is actually of faith in the Catholic Church, tends rather to weaken than to strengthen the cause of the Papacy. It is sometimes said that the Concordat between the first Napoleon and Pope Pius VII. gave a deathblow to the Gallican Church, and proved that the Pope had absolute power to make or unmake Bishops at his mere pleasure. But those who make such an assertion, whether they be friends or enemies of the Papacy, forget that it was the Gallican Church herself—represented by the French Emperor, and the actual resident Bishops of the French Church backed by the *general* consent of the faithful in France,—that solicited that Concordat from Pius VII; and that the Pope only concurred therefore with the wishes of the Gallican Church herself, and but for those wishes would never have sanctioned the abolition of so many ancient Episcopal Sees.

The act therefore of the Pope, so far from overthrowing, confirmed the existence of the Gallican Church, and only proved, what no sound Catholic had ever doubted, that the Pope *in concurrence with the Church* could do whatever was necessary for the Church's welfare and the wellbeing of Christendom. While on the other hand, when the same Pope yielded unduly in sanctioning another and an improper Concordat, demanded by the same Napoleon, he afterwards acknowledged his error and atoned for it, but surely gave one more proof to so many others already existing, that the Pope has not any personal or separate infallibility apart from that which he shares, but *eminently* shares, with the rest of the episcopate of the Universal Church.

The great Bossuet in his masterly *Explanation of the Catholic Faith* lays it down that in reference to the Primacy of the Holy See our separated brethren are to distinguish clearly between what is to be held *de fide*, and the Scholastic opinions, which some authors have upheld as logical deductions from those premisses. The latter he expressly asserts are not to be confused with the former, and are by no means required to be held as a term of Communion. And it must be observed that this explanation of the Catholic Faith is of the very highest authority in the Catholic Church, so much so that it is solemnly approved by Pope Innocent the Eleventh in two distinct Briefs, not to mention a vast variety of other approbations from Bishops and Cardinals: and I believe it to be an indisputable fact that at the present day there is not a single Catholic potentate in the whole world who can be said to uphold any of the opinions to which Bossuet refers, and of which Dr. Pusey seems to think that they would be required to be accepted by the Anglican Church, if she were to return

to the Communion of the Holy See. Now, when it is certain that they are not only not held, but actually rejected by all the Catholic Sovereigns in communion with the Pope, it is obvious that there is but small probability of their ever being defined to be Articles of Faith.

On the other hand we may surely suggest, that persons who claim a privilege for those on open questions, should be ready to grant the same to those who, agreeing with them in Faith, differ in opinion. That the writers in the *Dublin Review* are men of incontestable ability will not be denied, and even though we cannot follow them in all their conclusions we ought not to quarrel with them for holding their own views, especially when we reflect that they are men of acknowledged piety and great learning. It is an old sentence of S. Augustine, "*In dubiis libertas, et in omnibus caritas.*" Now it is to be regretted that there are writers, who while they advocate Union, write as if they would exclude from that very Union whole masses of Catholic Christians, merely because they do not sympathize with their opinions. There is a Russo-Greek periodical, published at Paris, entitled *L'Union Chrétienne*, but which from the character of its writing would seem rather to merit the title of *Disunion Chrétienne*. While advocating a general Union of Christians, it perpetually informs its readers, that it would carefully exclude from this Union every Latin Catholic who believes about the Pope what Bossuet believed, and especially every member of that illustrious Order—the Society of Jesus. The very mention of the latter never fails to excite in the *Union Chrétienne* a sentiment of rancour almost equivalent to monomania. We, on the contrary, looking to the whole history of that illustrious Society, hesitate not to claim them as the ablest and most intelligent supporters of corporate Re-union, and we could name some of the most learned and pious Fathers of the French Province, who have quite lately advocated the Re-union of the Russian Church.

Of one thing we are very sure, that there can be no lasting Union which is not based upon the Rock of Peter, because we know of no other centre of Unity, and no other intelligible principle of cohesion. If the Church of Christ was intended by its Divine Author to be organically one, there surely must be what there always has been, a Primate amongst all its pastors; a Church which, as S. Irenæus expresses it, "should be the central point round which all other Churches should meet." When we think of the vast variety of nations incorporated in the Christian Church, on what other principle could they be kept together in communion with one another? If amongst

the various nations that belong to the Eastern Church dogmatic and ritual unity is preserved, as it undoubtedly is, that fact may surely be traced mainly to the recognition on the part of them all of the spiritual primacy of the Patriarch of Constantinople. The Russian Church, the Church of the Kingdom of Greece, and other national churches of the Oriental rite, are indeed for local purposes governed by their own respective national synods, but they all, notwithstanding, look to the Patriarch of Constantinople as their spiritual chief, and so they call him, and have called him for centuries "The Œcumenical Patriarch." But if the unity of the Eastern Churches among themselves is to be traced to the recognition of the central authority of the See of Constantinople, which even the Greeks themselves acknowledge to be merely an ecclesiastical appointment, how much more necessary for the union of the whole Church must be the recognition of that still higher primacy, which before the division of East and West was acknowledged both by Greeks and Latins to reside in the Apostolic See! and why? because it was the See of S. Peter, holding "*this more powerful principality*," (to use again the words of S. Irenæus,) antecedently to the very first of the Œcumenical Councils, and therefore not deriving its authority from them. If, then, this Primacy was already existing when the Blessed Irenæus wrote, —and who can deny it without denying his words—to what origin are we to ascribe it but to that Apostolic and universal tradition, of which there could have been no other author but Christ Himself? And if those words of our Divine Redeemer —"*I say unto Thee that thou art Peter, and upon this Rock I will build my Church, and the gates of Hell shall not prevail against It*"—be not the original fountain of this Primacy, we know not why they were spoken, or to what else to trace it.

In conclusion let us thank Dr. Pusey for the admirable work, which we have thus ventured to review, and in the main object of which we have ever cordially concurred. We believe that its publication marks an epoch in the ecclesiastical history of the nineteenth century, and that it is the first grand step towards a corporate and organic healing of the deplorable divisions in the Christian Family.

These divisions have borne their fruit, and the scepticism and depravity, which everywhere are poisoning the social system, have at length opened the eyes of all men, who care either for public morality, or who reflect that it can have no intelligible foundation save in the revealed will of the Almighty, to acknowledge that Religion cannot stand without Unity, and that a house divided against itself must inevitably fall.

It will not we trust be otherwise than acceptable to this

illustrious author to receive a tribute of hearty sympathy and earnest admiration from a member of the Catholic Apostolic Roman Church, who cordially desires every grace and blessing for the Anglican Church, and who in advocating the great cause of corporate Re-union, humbly submits all his writings to the judgment of our Holy Mother, and herein especially to that of the Apostolic See of the Blessed Peter.

AMBROSE LISLE MARCH PHILLIPPS DE LISLE.

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FRAGMENTA VARIA.

No. I.—Address from Anglican Clergy to Cardinal Patrizi and His Eminence's Reply.

We gladly comply with the request of the General Secretary of the A. P. U. C. to publish at length the following documents:—

Eminentissimo et Reverendissimo in Christo Patri et Domino C. Cardinali Patrizi, S. Officii Præposito.

Eminentissime Domine,—

Nos infrascripti Decani, Canonici, Parochi, aliique Sacerdotes, Ecclesiæ Anglo-Catholicæ, Reunionem, juxta Christi voluntatem, Visibilem inter omnes partes Familiæ Christianæ vehementer desiderantes, Litteras ab Eminentiâ Tuâ "Ad omnes Angliæ Episcopos" emissas magno mœrore perlegimus.

In his litteris Societas nostra, ad Reunionem totius Christianitatis promovendam instituta, inculpatur, quod in programmate suo "Tres communiones, scilicet Romano-Catholicam Orientalem atque Anglicanam, *æquo jure* Catholicum nomen sibi vindicare" affirmet.

De quâ quæstione nullam prorsus programma nostrum tulit sententiam. Quod diximus quæstionem *facti* non *juris* tractavit. Affirmavimus solummodo, Ecclesiam Anglicanam nomen sibi Catholicum vindicare; quod omnibus, tam a Liturgiâ quam ab Articulis Religionis, abunde patet.

Quin etiam, quod ad Societatis nostræ intentionem attinet, in hisce litteris asseritur, nos hoc potissimum agere, "ut tres memoratæ communiones integræ, et in suâ quæque persuasione persistentes, simul in unum coeant."

Longe à nobis et a Societate nostrâ tale propositum absit, ex quo non unitas ecclesiastica, sed discordia fratrum sub eodem tecto comminus pugnantium, foret speranda.

Id quod a Deo O. M. enixe rogamus, quod toto corde desideramus, non aliud est, quam illa, quæ ante Orientis et Occidentis scissionem, intercommunio Œcumenica extitit, unius ejusdemque Fidei Catholicæ professione stabilita atque compacta. Societas immo illa supra dicta eo minorem invidiam apud vos movere debet, quod, ab agendo abstinens, solummodo oret, ut, secundum Domini nostri Christi verba, "Unus Pastor fiat, et unum Ovile." Hoc tantum in votis nostris collocatur, et hanc sententiam et desiderium Eminentiæ Tuæ corde sincero et voce non fictâ pro virili parte profitemur.

Quod ad ephemeridem, cui titulus "*The Union Review*" attinet, inter eam et Societatem nostram non nisi fortuita conjunctio extat, ideoque nullo modo ejus dictis obligamur. In isto quidem opusculo varii scriptores opiniones proprias emittunt, ita tamen ut ex illorum sententiis evolvendis veritas Fidei Catholicæ magis eluceat. Talem conscribendi rationem Romæ, ubi controversiæ hodiernæ raro agitantur, in usu non esse vix mirandum est; at in Angliâ ubi omnis fere quæstio fit publici juris, nulla sine liberâ disputatione in convictionem feliciter evadit.

Nos, ut in hunc eventum festinetur, multos jam annos laboravimus. Si quid minus perfectum fuerit in fide gregis, in cultu, et in disciplina cleri, nos ultra spem in melius redegimus; et, ne aliorum obliti haberemur, erga venerabilem Romæ ecclesiam ea benevolentiâ, quæ apud nonnullos olim nos suspectos fecit usi sumus.

Eminentiæ tuæ nos servos, Catholicæ Unitatis studiosos, humiliter profitemur,

[This address was signed by 198 Clergy of the Church of England.]

Honorabiles et Dilectissimi Domini,—

Quod vos, litteris ad me datis, *corde sincero et voce non ficta* hoc tantum optare profitemini, ut secundum Domini nostri Jesu Christi verba unum ovile fiat et unus pastor, id spem affert huic Sacrae Congregationi iucundissimam, vos tandem eiusdem Jesu Christi gratia ad veram unitatem esse perventuros. Cavendum tamen vobis est, ne ipsam quaerentes deflectatis a via. Id porro Sacra Congregatio vobis contigisse vehementer dolet existimantibus, ad veram Jesu Christi Ecclesiam pertinere, tamquam partes, Christianos illos coetus, qui *sacerdotii et catholici nominis haereditatem* habere se iactant, licet sint ab Apostolica Petri sede divisi ac separati. Qua opinione nihil est, quod magis a genuina catholicae Ecclesiae notione abhorreat. Catholica enim Ecclesia ut in meis ad Episcopos Angliae litteris monetur, ea est quae super unum Petrum aedificata in unum connexum corpus atque compactum unitate fidei et caritatis assurgit, (S. Ambros. de offic. ministr. lib. iii. c. 8, n. 19.) Equidem hanc fidei et caritatis seu communionis unitatem, ex irreformabili Christi institutione, non modo praecipuam esse ac fundamentalem verae Ecclesiae proprietatem, sed certissimam quoque semperque visibilem notam, qua ipsa Ecclesia ab omnibus sectis tuto ac facile distinguatur, evidentissime vobis, si rem sedulo inspicere pacatoque animo considerare volueritis, demonstrabunt tum Sacrarum Scripturarum diserta testimonia insignesque metaphorae, parabolae et imagines, quibus delineatur ac veluti representatur Ecclesia, tum praeclarissima sanctorum Patrum antiquissimarumque synodorum documenta, tum constans

agendi ratio, quam Ecclesia a suis usque primordiis sequi consuerit adversus cuiusque generis haereticos et schismaticos, tametsi ex iis complures sacerdotii et catholici nominis haereditatem sibi arrogarent. Quemadmodum igitur Ecclesia Christi propter summam, quam per omnes gentes et in omne tempus diffusa firmissime retinet, fidei communionisque unitatem catholica est et dicitur, ita propter unitatem eamdem sancta et apostolica praedicatur; et quemadmodum absque tali unitate desineret et iure et facto esse catholica, ita sanctitatis etiam et apostolicae successionis insignibus continuo privaretur.

At Christi Ecclesia suam unitatem nunquam amisit, nunquam ne brevissimo quidem temporis intervallo amittet; quippe quae perenniter, iuxta divina oracula, duratura sit. Quomodo vero Ecclesia perenniter duratura credatur, si in essentialem eius statum aetas aetati succedens, non secus atque fit in mundanarum rerum mutabilitate, novam induceret speciem et formam, et ipsa adeo Ecclesia ab illa fidei et communionis unitate desciscere aliquando posset, qua et a Jesu Christo fundata est et ab Apostolis deinde propagata? Ideo enim, ait S. Ambrosius, regnum Ecclesiae manebit in aeternum, quia individua fides, corpus est unum, (In Luc. lib. vii. n. 91.) Quod si Ecclesia Christi indefectibilis prorsus est, sponte sequitur, eam infallibilem quoque dici et credi debere in evangelica doctrina tradenda; quam infallibilitatis praerogativam Christum Dominum Ecclesiae suae, cuius Ipse est Caput, Sponsus et Lapis angularis, mirabili munere contulisse, inconcussum est catholicae fidei dogma. Et profecto quis sanus sibi persuadeat, errorem subesse posse publico ac sollemni Ecclesiae magisterio, quod Christus eo consilio instituit, ut iam non simus parvuli fluctuantes et circumferamur omni vento doctrinae in nequitia hominum, in astutia ad circumventionem erroris, (Ephes. iv. 14); quod sui praesentia nunquam deserendum, atque a Spiritu Sancto de omni veritate edocendum pollicitus est; a quo voluit universas gentes ad obedientiam fidei vocari, et rerum credendarum agendarumque doctrinam ita accipere, ut qui Apostolis legitimisque eorum successoribus praedicantibus non credidisset, condemnaretur; cui munus auctoritatemque attribuit sanorum verborum formae praescribendae, in qua omnes docibiles Dei convenirent? Hinc Paulus Ecclesiam appellat columnam et firmamentum veritatis, (1 Timoth, iii. 15.) Sed quo pacto Ecclesia esset firmamentum veritatis, nisi tuto ab ea veritas peteretur? Sanctissimi quoque Patres una voce loquuntur ac praedicant, in unitate Ecclesiae unitatem fidei ac doctrinae Christi sic defixam esse ut una disiungi ab alia non valeat; quo spectat aurea illa S. Cypriani sententia, Ecclesiam esse unitatis ac veritatis domicilium, (Epist. viii. ad Corn. ap. Coustant., n. 1.) Neque catholica Ecclesia dubitavit unquam de hac praerogativa sibi promissa et per iugem Christi praesentiam Sanctique Spiritus afflatum communicata, quoties subortas fidei controversias dirimere,

sacrarum scripturarum sensum interpretari, erroresque commisso revelationis deposito adversos profligare aggressa est; suas enim dogmaticas definitiones edidit semper ac proposuit tamquam certam et immutabilem fidei regulam; quibus, ut fidei regulae, intimum quisque assensum sine ulla dubitatione, suspicione, haesitatione praestare deberet; qui vero iisdem definitionibus contumaciter obsisterent, hoc ipso circa fidem saluti consequendae necessariam naufragavisse nec amplius ad Christi ovile pertinere censerentur. Atque haec magis magisque absurditatem produnt illius commenti de catholica Ecclesia ex tribus communionibus coalescente, cuius commenti fautores infallibilitatem Ecclesiae necessario inficiari coguntur.

Jam non minus certum atque exploratum est, Christum Jesum, ut fidei communionisque unitas in Ecclesia gigneretur ac perpetuo servaretur, utque capite constituto schismatis tolleretur occasio, (S. Hieronym. lib. i. adv. Jovin. n. 26,) beatissimum Petrum prae ceteris Apostolis, tamquam illorum principem et eiusdem unitatis centrum et vinculum conspicuum, singulari providentia elegisse; super quem Ecclesiam suam aedificavit, et cui totius gregis pascendi, fratres confirmandi, totoque orbe ligandi ac solvendi summam curam auctoritatemque contulit in successores omni aevo prorogandam. Catholicum dogma hoc est, quod ore Christi acceptum, perenni Patrum praedicatione traditum ac defensum Ecclesia universa omni aetate sanctissime retinuit, saepiusque adversus novatorum errores Summorum Pontificum Conciliorumque decretis confirmavit. Qua vi catholica Ecclesia illa solum semper credita est, quae fide et communione cum Sede Romanorum Pontificum Petri successorum cohaeret, quam propterea Sedem S. Cyprianus nuncupat catholicae Ecclesiae radicem et matricem, (Epist. iv. ad Cornelium ap. Coustant., n. 3); quam unam Patres et Concilia per antonomasticam appellationem Apostolicae Sedis nomine designant; e qua sacerdotalis unitas exorta est, (S. Cypr. epist. xii. ad Corn. ap. Coustant., n. 14,) et in omnes venerandae communionis iura dimanant, (Epist. concilii aquileiensis ad Gratianum imp. an. 381, inter epistolas S. Ambrosii); in qua Petrus iugiter vivit et praesidet et praestat quaerentibus fidei veritatem, (S Petrus Crysol. epist. ad Eutych. Act. iii. concilii ephes. ap. Harduin. 1, 1478.) Certe S. Augustinus, ut schismatis convictos Donatistas ad radicem et vitem, unde discesserant, revocaret, argumento utitur ab antiquioribus Patribus frequentato: Venite, fratres, si vultis ut inseramini in vite. Dolor est, cum vos videmus praecisos ita iacere. Numerate sacerdotes vel ab ipsa Petri Sede, et in ordine illo Patrum, quis cui successit, videte. Ipsa est petra, quam non vincunt superbae inferorum portae, (Psalm. in part. Donati.) Quo uno satis ostendit, in catholica Ecclesia eum non esse qui non inhaereat illa Petrae, in qua fundamentum positum est unitatis catholicae. Neque aliter sensit S. Hieronymus, cui profanus erat quisquis

non Cathedrae Petri et Pontifici in ea sedenti communione consociaretur: Nullum primum, (sic ille ad Damasum,) nisi Christum sequens, beatitudini tuae, id est cathedrae Petri communione consocior; super illam petram aedificatam esse Ecclesiam scio. Quicumque extra hanc domum agnum comederit, profanus est. Si quis in Noe arca non fuerit, peribit regnante diluvio. Quicumque tecum non colligit, spargit, hoc est, qui Christi non est, antichristi est, (Epist. 14, al. 57, ad Damas. n. 2.) Neque aliter S. Optatus Milevitanus, qui singularem illam cathedram celebrat, omnibus notam, Romae constitutam, in qua unitas ab omnibus ita servari debet, ut schismaticus et haereticus sit, qui contra illam singularem cathedram aliam collocet, (De Schism. Donatist. lib. ii., n. 2.) Et merito quidem; in Romanorum enim Pontificum ordinatione et successione, uti denunciat aperte omnibus S. Irenæus, ea quae est ab Apostolis in Ecclesia traditio et veritatis praeconatio pervenit usque ad nos; et est plenissima haec ostensio, unam et eamdem vivificatricem fidem esse quae in Ecclesia ab Apostolis usque nunc sit conservata et tradita in veritate, (lib. iii. contra haeres. cap. 3, n. 3, ex. vet interpr.)

Itaque si proprium est ac perpetuum verae Christi Ecclesiae insigne, ut summa fidei caritatisque socialis unitate contineatur, efflorescat ac veluti civitas supra montem posita omnibus hominibus omne tempore patefiat; et si, alia ex parte eiusdem unitatis originem, centrum ac vinculum Christus esse voluit Apostolicam Petri Sedem, consequens fit, coetus prorsus omnes ab externa visibilique communione et obedientia Romani Pontificis separatos, esse non posse Ecclesiam Christi neque ad Ecclesiam Christi quomodolibet pertinere, ad illam scilicet Ecclesiam, quae in symbolo post Trinitatis commendationem credenda proponitur Ecclesia sancta, Ecclesia una, Ecclesia vera, Ecclesia catholica, (S. Aug. de Symb. ad catech. cap. vi.); quae catholica nominatur non solum a suis, verum etiam ab omnibus inimicis, (S. Aug. de vera Relig. cap. vii.), sicque ipsum catholicae nomen sola obtinuit, ut cum omnes haeretici se catholicos dici velint, quaerenti tamen peregrino alicui, ubi ad catholicam conveniatur, nullus haereticorum vel basilicam suam vel domum audeat ostendere, (S. Aug. contr. epist. fundam. cap. iv., n. 5): per quam Christus veluti per corpus sibi penitissime coniunctum beneficia redemptionis impertit, et a qua quisque fuerit separatus, quantumlibet laudabiliter se vivere existimet, hoc solo scelere quod a Christi unitate disiunctus est, non habebit vitam, sed ira Dei manet super eum, (S. Aug. ep. 141, al. 152, n. 5): eiusmodi proinde coetibus catholicum nomen tum iure minime competere, tum facto attribui nullatenus posse citra manifestam haeresim. Inde autem perspicietis, honorabiles ac dilectissimi Domini, quare sacra haec Congregatio tanta sollicitudine caverit, ne Christi fideles societati a vobis recens institutae ad promovendam, ut dicitis, Christiani-

tatis unitatem cooptari paterentur aut quoquomodo faverent. Perspicietis etiam in irritum necessario cadere quamcumque conciliandae concordine molitionem, nisi ad ea principia exigatur, quibus Ecclesia et ab initio est a Christo stabilita et deinceps omni consequenti aetate per Apostolos eorumque successores una eademque in universum orbem propagata; quaeque in celeberrima Hormisdae formula, quam certum est a tota catholica Ecclesia comprobatam esse, dilucide exponuntur. Perspicietis denique, oecumenicam illam quam memoratis, *intercommunionem* ante schisma Photianum, ideo viguisse quia orientales ecclesiae nondum a debito Apostolicae Cathedrae obsequio desciverant, neque ad optatissimam hanc intercommunionem restaurandam satis esse, simultates et odia in Romanam Ecclesiam deponere, sed omnino, ex praecepto et instituto Christi, oportere Romanae Ecclesiae fidem et communionem amplecti; quandoquidem, ut ait veneralibis Beda splendidissimum vestrae gentis ornamentum: Quicumque ab unitate fidei vel societate illius (beati Petri) quolibet modo semetipsos segregant, tales nec vinculis peccatorum absolvi nec ianuam possint regni celestis ingredi, (Hom. in natale SS. Petri et Pauli.)

Atque utinam, honorabiles et dilectissimi Domini, quoniam *Ecclesia catholica una esse nec scindi nec dividi posse monstrata est* (S. Cypr. ep. viii. ad Corn. apud Constant., n. 2,) non amplius dubitetis, vos eiusdem Ecclesiae condere gremio, quae usque ad confessionem generis humani ab apostolica Sede per successiones episcoporum, frustra haereticis circumlatrantibus, culmen auctoritatis obtinuit (S. Aug. de util. credendi, c. xvii. n. 85). Utinam quod in vobis per inditam benevolentiam erga hanc Ecclesiam Spiritus Sanctus coepit, ipse complere et perficere sine mora dignetur. Id vobis una cum hac sacra Congregatione toto ominatur animo et a Deo misericordiarum et luminum Patre enixe adprecatur sanctissimus Dominus Noster Pius Papa IX., ut vos tandem omnes ab exhaeredata praecisione fugientes in haereditatem Christi, in veram catholicam Ecclesiam, ad quam certe spectarunt maiores vestri ante lugendam saeculi sextidecimi separationem, accipere feliciter mereamini radicem caritatis in vinculo pacis et in societate unitatis (S. Aug. ep. 61, al. 228, n. 2, ep. 69, al. 238, n. 1). Valete.

Romae hac die 8 Novembris 1865.

C. Card. Patrizi.

No. II.—Dr. Pusey on Re-Union.

We rejoice to be able to place on record the following remarkable letter from Dr. Pusey, recently addressed to the Roman Catholic *Weekly Register*, on the important subject of Corporate Re-Union. On many occasions the conductors of

the UNION REVIEW, have been severely censured by Anglican writers for having boldly advocated this most necessary policy. Henceforth we shall be able to shelter ourselves under Dr. Pusey's authority. Nothing that has ever appeared in this REVIEW could be stronger or more definite than the following peace-breathing epistle. May Almighty God long preserve its venerated writer to labour for so blessed a consummation!

"Christ Church, Oxford, November 22, 1865.

"Sir,—I thank you with all my heart for your kindhearted and appreciative view of my 'Eirenicon.' I am thankful that you have brought out the main drift and objects of it, what, in my mind, underlies the whole, to show that, *in my conviction, there is no insurmountable obstacle to the union of* (you will forgive the terms, though you must reject them) *the Roman, Greek and Anglican communions.* I have long been convinced that there is nothing in the Council of Trent which could not be explained satisfactorily to us if it were explained authoritatively, *i.e.*, by the Romish Church itself, not by individual theologians only. This involves the conviction, on my side, that there is nothing in our Articles which cannot be explained rightly, as not contradicting any things held to be *de fide* in the Roman Church. The great body of the faith is held alike by both; on those subjects referred to in our Article XXII. I believe (to use the language of a very eminent Italian nobleman), 'your [our] maximum and our [your] minimum might be found to harmonise.'

"In regard to details of explanation, it was not my office, as being a priest only, invested with no authority, to draw them out. But I wished to indicate their possibility. You are relatively under the same circumstances. But I believe that the hope which you have held out, that the authorities in the Roman Communion might hold that 'a Re-union on the principles of Bossuet would be better than a perpetual schism,' will unlock many a pent-up longing, pent up on the ground of the apparent hopelessness that Rome would accord to the English Church any terms which it could accept.

"May I add, that nothing was further from my wish, than to write anything which should be painful to those in your Communion. A defence, indeed, of necessity involves some blame; since, in a quarrel, the blame must be wholly on the one side or on the other, or divided; and a defence implies that it is not wholly on the side defended. But having smoothed down, as I believe, honestly, every difficulty I could, to my own people, I thought that it would not be right towards them, not to state where I conceive the real difficulty to lie. Nor could your authorities meet our difficulties, unless they knew them. You will think it superfluous that I desired that none of this system, which is now matter of 'pious opinion,' should, like the

doctrine of the Immaculate Conception, be made *de fide*. But in the view of a hoped for Re-union, every thing which you do affects us. Let me say, too, that I did not write as a reformer, but on the defensive. It is not for us to prescribe to Italians or Spaniards what they shall hold, or how they shall express their pious opinions. All which we wish, is to have it made certain by authority, that we should not, in case of Re-union, be obliged to hold them ourselves. Least of all did I think of imputing to any of the writers whom I have quoted, that they 'took from our Lord any of the love which they gave to His Mother.' I was intent only on describing the system which I believe is the great obstacle to Re-union. I had not the least thought of criticising holy men who hold it.

"As it is of moment that I should not be misunderstood by my own people, let me add, that I have not intended to express any opinion about a visible head of the Church. We readily recognise the Primacy of the Bishop of Rome; the bearings of that Primacy upon other local Churches we believe to be matter of ecclesiastical, not of Divine law; but neither is there anything in the Supremacy in itself to which we should object. Our only fear is, that it should, through the appointment of one Bishop, involve the reception of that practical *quasi*-authoritative system, which is, I believe, alike the cause, and (forgive me) the justification in our eyes of our remaining apart.

"But although I intended to be on the defensive, I thank you most warmly for that tenderness which enabled you to see my aim and objects throughout a long and necessarily miscellaneous work. And I believe that the way in which you have treated this our *bonâ fide* endeavour to find a basis for Re-union on the principle debated between Archbishop Wake and the Gallican Divines two centuries ago will, by re-kindling hope, give a strong impulse towards that Re-union. Despair is still. If hope is revived in the English mind, that Christendom may again be united, rekindled hope will ascend in the more fervent prayer to Him Who 'maketh men to be of one mind in an house,' and our prayers will not return unheard for want of love.

"Your obedient servant,

"E. B. Pusey."

No. III.—Dr. Newman on the Position of the Church of England.

The following Letter, addressed to the *Weekly Register* having reference to the *Eirenicon* of Dr. Pusey, deserves to be put on record here:—

"Sir,—I beg leave to call your attention to a passage in your admirable review last week of Dr. Pusey's recent work. It is there asserted by implication that 'the statement that the

Church of England is, in God's hands, the great bulwark against infidelity in this land,' was 'originally enunciated by Dr. Newman.'

"I have written in my lifetime a great deal more than I can remember, but I neither know where I have made this particular statement, nor can I conceive I ever made it, whether in print, in private letter, or in conversation. And I am sure I should not have made it deliberately. Certainly, it does not express my real judgment concerning the Church of England. Nor have I any reason to think that Dr. Pusey ascribes it to me.

"What I said in my *Apologia* was this:—'Doubtless the National Church has hitherto been a serviceable breakwater against doctrinal errors more fundamental than its own.'

"The words 'serviceable' and 'breakwater' both convey the idea of something accidental and *de facto;* whereas a bulwark is an essential part of a thing defended. Moreover, in saying 'against doctrinal errors more fundamental than its own,' I imply that, while it happens to serve Catholic truth in one respect nevertheless, in another, it has doctrinal errors, and those fundamental.

"I am, sir, your obedient servant,

"JOHN H. NEWMAN.

"The Oratory, Birmingham, November 19, 1865."

ORIGINAL POETRY.

OSCULO ORIS SUI OSCULETUR ME.

CHRIST, for whose only love I keep me clean
  Among the palaces of Babylon,
I would not Thou shouldst reckon me with them,
  Who miserly would count each golden stone
That flags the street of Thy Jerusalem—
  Who having touched and tasted, heard and seen,

Half drunken yet from earthly revelries,
  Would wipe with flower-wreathed hair thy bleeding feet,
Jostling about Thee, but to stay the heat
  Of pale parched lips in Thy cool chalices.

"Our cups are emptiness—how long, how long?
  Before that Thou wilt pour us of Thy wine,
Thy sweet new wine, that we may thirst no more.
  Our lamps are darkness—open day of Thine,
Surely is light to spare behind that door
  Where God is Sun, and Saints a starry throng."

But I, how little profit were to me
  Though mine the twelve foundations of the skies,
With this green world of love an age below,
  The soft remembrance of those human eyes
Would pale the everlasting jewel-glow,
  And o'er the perfect passionless minstrelsy

A voice would sound the decachords above,
  Deadening the music of the living land—
Thou mad'st, Thou knowest, Thou wilt understand,
  And stay me with the apples of Thy love.

My Christ remember that betrothal day.
  "Blessed be He that cometh" was the song,
Glad as the Hebrew boys who cried hosanna,
  O'er hearts thick strewn as palms they passed along,
To reap in might the fields of heavenly manna—
  These were the bridesmen in their white array.

Soon hearts and eyes were lifted up to Thee,
  Deep in dim glories of the Sanctuary,
Between the thunderous alleluia praise,
  Through incense hazes that encompassed Thee,
I saw the priestly hands THYSELF upraise—
  Heaven sank to earth, earth leapt to heaven for me.

Rise, Peter rise, He standeth on the shore,
  The thrice denied of Pilate's Judgment Hall,
His hand is o'er the shingle lest Thou fall,
  He wipes Thy bitter tears for evermore.

Lovest Thou? My beloved, answer me,
  Of Thine all knowledge show me only this—
Tarrieth the answer? Lo the House of Bread,
  Lo God and man made one in Mary's kiss,
Bending in rapture o'er the manger bed.
  I with the holy kings will go and see.

DOMINIC, O. S. B. II.

CAROL FOR THE MIDNIGHT MASS.

Gold for the King of kings,
  A Monarch come to birth!
Incense to greet the Babe
  Whose flesh redeems the earth,
Myrrh for His precious death,
  Thus came both sage and King;
So we, with hands uplift,
  To Christ oblation bring.

Thou liest here, dear Child,
  For Whom was found no room,
When Mary sought the inn,
  With Thee within her womb:
Our shrines are all too poor
  To give Thee fitting place,
Our eyes too dull to see
  The fullness of Thy grace.

Yet surely Thou art here,
  Immaculate, Divine!
O cold our faithless hearts,
  The flesh, the blood are thine!
Receive, Incarnate WORD,
  Sweet Babe whom Mary kiss'd
Receive our worship paid
  In this High Eucharist!

W. C. D.

LITERARY NOTICES.

Mr. Carter's Sermons always breathe a profound spirit of thoughtfulness and piety, and are suggestive aids in the spiritual life. But they do not usually bear so directly on practical questions of public importance as does that preached at All Saints, Margaret-street, on the eighth anniversary of the A.P.U.C., Sept. 8, 1865, now lying before us, and entitled *The Future Unity of the Christian Family*, (London: Hayes). It is the more remarkable that Mr. Carter should have thought it right in this case to depart in some degree from his ordinary style of instruction, and speak openly, and with grave explanations, on the Re-union of Christendom, and the duty of praying and labouring for so high and holy an end. The sermon is a very remarkable one in itself, and such words coming from one who holds so deservedly a place in the esteem and reverence of English Churchmen are indeed a cheering sign. A further interest attaches to it, as containing a passage quoted with the writer's sanction, from the letter of a distinguished Roman Catholic layman, who was one of the original founders of the Association:—"May I request you to present to the meeting my warmest assurance of continued sympathy in the holy work of the Corporate Re-union of the three great bodies of divided Christendom, for which I shall never cease to labour according to my ability? I request you also to explain, (if you think it worth while,) that, although I felt it due to the chief authorities of my own Church to withdraw my name as a Local Secretary of the A.P.U.C. after the censure pronounced by the Roman authorities, still I shall never cease to maintain that that censure was grounded on a complete misrepresentation of the true facts of the case, and that sooner or later I firmly believe that the Court of Rome will enter warmly into the great movement for Corporate Re-union—it being always understood that such a Re-union is based upon the orthodox profession of every Article of Catholic Faith." We would heartily recommend the sermon to all our readers.

The Bishop of London's proposal that Parliament should curtail the limits of Catholics in the Church of England by fresh legislation, has roused many to defend our common heritage. Amongst these Mr. James Skinner, in his *Plea for the Threatened Ritual of the Church of England*, (London: Masters,) writes with force and effect. His pamphlet, which is far too costly to be of much general use, consists mainly of a sermon preached before the Monmouthshire Branch of the E.C.U., with additional notes. The sermon is plain, vigorous, outspoken, and at

times eloquent; the notes, mainly taken from the "Library of Anglo-Catholic Theology," are pointed. That, however, which seems to recommend "a perfuming-pan," whatever that may mean, instead of a thurible, is both mischievous and ridiculous. A perfuming-pan or pot may be all very well in a bedroom or boudoir, where "Rimmel's Toilet Vinegar" is used, but quite out of place in a church. Why cannot our ritual restorers be content to follow ancient precedents, instead of drawing upon their own heated imaginations for novelties, and then nursing their impracticable crotchets to the detriment of progress? Is it in order *to be unlike Rome?* If so, let this insular and smirking spirit be jeered out of the field. Soon we shall be advised, because Roman Catholics pray on their knees to say our Church-of-England prayers lying on our faces; or because Latins wear cloth-of-gold and brocaded vestments at Mass, to use serge and sackcloth at the Anglican Eucharist. We commend this latter idea, by the way, to those gentlemen who dress themselves in funereal stoles on Christmas Day.

The late Cardinal Wiseman's Confessor, Dr. Pius Melia, has just published a small *Treatise on Confession*, (London: Duffy,) which can be pronounced both valuable and reliable. Travelling over much the same ground as that recently occupied by Mr. Carter, he not only provides Roman Catholics with an excellent manual, but renders abundant testimony, by constant quotations from standard divines and Mr. Gresley, to the entire Catholicity of the Church of England regarding confession. Pp. 32-41 and 151 contain his remarkably clear evidence on this point; while, at the same time, he writes in the spirit of a Christian priest. Being a foreigner, he is no doubt unaware that the Church of England nowhere officially uses the title "Protestant." In his second edition this *erratum* must be corrected. And we advise him to study Mr. Carter's book before he writes more—a volume which may well rank with the best Roman Catholic treatises on this Sacrament, is thoroughly adapted to English wants, and full of learning and piety.

Mr. Mackenzie Walcott, the Precentor of Chichester, is certainly full to overflowing with scraps of information, facts, and details concerning our English cathedrals. We seem to have met him in every alternate English periodical for the last three years, always very cleverly saying the same thing in different phraseology. *Cathedralia* (London: Masters) is a reprint of a series of papers which have been the standing dish of our interesting contemporary, *The Ecclesiastic*, for many months. As review articles they were tolerable, containing, as they did, a variety of bits of curious information, and frequently indicating a careful consultation on their author's part of the indices of several learned books; but as a volume they make one which ought rather to have been called *Random Notes and*

Miscellaneous Jottings for a History of Cathedrals. As a book *Cathedralia* is a failure. The arrangement is confused and bad, the facts are loosely stated, and the author seems to have no very definite conclusion to set forth as the result of his various antiquarian searchings. We have no sympathy with people who undertake studies of this character merely for the studies' sake. In these days of Catholic Revival, Mr. Walcott, though a minor dignitary, might have "pointed a moral and adorned a tale." But then, possibly, the physician would have had to have begun by healing himself. In the middle ages the Precentor of Chichester most probably resided there, and personally superintended the daily services—in other words, he practised as well as preached. At the present time the Cathedral services in that city are as slovenly as they well can be.

Mr. W. J. Blew has rendered good service to the Catholic cause, at a disagreeable crisis, by writing a very clever letter to a friend, entitled *The New Latin Prayer Book*, (Brighton: G. Wakeling,) pointing out the absurdity of re-translating the services of the Church of England into classical Latin. The style of it is pointed and lucid, the allusions are appropriate, while the learning displayed renders it of especial value. We rejoice to learn—certainly contrary to our expectation—that the Puritan clique at the S.P.C.K., headed by Dr. Biber, a former member of the E.C.U. Council,—has sustained a signal and crushing defeat in its attempt to injure the true and unassailable position which Messrs. Bright and Medd, in their recent Latin Prayer Book, have wisely and so well taken up. The *Record* whipped up its supporters with vigour, but all to no purpose. Thus we note another instance of the spread of genuine catholicity.

Mr. F. G. Lee's paper, *Ancient Ecclesiastical Vestments*, (London: Bosworth,) read at the Norwich Congress, is a good and reliable essay on a subject which cannot any longer be ignored, and with which it would be wise that all our clergy made themselves to some extent acquainted. It is full of curious information of especial interest to English Churchmen at the present time, and though perhaps somewhat too archæological in its character, is written in a plain and popular style, and will no doubt do good service to the Catholic Revival. We recommend it very sincerely to our readers' attention. If a second edition be called for, two or three misprints should be corrected.

Ruth and other Poems, (London: Simpkin, Marshall & Co.,) by the Rev. G. S. Hodges, is far above the average of such books. "Forgiveness" is really a beautiful poem, formed on Mr. Coventry Patmore's model, and there are some pleasing passages in "Ruth." The translations of *Te Lucis ante terminum* and of *Jesu dulcis memoria* are poor—neither following the ancient metre. Then, again, "spirit" and "merit" are exceed-

ingly bad rhymes. On the other hand "The Seven Stars" is a polished poem of much beauty and power. The book, as a whole—published for a charitable purpose—deserves commendation.

What Church Service must I attend? and *What Ritual has God appointed?* are two tracts, published by Sackett of Birmingham, from the pen of Mr. Pollock, priest of St. Alban's there. Well-reasoned, lucid, and telling, they *must* prove of great use in dispelling error and setting forth the truth on subjects which are cropping up constantly, and on which people only need such sound information as they obtain here, to range themselves on the side of Right.

Mr. Colin Lindsay's gratuitous attack on the Tory party, at p. 109 of *The Church Union Movement*, (London: Church Press Company,) appears to us singularly unjust. It is wonderful to mark, however, how utterly at sea some of our lay leaders appear to be on politics, and how thoroughly they ignore the great importance of true Conservative principles. Experience must teach them, as it taught others at the French revolution, the lesson they appear disinclined to learn in any other way. Mr. Lindsay's book is throughout deficient on this ground, though many of his arguments, facts, and conclusions deserve to be carefully studied. This tractate should be in the hands of all members of the E.C.U.

Mr. Houghton's essay on *The Doctrine of the Church on the Divinity of our Lord*, (London: Masters,) full of patristic learning, and written with clearness and ability, deals with some of Mr. Jowett's rash statements, in a spirit of true Christian confidence and by a sound and scholarly method.

Miss Ada Cambridge is capable of much better things than are contained in her book, *Hymns on the Holy Communion*, (London: Houlston and Wright). She has the true poetic faculty, a considerable command of language, as well as a musical ear and much power of rhyming, while her sentiments are thoroughly Catholic as far as they go. The great defect of this book, however, is the utter absence of any conception of the sacrificial aspect of the Holy Eucharist. The true idea of its being a Feast is reiterated again and again, but the sacrifice is unwittingly ignored, and this, too, in the face of what is so definitely said of this Sacrament in the Church Catechism, viz., —that it was instituted, first, for "the continual remembrance of the Sacrifice of the death of Christ." Notwithstanding this crucial defect, there is a spirit of true devotion and pleasing reverence in all that is written; some of the poems are eminently beautiful, especially those on the concluding portions of the Creed, and the Prayer of Consecration. Commending the book as it deserves, we quote the four following stanzas as

favourable, though faithful specimens of Miss Cambridge's powers:—

A dark hill, with clouds encompassèd—
  A tall Cross upon its naked brow;
And on it a Form in anguish dying—
  The one Altar that we see here now.

And the crimson Blood-drops falling, falling,
  From the Hands and Feet all roughly torn,
From the sacred Head, so meekly lowered,
  With its cruel coronet of thorn.

Falling, falling, stream of peace eternal!
  Washing out the old, old sin at last!
Telling that the gate of life is opened—
  That the awful power of death is past.

Flowing, flowing, pure celestial river,
  Over all this hot and thirsty earth—
Over all the blighted land of Eden,
  Giving it a new and glorious birth.

Mr. Baynes' preface is written with judgment, feeling, and unction. The frontispiece, however, is simply execrable—a bad representation of a carpenter's-Gothic reredos, with a well-furnished dining-room sideboard for an altar.

The second edition of Mr. Shipley's *Lyra Messianica*, (London: Longmans,) has been greatly improved both in substance and arrangement. The omissions have been judiciously made; while the additions add greatly to the value of the book. As a collection of religious poetry of a really high type this volume is an eminent success, while its typography and appearance are all that can be desired. We commend it cordially as a fitting Christmas present, and congratulate the editor on its appearance.

Mr. Palmer has just issued a new edition of *Hymns for Schools, Missions, and Bible Classes*—one of the old *Union* publications, and, let us add, one of the best, most practical, and most valuable.

We rejoice to learn that Mr. F. G. Lee has in the press a defence of *The Validity of the Orders of the Church of England*, (London: Hayes). If we may venture to express a hope as to its character, we should most earnestly advise him to avoid all extraneous references to personal controversy, and, as far as Parker's consecration is concerned, to build his case solely and exclusively on the undoubted and reliable facts of the same. We have no standard work on the subject, for Courayer's Treatise lost its value, in some respects, when he became a Deist, and later Roman Catholic authors very reasonably have never referred to him with either respect or confidence. We trust Mr. Lee may be found equal to his task.

Mr. Gresley apparently is opposed to the great principle that what was not specifically forbidden at the "Reformation"

is still legal. The singularly efficient service rendered by him to the Tractarian movement in times gone by, precludes us from saying more, with regard to his well-meant pamphlet *The Prayer Book as it is*, (London: Masters,) than that it is the work of one who is now applying to his juniors advice and counsel, such as when he was a reformer and restorer in past days, he calmly ignored, coming as it did from his seniors, the judicious high and dry theologians of thirty years ago.

Every Anglican priest should procure Mr. Edward Badeley's valuable pamphlet, *The Privilege of Religious Confessions in English Courts of Justice Considered*, (London: Butterworths,) inasmuch as coming from a Roman Catholic eminently learned in the law, it states the case with remarkable lucidity, great calmness, and unquestionable power.

Mr. Ashley's version of *The Advent Homilies of S. Thomas Aquinas*, (London: Church Press Company,) exceedingly well translated, and full to overflowing with thoughts for sermon writers, will have been pronounced by many a boon during the recent Advent season. We venture earnestly to hope, therefore, that Mr. Ashley may be induced to publish the remaining homilies for the whole Christian year. No one is better fitted to do the work, and to do it well.

An obvious want has been supplied by the publication of *Prayers for Morning and Evening*, (London: Masters,) printed on a card, with Albert Durer's crucifixion appended, specially intended for children, the prayers being short, simple, and well selected.

Ten years ago we question very gravely whether the Messrs. Rivingtons would have issued so thoroughly pronounced and remarkably good an altar manual as *The Little Sacrament Book*. It is a compilation of the highest value, its only drawback being that the type used is too small, a venial fault easily remedied in the second edition, which we learn with satisfaction has just been called for.

Mr. W. Borrow's *Four Christmas Carols*, (London: Metzler,) for which Mr. F. G. Lee has supplied the words, are clever compositions, in all of which appropriate and original airs with good harmonies are provided to not unsuitable verses. The four only cost a shilling, and can be well and appropriately recommended at the present season.

We venture to hope that the conductors of the *Month* will not allow themselves to be seduced from that lofty path of strict impartiality and scrupulous fairness which, until quite lately, they were so careful to take. When the *Weekly Register*, by the very force of public opinion in a body where public opinion is usually ignored, has been wisely led to change its tone, it would be unpicturesque for the writers in the *Month* to assume garments which have been happily thrown away in other quarters.

Only those who truly make good use of such seasons as Lent and Advent can properly appreciate the value of a book like *Advent Readings from the Fathers*, (London: J. H. and J. Parker,) the second edition of which has just reached us. This selection was made by Mr. Bennett of Froome in 1863, and is in every respect excellent—the extracts being eminently suited for the season, of a reasonable length, and full of just such *pabulum* as is needful either for reading or meditation. We recommend the book most cordially, knowing from experience its great value.

The Norwich Spectator for December contains a pleasant paper on Carols by Mr. Sedding, and a remarkably able article on Ritual—*apropos* of the Norwich Congress. Mr. Walker's poem, too, is good.

A Manual of the Te Deum (London: Mozley) will be found useful for the upper classes in schools conducted on sound religious principles. It is thoroughly scriptural and dogmatic.

The Archbishop of Dublin, in his interesting *Primary Charge*, (Dublin: Hodges, Smith, & Co.,) gives a large amount of information regarding the Irish Church, such as is much needed to be carefully considered by all on this side of the Channel. This may be looked upon as a defence, in reply to the unjust and ungenerous assaults of Lord Russell and Mr. Gladstone, of an important portion of the Christian Family. And Dr. Trench is eminently calculated to be foremost in so good a work. We earnestly trust that our readers will procure this Charge and give it, as it fully deserves, a careful perusal. One point is specially lacking, however, in the Archbishop's plans—he does not at all perceive the necessity of visible corporate Re-union, and appears to believe, *mirabile dictu!* in the West Connaught "conversions." Unless Re-union is heartily and faithfully adopted as an intelligible and rational policy on the one hand, and the disgusting exhibitions of Protestant fanaticism and ribaldry are stopped on the other, there can be no hope whatsoever for the Irish Establishment. It will be speedily swept away as a thing corrupt which cumbers the ground and is valueless.

We can strongly recommend *The Canonical Hours, compiled from Ancient Sources*, (London: Hayes,) which has just been published. The arrangement is simple, intelligible, and lucid, while the book is well printed and published at a reasonable cost. The "Catholic Priest" may well be congratulated on his success.

Keenan's Controversial Catechism Refuted, (London: Church Press Company,) is the work of a painstaking clergyman, who appears to us not sufficiently to have mastered the principles of dogmatic theology to enable him to meet a Roman Catholic opponent with undisputed success. Much that he has here written is to the point and clever—the *tu quoque* argument being

used with singular skill. Controversial works, however, between members of the One Church are not very much to our taste, and seldom do good.

The sermon we have received from Baltimore, by Mr. Parkman, entitled, *The God-Man Christ Jesus, present in the Holy Eucharist*, is as thoroughly Catholic as it is truly dogmatic, and is written with no small ability, and with considerable power of language.

The sermon, *Possibilities of Union*, (London: Mozley,) by the Vice-Provost of Cumbrae, is a carefully-written and learned defence of the principles of the A. P. U. C. It treats the question with great skill and judgment, bringing apposite illustrations of what the preacher proposes to teach from the various recesses of a well-stored mind. Mainly intended as an explanation of the work of the A. P. U. C. for the ignorant and wrong-headed Free-Kirk people of Buteshire, who rejected Mr. G. F. Boyle because of his connection with it, this discourse partakes rather of the character of an essay than a sermon. It is, however, masterly in its arguments, and should be procured by all people who are working for visible Re-union.

Mr. Liddon's sermon, *Our Founder's Vow*, (London: Rivingtons,) preached at the dedication of S. John's Chapel, Hurstpierpoint, is learned, well-reasoned, and eloquent—eminently appropriate for the occasion on which it was delivered. The distinction between natural and revealed religion is very ably brought out. Even more remarkable is a sermon from the same writer, *The Secret of Clerical Power*, preached at the Bishop of Salisbury's Trinity Ordination. Ably and judiciously touching on many difficulties that are supposed to exist in the present temper of men's minds with regard to Church authority, it sets forth with great ability, precise theological knowledge, and much eloquence, the true secret of clerical power—even the personal presence of our Blessed Saviour. No clergyman should fail to read it.

The Crown Hymn Book, a Roman Catholic publication, issued by Richardson, of Derby, is a marvel of cheapness. It contains just such hymns and devotions as would render it useful and acceptable to all earnest missioners of the sister communion in England.

Many of the almanacks of the Society for Promoting Christian Knowledge, which have been forwarded to us, are really useful, excellent, and cheap. They are arranged to suit every class, and contain a variety of valuable and judiciously-selected information; not, however, sufficiently ecclesiastical for a society which is presumed to be distinctively Church-of-England in its character. The kalendar on rollers is well printed and arranged, and *The Churchman's Pocket-Book* remarkably useful.

Mr. W. Baird writes very practically on the revival of the sub-diaconate, in his *Plea for the Extension of the Ministerial Office*, (London: Rivingtons,) and has contributed a serviceable pamphlet to the general literature of the subject. It is not, however, the sub-diaconate or the lectorate that alone need to be restored. We want all the minor offices reproduced; and the present movement, which originated with Lord Shaftesbury's "Church of England Young Men's Society," is a telling testimony to the unwisdom of the "Reformers," in having root and branch abolished them. The restoration of one order will not serve nor suffice. The man that could attend at the church door, for example, might be unable to chant an antiphon; and the man who could chant an antiphon might still be unfit for the specific work of a sub-deacon. Let the work of reform, then, be undertaken in no narrow spirit; and let us not wilfully and fanatically ignore the wisdom and experience of the ancient Church of England, in order to be unlike Rome. When we bear in mind that of the recent blessed restorations in the English Church, early communions, choral services, special vestments, nunneries, brotherhoods, retreats, missions, and theological colleges, are all common both to Rome and England, we may be safe in ignoring the wretched prejudices of the timid, to whom anything Roman is a bugbear. Page 5 of Mr. Baird's useful pamphlet has produced this needful remark.

Of great advantage have been the Lenten Sermons at Oxford, originated, planned and carried out by the Bishop of Oxford. When the power of scepticism was making itself temporarily felt there, such preachers as were provided did a great and efficient work. The fifteen Sermons preached last Lent, inferior to none that have been delivered on these occasions, are varied, thoughtful, and eloquent, eminently adapted for the congregations in which they were preached, and are important contributions to our best sermon-literature. The volume containing them, *The Enduring conflict of Christ with the Sin that is in the world*, (Oxford: J. H. and J. Parker,) deserves a wide circulation and careful attention. It is a perfect treatise on this great topic—discussing details of importance, while the main principle is never forgotten. The Bishop of Oxford contributes two sermons, and Messrs. R. Milman, H. P. Liddon, T. T. Carter, A. B. Evans, and Dr. Pusey, provide discourses of singular merit. Archdeacon Bickersteth's sermon, "The Conflict with the Spirit of Expediency," is simple and forcible; while the last, by the Archdeacon of Westminster, from a text in the Apocalypse, happily contains no statement to the effect that Rome is the Babylon thereof. We have only space to commend the book to the best attention of our readers, feeling confident of receiving thanks for the recommendation.

We cannot pronounce *The Catechist's Manual*, (London: J. H. and J. Parker,) excellent as it is in some particulars, a success.

Though a painstaking work, and in some, least important, respects, both full and accurate, there is a manifest want of dogmatic accuracy in the whole Sacramental portion—so that many of its statements are not only painfully inadequate, but eminently one-sided; that relating to what the author terms "The Lord's Supper," if weighed in accurate balances, would be found plainly heretical. We recommend him before writing again to study, first, the late Archdeacon Wilberforce's treatise *On the Incarnation*, and secondly, his remarkable book *On the Eucharist*. On the other hand, we are glad to see that the author does not, as do some members of his school, regard "vows" as "uncatholic."—(pp. 20-22.) The affectation of humility in the first paragraph of the "Introduction," is ludicrously unreal.

Mr. Gilbert V. Heathcote, the "Literate Priest," as he desires, apparently, to be termed, has published a volume of *Sermons* (London: J. H. and J. Parker,) far above the average both in dogmatic force and literary ability. They are plain in language and Catholic in doctrine, and though deficient in power of comparison and illustration, no doubt proved attractive to those for whose benefit they were first prepared. The two best are on "New Year's Day" and "Patience;" the least satisfactory (because having no distinct reference to the Midnight celebration) that for "Christmas Eve." One great fault, however—which ought to be carefully and completely overcome—is the author's love of long sentences, which greatly mars the effect and simplicity of village parochial sermons. There are some varying from 15 to 22 lines, at pp. 44, 120, 144, 156, 169, and 226; while at pp. 184, 185, there is a sentence exactly 40 lines in length. All good sermon-writers ever avoid this pitfall. Mr. Heathcote's discourses would have been far better if he had done so. Nevertheless we commend his book—for, as a whole, it amply deserves commendation.

Professor Sach's Lecture, *The Synagogue*, (Aberdeen: Davidson,) though not very original—being mainly taken apparently from Mr. Litton's writings—is interesting and full of curious facts, well put together, and contains some clever arguments. The Presbyterian system, of course, is founded on the synagogue, but the system of Christian worship in the Church Catholic upon the worship and sacrifices of the Temple. Every type in the latter finds its true and proper antitype.

Mr. Murray has just issued a very attractive and well-got up edition, at a reasonable price, of Curzon's *Monasteries of the Levant*, with all the illustrations given as of old. This book, in its newest form, will no doubt be acceptable, not alone as a record of travels, or even as bearing on ancient MSS., but as giving a pleasant account of certain Eastern Christians, about whom many English Churchmen desire accurate and faithful

information. Mr. Curzon's book is most interesting, and will find, in its present shape, many new readers and admirers.

Family Expenditure, (London: Hayes,) is an account-book designed to assist the uninitiated of the "heads" of families in duly recording, week by week, under appropriate headings, all expenses, whether of "the house" or "the family;" and in easily balancing the same quarterly and annually. The marked feature of the book is, that these facts may, by the simplest means and the fewest possible entries, be most clearly kept, with the view of contrasting the said annual expenditure over a period of twenty years.

The author of "The Boy Martyr," and other tales, is a very pleasant writer of children's stories, always displaying sound learning and a thoroughly Catholic tone. In *Oswald, the Young Artist*, (London: Hayes,) he gives us a new tale for boys, which is calculated to be specially attractive and unquestionably popular. Well planned, with a very good plot, abounding in capital descriptions, the whole teaching and principles of the book are of a far higher character than is usual in such productions, while the interest of the story is well kept up until the last page. We not only recommend the volume as one of the best we have read, but trust its author will continue his efficient labours in this particularly important department of popular literature. This tale is admirably printed, strongly bound, and published at a really cheap price.

We can faithfully pronounce *Ugolino and other Poems* (London: Newby) to be decidedly superior to the general run of such productions. There is a delicacy of feeling, a choice of language and a depth of thought, which give promise of even better and more finished works than those contained in this volume. We remark, however, that the author has not yet fixed upon a settled style, and that some of the verses would have been improved by a greater amount of care and polish being bestowed upon them. The religious poems at the end of the book are very superior to the others, and make us wish that the writer would ever select themes of this nature for subject-matter. "To My Mother," and "Rest With Us," are very beautiful poems; while the descriptions in "The Pass of the S. Gothard" are clever and life-like.

We welcome, with unfeigned satisfaction, *Libri Precum Publicarum Ecclesiæ Anglicanæ Versio Latina*, (London: Rivingtons.) Founded on a true, rational and intelligible principle, translated with singular success and printed very fairly—though not so well as the *Horæ Diurnæ* and other works of the Mechlin press—this important volume will effect untold good in promoting an accurate judgment concerning, and a kindly feeling for our beloved national Church on the part of foreign Catholics. We cannot sufficiently thank the learned editors for their valuable

work. All members of the A. P. U. C. who have friends abroad in Roman Catholic countries would do well to send copies for the enlightenment of our foreign fellow-Christians and to disseminate this book as widely as possible. We learn with no surprise that the mischievous and pestilential Anglo-Continental Society is about to issue another version for distribution amongst the Gavazzis, De Sanctis and other Italian renegades—to whom, of course the Anglican Prayer Book, faithfully translated, would be as offensive as their former Bible or Breviary. Dr. Harold Browne, who is opposed to S. Paul upon the fact of Christians possessing an altar, is reported to be in favour of this new Protestant version.

Mr. Sadler's *Church Doctrine, Bible Truth* (London: Bell and Daldy,) is a volume *sui generis*. It occupies ground, which in a manual of this size has never been taken up. Dealing in a systematic and dogmatic manner with the various doctrines of the Church, it sets forth their rationale and true bearing on each other with singular power and unquestionable success. Neither superficial, slipshod, nor Protestant, it supplies in a most satisfactory manner a want long felt, and is admirably adapted for the instruction of intelligent lay people of the middle classes, who naturally and generally ignorant on such matters as are here discussed, appear ready to investigate for themselves the true and ancient system of the Church universal.

Fragments from the Life of a Motherless Child, (London: Masters,) though containing nothing very striking is written in a pleasing style, and will be valuable for the steady and faithful inculcation of accurate ideas and true principles evidenced in every page. Though the plot of the sketch is of the slightest character, a well sustained interest is apparent throughout.

The Miracle at Metz Wrought by the Blessed Sacrament (London: Thomas) is an account, translated from the French, by Lady G. Fullerton, and bearing the imprimatur of the Archbishop of Westminster and the Bishop of Metz, of a most remarkable miracle which was wrought so lately as June 14th of the present year, upon a girl suffering from muscular and atrophical paralysis. Our readers should procure the tract which is published for a penny.

Hymns (with Tunes) for the Christian Seasons, chiefly composed by C. E. Willing, organist and choirmaster of All Saints', Margaret Street, (London: Cramer & Co.; Hayes.) Any work from such a quarter is sure to be interesting and valuable, and we can strongly recommend this book to those of the clergy who desire *special* hymns and music adapted to the different seasons. We would suggest to Mr. Willing that he might advantageously extend his labours, and give us a perfect collection for the whole year. We are sure it would supply an acknowledged want, and speedily become an authority.

The reprint of the little Tract, "Roman Catholic Principles in reference to God and the King," under the head of *The Catholic Eirenicon in Friendly Response to Dr. Pusey*, (London: Hayes, Lyall Place,) is a most welcome surprise to us. We had always been of opinion that the principles of late years advocated in the *Dublin Review* were of comparatively very recent growth amongst our Roman Catholic brethren in this country. But we had no conception that a little tract like this, made up of propositions so unusually moderate in their theological aspect, and so loyal and conservative in their political, should have served as a text-book for commentaries by Roman Catholic divines in England and Ireland of acknowledged orthodoxy, for so many generations down to the Rev. J. Waterworth, who is still alive to represent and answer for them. In short, this little tract has a wonderful history of its own, which the editor has evidently been at some pains to unravel, and deserves to be widely circulated and thought upon just now. "It stands out," in his own words, "as a landmark" in the annals of English Catholicism; and must for ever be associated with Catholic emancipation, for which it pleaded so successfully with Mr. Pitt. Its editor seems clearly to think, that should any *new* school succeed in setting aside these principles which were then pleaded for it, and substituting others of a more intolerant or ultramontane cast, as a rule of action amongst his co-religionists, honesty should at least oblige them to be candid with their countrymen, and say—"We have abandoned those principles on which Catholic emancipation was conceded to us: it is for you to say whether our *new* principles are compatible with the full citizenship which we now enjoy, or whether they should involve the re-imposition of our former disabilities."

Dr. Pusey and Mr. Gurney.—We enter our most emphatic protest against the preposterous position which Mr. Archer Gurney has thought fit to take up with regard to Dr. Pusey's *Eirenicon*. Without in any way disparaging Mr. Gurney's pamphlet *Restoration*, and some of his writings, we cannot but observe how strangely and wildly he has overrated his own importance. What gives him, we should like to know, a supposed right to speak on any one's behalf but his own? Who follows the modest Mr. Gurney? What single "divine," worthy of the name, could give avowed support to the quaint terminology and novel theological propositions of several of his peculiar hobbies and personal crotchets? Without undertaking to enter into controversy with him upon points which the Universal Church has long ago settled, we must express our deliberate opinion, that we have seldom read anything in more wretched taste, or more painfully impertinent both in language and assumption, than his various attacks upon the most learned and revered English theologian of the present century which have been foisted on the newspapers. Putting wholly aside the

question of whether Re-union with Rome is desirable, or whether the outline of such a concordat as Dr. Pusey has set forth be such as the English Church and nation would accept, we are simply astonished at Mr. Gurney's unblushing presumption. Had he spoken for himself alone, his exaggerated statements would have remained unnoticed. Having presumed to speak for Catholics—we, too, take the liberty of speaking also, and of speaking in language which cannot possibly be misunderstood.

*** We are requested by "Scrutator" to state that, in his opinion, the two following statements in our article on "The Recent Triumph at Oxford," are not borne out by anything that he has written:—(1,) "We are not prepared, like 'Scrutator,' to enact the Boy Jones by spying into Mr. Hardy's private life and conversation." (2,) "One of the ill-natured scandals which 'Scrutator' laboured to spread, viz., that Mr. Hardy was an opponent of the Duke of Buccleuch's Scottish Disabilities Removal Bill."

ART. VI.—1. *Missale Scoticanum e prelo de Pitsligo.* 4to, 1864.

2. *The Catholic Directory for Scotland for* 1866. London: Brown, 1866.
3. *Breviarium Aberdonensis.* [Reprint.]
4. *Directorium Scoticanum,* [edited by the late Rev. W. WRIGHT, LL.D.] London: Masters.
5. *An Account of the Opening of S. Patrick's Church, Edinburgh, with the Discourses delivered on that occasion,* by the Right Rev. Bishop GILLIS and the Rev. W. SMITH. Edinburgh: Marsh & Beattie, 1856.
6. *The Seal of the Lord, a Catechism of Confirmation,* by Bishop FORBES. London: Masters.
7. *A Lecture on Education,* by the Right Rev. Bishop GILLIS. Edinburgh: Marsh & Beattie, 1856.
8. *The Book of Common Prayer for the Episcopal Church of Scotland,* [approved by Bishop TORRY.] Edinburgh: Lendrum.
9. *The Missal for the Laity.* Edinburgh: Marsh & Beattie, 1836.
10. *Twenty-seventh Report of the Scottish Episcopal Church Society.* Edinburgh, 1865.
11. *S. Matthew an Example for the Church of Scotland.* By the BISHOP OF S. ANDREW'S. Burntisland.
12. *Canons of the Episcopal Church of Scotland.* Edinburgh: Grant, 1863.
13. *The Office for the Sacrament of the Lord's Supper, etc., according to the use of the Episcopal Church in Scotland.* By the Rev. J. SKINNER. Aberdeen: Chalmers, 1807.
14. *Address on Baptismal Regeneration,* by Bishop JOLLY. Aberdeen: Brown, 1826.
15. *Letter to the Congregation of S. John's, Aberdeen,* by the Rev. P. CHEYNE. Aberdeen: Brown, 1852.
16. *Six Sermons on the Most Holy Eucharist,* by the Rev. P. CHEYNE. Aberdeen: Brown, 1852.
17. *Reasons of Appeal against the Judgment of Bishop Suther, Aug. 5th,* 1858. By the Rev. P. CHEYNE. Aberdeen: Brown, 1858.
18. *Reasons of Appeal against the second Judgment of Bishop Suther, 26th and 27th May,* 1859. By Rev. P. CHEYNE. Aberdeen: Brown, 1859.
19. *Considerations on a late Pastoral Letter on the Doctrine of the Holy Eucharist,* by Rev. J. KEBLE. Edinburgh: Lendrum, 1858.

20. *The Recent Episcopal Decisions*, by the Rev. H. HUMBLE. Edinburgh: Lendrum, 1858.
21. *The Union Newspaper.* London. 1856-1862.
22. *The Scottish Ecclesiastical Journal.* Edinburgh: Grant.
23. *Opinion on the Appeal of the Rev. P. Cheyne*, by the BISHOP OF S. ANDREW'S. Edinburgh: Blackwood, 1858.
24. *Letter to the Bishop of S. Andrew's*, by the Rev. Canon HUMBLE. London: Masters, 1859.
25. *Letter to the Right Hon. W. E. Gladstone on the Cheyne Case*, by the Rev. M. MCCOLL. London: Masters, 1860.
26. *Letter to Adam Urquhart, Esq., on the Cheyne Case*, by the Rev. F. G. LEE. 3rd Edition. Aberdeen: Brown, 1860.
27. *Letter to Dean Ramsay*, by Sir ARCHIBALD EDMONSTONE, Bart. Edinburgh: Grant, 1860.
28. *A Primary Charge to his Clergy*, by the BISHOP OF BRECHIN. London: Masters, 1857.
29. *Pleadings in the Case of Henderson and Others* v. *the Bishop of Brechin.* Edinburgh: Grant, 1860.
30. *Theological Defence for the Bishop of Brechin.* London: Masters, 1860.
31. *Reply to the Pleadings of Henderson and Others, etc., etc.* Edinburgh: Lendrum, 1860.
32. *A Statement of Facts with regard to his Resignation of the Incumbency of S. John's, Aberdeen*, by Rev. F. G. LEE. Aberdeen: Brown, 1861.
33. *A Brief Apology for the Majority of the Congregation, etc., etc.* Aberdeen: 1861.
34. *An Earnest Plea for the Retention of the Scotch Liturgy, etc.*, by Rev. J. M. NEALE, D.D. London: Masters, 1862.
35. *Form of Prayer for Blessing and Laying the Foundation Stone of S. Mary's, Aberdeen*, ["Sanctioned by Me, Thomas George, Bishop of Aberdeen."] Aberdeen: King, 1862.
36. *Has a Bishop a Divine Right to do Wrong?* by WILLIAM HAY, D.D. Glasgow, 1864.
37. *Correspondence between the Bishop of Aberdeen and the Clergy and Churchwardens of S. Mary's with reference to the opening of the New Church.* Aberdeen: Brown, 1864.

38. *Appeal to the Episcopal Synod by the Churchwardens of S. Mary's, Aberdeen, against the delay or refusal of the Bishop of Aberdeen to institute their Presentee to the Pastoral Charge of S. Mary's.* Aberdeen: King, 1865.
39. *Correspondence between the Rev. John Comper and Messrs. A. Ross and W. Dunn, concerning certain alleged "profanations of the service," and "outrage on the feelings of the congregation" at S. John's, Aberdeen.* Aberdeen: 1865.
40. *The Ecclesiastical History of Scotland.* In Four Volumes, by GEORGE GRUB, A.M. Edinburgh: Edmonstone & Douglas, 1861.

WHEN the present Roman Catholic Archbishop of Westminster was a clergyman of the Anglican Church—in days when a rosy halo surrounded the Episcopalians of Scotland—he was very earnestly pressed to leave Lavington and accept a Scotch deanery or provostship, and this is said to have been his reply in declining the honour: "At the Reformation the Church of England got out of the ship into the boat; I don't at all feel disposed to give up the boat for a tub." This answer at once indicated His Grace's great foresight and accurate measurement of this particular community in North Britain. What in the course of recent events has since been unfolded and made perfectly manifest to all sensible people was then apparently clear and evident to one of the leaders of the Anglo-Catholics more than fifteen years ago. And this, too, when the most poetical, or as some would say, the wildest and most exaggerated notions* of the "Protestant Episcopal Church" obtained common currency and acceptance.

In our present paper we have no intention of entering upon an historical sketch of the past. Pictures frightful enough might easily be drawn both of the so-called "Reformation" in Scotland, and of its deadening and miserable influence at the present day. Southward and westward and northward—save here and there in some wild mountain pass, or in particular districts where the ancient chiefs remained true to their God and their faith—the ravages of intellectual rebellion and formal heresy were felt in the utter destruction of the Catholic religion, and the almost entire uprooting of the old religious

* Bishop Trower eloquently pointed out Scotland, and especially his own diocese, as a refuge for destitute Anglicans, at the Gorham Judgment. Some people have since called to mind the popular adage regarding the "frying-pan" and the "fire," and with considerable appropriateness, too. Mr. W. Bright's opinion on this point would be interesting.

instinct. The churches, humble, and in country districts extremely poor and devoid of architectural character, were effectually rifled and left bare. The religious houses, town churches, and cathedrals were in turn treated in a similar manner. John Knox's party, with a plausible *penchant* for piety, had, to say the least, an equal desire to possess themselves of "the impious and ungodlie spoils." A distinguished "Scotch Episcopal" nobleman in the north, collaterally descended from an "earnest reformer," owns between fifteen and twenty chalices and ciboria, which on state occasions are imposingly arranged on the buffers and sideboards of the Castle dining-hall. Nothing, again, can be more utterly desolate than either the ancient churches "adapted for Presbyterian worship," or the modern white-washed and galleried barns in which the ministers preach. Everything about them is hard, dry, cheap, vulgar and common. King Charles the Second—as did Archbishop Manning—exercised great discrimination when he remarked that "Presbyterianism could never be the religion of a gentleman." It may suit the middle and lower classes of a sceptical, metaphysical, and commercial race, who walk rather by sight than by faith; but its sober deadness and dreary subjectivity render it to the educated and refined probably the most unattractive* form of misbelief that ever the mind of man deliberately excogitated.

There was a time, of course, when the Christian religion, pure and unmutilated, held sway over the hearts and consciences of the people of Scotland. The "truth as it is in Jesus," the "Gospel in its integrity and perfection," was not always despised and cast out. In the years that are gone, as the morning broke, the minister of Christ offered day after day the true sacrifice; and there were those who came in faith and charity to plead the same for their own daily transgressions,

* The following extract from a newspaper will be an indication of what is conveyed in the text of our paper above:—"*The Tender Mercies of Scotch Protestantism.*—In one of the principal and most prosperous towns of Scotland, a young man of good condition lately died of typhus fever: it will hardly be believed that his corpse was left exactly in the condition in which he died from five o'clock in the morning until ten at night, (*seventeen hours.*) none even of his nearest relations, who were in the house at the time, having the decency or the humanity (to say nothing of the *affection*) to perform the last offices to his remains, from a selfish fear of infection. Eventually, the porter of the Infirmary of the place undertook the office, all the nurses of the institution having refused. The most degraded of savage heathens could hardly have shown more inhuman contempt for their dead: the despised Book of Tobit might teach these Sabbath-worshipping Christians a wholesome lesson. Such is Protestantism! May we avoid it in life, that we be not exposed to its tender mercies and decencies after we are dead."

and, pleading, to adore. Cross and crucifix, pix, pax, and chrismatory, were in use then. Images of the Mother of God with her Divine Child silently preached of the Incarnation. Where the green glens are most beautiful, and the lands richest and best watered, there, of old, the spiritual heirs of Columba, Ninian and Kentigern, constantly prayed and laboured. Sweetly, thrice in the day, rang out the Angelus—beautiful witness to angels and demons of man's belief in the Word made Flesh—so that "young men and maidens, old men and children" might praise the Name of the Lord, and be constantly reminded of the wonders that He had so mercifully wrought for the children of men. It was, surely, a glad sight and beautiful. And the memories of it live in the ruins of Elgin and Pluscardine, of Iona, and Melrose, and Jedburgh, and in the hearts of a few unsordid ones, not tainted, as yet, by the expanding scepticism of the great heresy of "indifferentism," or dead to the suggestive hints about Christianity which the changing seasons and the lessons of nature so wonderfully impart.

How long the pleasant picture was unbleared and undefaced we cannot accurately know. But of this we are certain, that Providence was merciful, patient, and long-suffering. When men grew weary of the Gospel and its responsibilities, then came a change. The powerful and the scheming had waited their time, and came forward to act only when the prize was securely within reach. They rose up with deliberation to cast out the God Who had made and recreated them. The Catholic religion was hated, maligned, caricatured, misrepresented, and persecuted; and an abortive intellectual heresy partially draped by a fragment of the tattered garments of the old faith stood in its place to mock and mislead. The tyrant, the plunderer, and the misguided zealot coalesced to effect their end, and gained a success. True the change was gradual, but it was certain; while those who still clung to the faith, either entire or in fragments, were powerless to stem the advancing tide.

Two bodies of people, Two Communions have existed in Scotland from the sixteenth century, each claiming either to be or to represent the ancient Church. On one side the Roman Catholics, on the other the "Protestant Episcopalians"—"Protestant" as marking them off from the other, viz., Catholic Episcopalians; "Episcopalians" as serving to distinguish them from other Protestants.

I. The Roman Catholics*—to their credit be it written—

* The modesty of Mr. George Grub, A.M., the recent Scottish Ecclesias-

refused most deliberately and completely to take part in, or approve the infamous excesses of the so-called "Reformation." Stern and resolute, they declined all responsibility in such ungodly proceedings. They were threatened and persecuted, and bore their persecution well, but they never flinched.* They never sought to be regarded as children of John Knox, nor did they fail to see in him a true type of the coming Antichrist. The new religion which the State created, at the suggestion and with the assistance of the Protestants, was at that time mainly an adapted form of Calvinism. This was formally introduced with all its necessary phrases and logical exactness, and men called it "the Gospel." Truly it was "another Gospel which is not another." The system has, of course, been re-shapen, modified, and adapted to altered circumstances on several occasions, but Scotch Catholics have at all times been its consistent and most efficient opponents. In the Western Highlands, in parts of Aberdeenshire, in the country north and west of Inverness, records and remembrances of bitter persecutions and martyrdoms† are not forgotten. When the race of old priests died out, others, Scotchmen from France and Spain, who had been prepared for the priesthood there, came back to keep the lamps trimmed and the lights burning. Neither the virulent bitterness of the Covenanters, nor the atrocious laws for persecution scared them, nor turned them from their holy purpose. If with maimed rites, yet Mass was constantly said, confessions heard, the faithful exhorted to fulfil their Christian duties, and wisely guided in days of darkness and fanaticism.‡ The names of Blackhall and

tical Historian, with regard to Roman Catholics is manifest in the following terse paragraph from the preface of his book:—"I regret that for one part of my subject—the History of the Roman Catholic Church after the Reformation—I have not been able to obtain more adequate materials. I have been obliged to content myself with a few incidental notices of that portion of our more recent ecclesiastical annals." Here, then, by the author's confession, is a Church history with the history of the Church omitted, like the play of Hamlet with the character of Hamlet left out.

* For example, an Act of the Scottish Parliament was passed, under William the Third, by which Roman Catholics were liable to be called upon to take a test known as the *Formula*, (*Vide* Charles Butler's *Historical Memoirs*, ii. 459,) which is an explicit renunciation of Catholic belief. Any landowner refusing to make this declaration might be stripped of his estate by the next Protestant or Presbyterian heir. A suit directly involving this issue was actually before the Scotch Courts so late as the year 1793, but, as it roused the indignation of those in authority, the Lord Advocate introduced a Bill into the House of Commons for its repeal, which was carried, and finally became law.

† *Diurnal of Occurrents*, p. 341.

‡ Blackhall's *Brief Narrative in loco.*

Gordon, of Forbes, Cameron, and George Hay, will not be soon forgotten. They carried on, and the last of them brought down almost to the present day, the traditions of John Leslie, Bishop of Ross, and Thomas Hamilton, Archbishop of S. Andrew's; so that the families and clans which of old had reverenced the faith of their fathers were still enabled both to practise it and assist in its propagation. All this, of course, was effected with no small difficulty and notwithstanding political complications—yet it *was* effected; and when circumstances enabled those who had preferred remaining in visible communion with the see of Rome to come out of their holes and hiding-places, and in some degree to re-organize themselves for the work of propagating their faith, the Scotch Colleges at Rome and Valladolid were enabled to supply the demand for missionaries efficiently and well. Scotland, however, from a Roman Catholic point of view, is as yet only a missionary country. The ecclesiastical organization is tentative, if not irregular. At present it is separated into three divisions —the Eastern District, the Western District, and the Northern District. The first and the last are ruled over by single bishops *in partibus;* the Western District is governed also by a bishop *in partibus,* with a coadjutor bishop of the same character.

In the numbers of its adherents the Western District is by far the most important, in West Inverness-shire alone there being twenty-one missionary stations, while the "Protestant Episcopalians" have but five. In Glasgow the Roman Catholics possess ten churches—one of them, S. Andrew's, the pro-cathedral, being exceedingly large, and served by six priests. *Here the Roman Catholic population is nearly three times as great as the total of that of the "Protestant Episcopalians" throughout the whole of Scotland.* In Lanarkshire, independent of Glasgow, there are twenty stations, in more than half of which churches and schools have been erected during the past ten years. There are three convents at Glasgow, one at Dalkeith, and one at Lanark, and a reformatory for boys, under the care of Benedictines, at West Thorn Mills. In Argyleshire there are five stations, of which the most important are Dunoon and Campbeltown. Ayrshire possesses twelve stations, of which four are of quite recent foundation. In Buteshire there is but one church, "Our Lady the Star of the Sea," at Kames Bay, founded in 1849. In Renfrewshire there are ten stations, the oldest being Paisley and Greenock. At the latter town, S. Mary's Church is served by three priests, there being two at Paisley, and two likewise at Barrhead. There are

important missions also at Eaglesham and Port Glasgow. In Wigtonshire there are seven stations, the most recent, Stranraer, being especially flourishing; and in Dumbartonshire three. Of the ninety Roman Catholic clergy scattered over this wide district, eighty-two are seculars, and only eight regulars. The bishop is Dr. John Murdoch,* who has ruled over the faithful here, with eminent success and greatly respected by all, for thirty-two years. Bishop John Gray, his lordship's coadjutor, *cum jure successionis*, was appointed in 1862. The influence of the Roman Catholics in Glasgow is, as may be readily imagined, considerable, as their increase in that city during the past twenty years has been at the rate of sixty-seven per cent. of the whole population. Seventy years ago there were just half-a-dozen Catholic families in this city, now the Catholics number 100,000!

The "Eastern District," which comprises the sixteen eastern counties of Scotland, from the south of the river Dee to Berwick-upon-Tweed, is, in some respects, the most important of all. Over this district the Right Rev. John Strain, D.D., Bishop of Abila, rules. His lordship, who was formerly President of S. Mary's Seminary at Blairs, near Aberdeen, is a prelate of considerable learning and influence. He has the reputation of belonging to the moderate school of Catholics, is popular in manner and a good preacher, and his appointment was generally acceptable. At Edinburgh, where the bishop resides, there are four churches, (one of which, Our Lady's, in Broughton Street, is very large,) at Dundee, two. All the principal towns and places of importance own Catholic churches, and in some the steady increase of converts is something more than considerable.† Of the sixty-four churches that exist in this district more than one-half have been erected within the last fifteen years, to the great blessing of hundreds who were previously unable to hear mass or attend properly to their religious duties. Of the clergy, who number fifty-nine, forty-eight are seculars, and eleven regulars. There are six convents in this district; one of Ursulines of Jesus at Edinburgh; a second of Ladies of Loretto at Leith; a third and fourth of Sisters of Mercy at Edinburgh and Dundee, while the Little Sisters of the Poor work with immense success and devotion at Edinburgh and Lochee. The College at Blairs, a theological and general seminary, formed mainly with funds left by a munificent Scotch layman, flourishes and does its work well. Its chapel, where the services are carried out with great care

* This eminent prelate has just died, ripe in years and works of charity.
† Bishop Strain claims to have 125,000 Catholics in his district.

and attention, is Palladian in style—the decorations being thoroughly Roman. The priests trained here in many instances complete their education at Rome, but return in most cases to preach the glad tidings of salvation to their countrymen and to perpetuate their ancient faith with energy and zeal. The most flourishing congregations are at Edinburgh, Leith, Haddington, Dundee, Dunfermline, Lennoxtown, Campsie, Bathgate, Galashiels, and Dumfries, where the increase in numbers has been most remarkable during the past twenty years, to the astonishment of those who remember these barren tracks in the early portion of this present century.

The Right Rev. John Kyle, Vicar-Apostolic of the Northern District—an accomplished theologian and archæologist—is the senior bishop of Scotland. His lordship rules over the counties of Aberdeen, Banff, Nairn, part of Inverness-shire, Ross, Sutherland, and Cromarty. In this district there are thirty-six churches, served by thirty-three priests—all seculars—and three convents: Franciscans at Aberdeen and Inverness, and Sisters of Nazareth—a new order, very popular in France—at Aberdeen. The pro-cathedral—a Gothic building, not very pure in style, but exceedingly large in its dimensions, and capable of holding about 1800 people—stands in the last-named city, where considerable advance has been made during the past sixty years. The priests in this district, painstaking and laborious, are men of moderation, judgment, and devotion. They have not only preserved their flocks against the incursions of the foe, but have very considerably "lengthened their cords and strengthened their stakes," so that statistics show a satisfactory and steady increase in every existing mission or station. Modern Roman Catholic devotions are said to be commonly unknown. Prayers in the vernacular generally precede mass, in which the Epistle and Gospel are frequently read in English. Vespers or compline comprise the afternoon or evening service. No wonder, therefore, that when such machinery is set against the Presbyterian preachments—under this term we properly include both prayers and sermons—the Roman Catholic Church in Scotland steadily progresses. Since the opening of the present century the increase in adherents throughout this Northern District has been at the rate of fifty-five per cent., owing, in many places, to the efficiency and excellence of their schools, where definite religious teaching is regarded as of the first importance, and where the dogmatic lessons taught appear to be seldom forgotten. Whole families and clans had never apostatized, but, in faith and patience waited for a better day, when toleration should be granted, the breaches of old be once

more repaired, and the Presence of the Lord of Life vouchsafed anew. So that when the day broke, and the axe and the gibbet were set aside—when Puritan rancour waxed powerless, and bigotry grew impotent and feeble, then came forth the descendants of the ancient Church of Scotland to plant again what had been so thoroughly uprooted, and to speak of Jesus and Mary to many who had practically forgotten the fact of the Incarnation of the Eternal Word. The Frasers, the Camerons,* and the Hays did their work nobly, ever by deed and word preaching "the truth as it is in Jesus." The descendants of the Stuarts, be it noted, never forgot the true and the faithful in North Britain; witness the touching testimony of the Cardinal of York, some few months before his decease; while kindly words from Cardinal Erskine for the missionaries of the Garioch, with substantial deeds superadded, are not forgotten even now. Touching occurrences of the poverty and self-denial of the Roman Catholic clergy are left on record in the traditions of the faithful at Paisley and Dee Castle, and the beautiful seat of the Lovats near Inverness,—amply sufficient to reveal the secret springs of success which have so blessed the labours of the pastors who guide this portion of the One Christian Family, and serve to show what may be effected by a mere handful of faithful priests when the honour of God and the salvation of souls are never forgotten.

II. Side by side with this community, a second has always existed since the time of the "Reformation." Brought first into prominence by the intercommunion carried on between the Anglicans of James the Sixth's reign, and strengthened and consolidated in the time of his son, Charles the First, it began to obtain adherents amongst the middle and lower classes, mainly because the nobility and gentry, who had helped themselves so bravely to the temporal possessions of the ancient Church, saw too clearly that unless some definite stand against further destruction was made, their own position would be lost, and their acquired property taken by others. Political and social considerations, consequently, gave birth to much of that questionable support which came from the Scotch nobles. Charles the First and Archbishop Laud never accurately appreciated the Scottish character, nor learnt how thoroughly and generally the old Faith, with its teaching and traditions, had been deliberately cast away. We do not pause here to account for this—to point out how the regular clergy, living in

* In the Highlands the two brothers of this name who each wore the mitre, laboured with singular devotion and success. We might give many examples of their successful missionary operations.

their monasteries, served the country cures, and how, consequently, the parochial system, as existing then, was weak and powerless;—we merely state the fact that the ancient Faith was apparently swept off the face of the country, knowing well that history completely warrants the statement.

The numbers of those who were favourable to "Episcopacy"—as distinct from Catholicism—was greatly increased during the time of Charles the First. Several conflicting motives led to this. For example, the English Court and many of the Scotch nobles were anxious, as we have already seen, for something less novel and more respectable than Presbyterianism; while those ministers who stood aloof from the extravagancies of fanaticism, naturally anxious for the future, trusted that the influence of the Reformed Church of England might become a model for Scotland, while, at the same time, the political value of an acceptable form of belief was fully and adequately appreciated by those in authority.

The changes, however, which have taken place in this community are many. From the time of Knox there had been no other principle of adhesion save the importance of Episcopacy, and this has constantly failed. What one generation has affirmed succeeding ones have either practically ignored or denied, while dogma has been too often loosely held and still more loosely inculcated. In 1727 there was a "Primus," so-called, exercising metropolitical powers; at the present time the office is almost a nonentity, and the influence exercised by the holder of it rather personal than official. Millar, Bishop of Edinburgh, in 1728, however, made his official influence felt on more than one occasion. Then, again, the constant disputes about the "Usages"—that is, certain Catholic practices which were warmly advocated by one party and as earnestly deprecated by their opponents—tended manifestly like recent controversies to weaken the influence of Episcopalians, and to send off the indifferent and superficial into the ranks of Presbyterianism. That school of Scotch divines which had given special attention to the Oriental form of Christianity had materially altered the Communion Office, which Laud had endeavoured to introduce, by various subtractions and additions. And both priests as well as bishops took in hand its improvement. At one period, as is asserted by Mr. G. H. Forbes, many various forms were not only in existence as ecclesiastical curiosities, but were actually used in different parts of Scotland. Several MS. copies exist; one, for example, in the chapel library at Brechin, three others in the Episcopal library at Edinburgh, and a few in the hands of private individuals.

Even now, strange as it may appear, there is no authorised copy of the Scotch office, and those that are used differ in several particulars. The bishops have again and again deliberately refused to sanction any specific text, "in the hope," as one of them maintained to the writer of this paper, "that the use of the whole thing might speedily die out."

It is beyond our purpose to attempt even a sketch of the state of the "Episcopal Church" during the seventeenth and eighteenth centuries. To those who wish to read a dry category of facts regarding it, we recommend Mr. G. Grub's *Ecclesiastical History of Scotland*, far superior in accuracy as to facts either to the works of Skinner or Stephens. In order, however, rightly to comprehend the present state of ecclesiastical affairs in North Britain, one or two statements connected with the latter portion of that period need to be put on record. In 1743 there were exactly 124 clergy, including the bishops, but the defeat of Prince Charles led to the enactment of penal laws which were a deep disgrace to the Hanoverian dynasty. Petty but malignant persecution did its work. On all sides the Episcopalians decreased both in influence and numbers, so that forty years later there were only four bishops, Kilgour, Petrie, Skinner, and Rose, and about 36 clergy. The laity in 1784 numbered about a twenty-fifth part of the whole Scottish nation. The celebration of public worship was rendered almost impossible. Baptisms and marriages had to be celebrated by stealth. Public sermons gave place to private instruction. Had not the upper classes given their influence and help, in all human probability "Protestant Episcopacy" would have altogether died out. As the English nonjurors, one after the other, paid the debt of nature, people who knew or cared anything of the Scotch Episcopalians, were so few that they might possibly have been gathered together in any reasonable sized drawing-room. The consecration of Dr. Samuel Seabury at Aberdeen, in 1784, however, was certainly an era of importance. With the exception of sending Dr. Luscombe to Paris, in 1825, as a bishop without a see—a profitless experiment not repeated—this has been the only attempt during the past seventy years at missionary operations either at home or abroad which has enjoyed the corporate support of the Scottish Episcopal Church. The former act led to many good results, and no doubt merited a blessing on those who worked up their courage to perform it. After this, friends in England were soon discovered, and efficiently made use of. Nor was it unreasonable that from that period a school should

have always existed anxious to "Anglicanize" the "Episcopalian remnant," and to stand well with the religious public of the south. One step towards gaining their favour was the needless adoption, in 1804, of the Thirty-nine Articles—not as mere "Articles *of Religion*," as the English Church regards them, but as "a public test or standard of the religious principles of our Church"—as a "*Confession of Faith*."* From that period a marked deterioration in doctrine is everywhere apparent. Catholic usages were laid aside; definite dogma obscured. Tares sown soon produced fruit. The Synod of 1828, going further, formally and deliberately adopted a title, which even in darkest days had never been taken by the Church of England; a book of laws then issued was authoritatively styled "The Code of Canons of the *Protestant*† Episcopal Church in Scotland." This title is still retained. Then again, at the Synod of Edinburgh, in 1838, a most mischievous piece of legislation was effected, through jealousy and private pique, by which it was enacted that if a clergyman preached without using "the Liturgy," (by this was meant either matins or evensong,) he was to be, first, admonished, and if he repeated the offence (?) he was to be suspended! ! Anything more tyrannical or monstrous could scarcely be conceived. This canon, which forbade Bible classes and many details of home-mission work, was specially directed against Mr. Drummond, who, though inclined to Puritanism, had done good service in attempting to evangelize the masses at Edinburgh; just as more recently a special canon was passed, at Dr. Suther's instigation, against the use of the Eucharistic vestments at S. Mary's, Aberdeen. In Mr. Drummond's case a permanent schism was created. In S. Mary's case the bishops are now said to regret that they consented to agree to the contradictory proposition—the English Prayer-book having been formally accepted in its integrity—of their wrongheaded and illogical brother.

Until quite recently the ideas which existed in the Anglican mind regarding this communion were certainly loose and inaccurate, not to say false. The *Union* newspaper, during the years 1857 and 1858, published a series of papers,‡ which for lucidity of argument and mastery of facts could not have been surpassed. Evidently written by one who was able to

* "Adopting as a *standard of faith* the Thirty-nine Articles of Religion." —*Introduction to the recent Canons of* 1863.

† "The Protestant Bishops in Scotland"—"Protestant Episcopal Church in Scotland."—*Introduction to the recent Canons of* 1863.

‡ They are said to have come to an untimely end at the special request of Bishop Forbes.

write from experience, and whose information was both accurate and extensive, they told a tale and unfolded a startling record of the deepest interest.* Slowly but surely the beautiful vision of old vanished away. The imposing superstructure—imposing in more senses than one—which had been built up both by clever exaggerations on the one hand, and by the simplest-minded credulity on the other, fell down flat like the walls of Jericho, never to be rebuilt again of mere fictions and fallacies. Henceforth it was found somewhat profitless to trade on Bishop Jolly's sanctity, or to appeal for money to English Catholics because Bishop Torry was not in favour of abolishing the Scotch office. Circulars now began to be sent in vain, not producing even the cost of their postage. The eyes of too many had been opened to render England a safe or profitable preserve for that particular sort of game which was sought after so pertinaciously. The scales had fallen from too many eyes, and purses were now, consequently, unopened when the varied printed "appeals" turned up at breakfast-time. In nine cases out of ten the statements of these were what Sydney Smith called "holy frauds" or "pious exaggerations." Great promises for the future were made in solemn ecclesiastical language, which was a cross between that of feeble sermons and bad translations from the Latin, but very few were ever fulfilled, for the idea of missionary work† on the part of the Protestant Episcopalians was the very last that was ever entertained. Neither bishop, priest, nor layman at all realized the notion: the only people who contemplated it were a few enthusiastic Englishmen—very juvenile fifteen years ago—who, looking upon Scotland as a perfect Land of Goshen, found out, when it was too late, that they had been morally blindfolded and cruelly transported into a Wilderness of Sin. The people who had been creditable rural-deans in Essex and Oxfordshire, consequently, were found wholly incompetent to cope with, much less to overcome, the immense difficulties of the situation. Bringing with them the Anglican idea of the Episcopate, and attempting to work it out, they found themselves in all sorts of undignified positions,‡ hampered grievously

* The Scottish correspondent of the *Union*, too, who now, we believe, contributes to the *Church Review*, rendered most efficient service, let us remind our contributor, to the cause mentioned above.—Ed. *U. R.*

† A clergyman of the diocese of Moray informed the writer of this paper that though he had been in orders for twenty-five years he had never during that period made a single convert.

‡ One highly-dignified Scotch bishop, recently imported from the south, is said to have been mortally offended because the Episcopal minister at Stirling addressed him, *more Scoticano*, as "Bishop So-and-So," instead of "My Lord."

on every side, and powerless to stir a finger towards extending the influence of Protestant Episcopacy. The Scotch bishops usually selected the most advantageous positions in their diocese as "spheres," and instituted themselves incumbents. With the help of an "assistant" they thus worked, occasionally holding a confirmation, or ordination, or synod, and this was all. Each one set his face against missionary work. He neither undertook it himself,* nor permitted others to undertake it. Thus both the number of communicants and of members has for many years steadily decreased.†

Then the various ecclesiastical squabbles, the cases, charges, counter-charges, accusations, presentments, "findings," protests, and declarations, of which so much has been heard during the past fifteen or twenty years, have grievously hindered any great work. Mr. Drummond's case at Edinburgh produced untold mischief, while that of Sir William Dunbar—though all possible praise must be given to the late venerable Bishop Skinner for his policy—seriously complicated matters in the north. Nor did the condemnation of Bishop Torry's Prayer-book by the College of Bishops—to which we shall refer at length later on—elevate Scotch Episcopacy in the eyes of English Catholics. Then again, the election, on two distinct occasions, of Mr. Wordsworth to the Episcopate *by his own vote*, and its deliberate sanction by the bishops,‡ in the teeth of every precedent, moral or canonical, to the contrary, shook the confidence of many more of its trustiest friends in the Scotch Episcopal Church. Then followed the deliberate and cruel suppression of Mr. J. C. Chambers' most successful mission at Perth; the persecution of Mr. William Bright by Bishop Trower; the virtual destruction§ of the S. Ninian's

* Bishop Forbes of Dundee, in quite a recent period, is a creditable exception to the above rule. The great influx of Irish Protestants there has enabled the Episcopalian ministers to increase their congregations very considerably.

† There has been a large decrease of Episcopalians, according to the last census, amongst other places, at Annan, Greenock, Banff, Laurencekirk, Dunfermline, S. Andrew's, Peterhead, Arbroath, Dingwall, Keith, Stirling, Musselburgh, Campbelton, and Aberdeen. In 1816, in the last-named city, the Episcopalians numbered 5,000, now they number a few over 2,000.

‡ "The warden was elected by a majority of one, that majority, as before, including his own vote. For this and other reasons, the minority protested against the election. Their objections were disallowed; and the election was declared to be valid, and was confirmed by the Episcopal College, four of the bishops also expressing an opinion that the conduct of the warden was not only legally justifiable, but morally blameless."—*Grub's History*, vol. iv. p. 280.

§ There is a provost, one canon, and one prebendary, we believe now—the other officials having been induced by the bishop to resign, and no fresh appointments have been made.

Cathedral scheme, to the intense annoyance of its founders, Lord Forbes and Mr. George Boyle, at Perth; the Cheyne Case, with all its discreditable details, at Aberdeen; Bishop Forbes' well-known Case; the practical abolition of the National Communion Office in the Synod of 1863; and the scandalous Case of S. Mary's, Aberdeen, more recently. In Mr. Cheyne's Case the Scotch bishops, in 1862, most deliberately and solemnly reversed the actual judgment which they had formally pronounced in 1859. The moral value of their totally different "findings" in the respective Cases of Bishop Forbes* and Mr. Cheyne was considerably depreciated by the fact that in one instance the person accused was a member of their own order, and a man of family and position; while Mr. Cheyne—though possessed of considerable personal influence—was neither the one nor the other. Such an unjust policy laid the judges open to obvious charges, which the Presbyterians were neither smooth-tongued nor slow in making.

Again, a few remarks must be made upon three points which need the special consideration of those who would adequately appreciate the proper positions of the Two Communions in Scotland:—

(*a*) The College System.
(*β*) The National Communion Office.
(*γ*) The "Usages" and Bishop Torry's Prayer-Book.

(*a*) The present organic constitution of the Episcopal Church is unlike anything that has ever existed in Christendom. Neither Eastern, Western, nor Anglican, it is something *sui generis*. The "College System," as it is called, was originated for a particular purpose at a particular crisis; † and was evidently intended by its framers only to serve as a temporary expedient. Political necessities called it into being. When it had served its purpose it might have been reasonably enough discarded, and something better, more workable,

* It should not be forgotten, however, to his great credit, that from the outset Mr. Cheyne took a far higher and more consistent line than the bishop. The former taught the doctrine of the Real Presence, in unmistakeably plain language, *as the doctrine of the Church:* while Dr. Forbes put it forth *as his own opinion of what the Church taught*—two materially distinct propositions! It was surely not kind on the part of the bishop to have convulsed a feeble and struggling community for the sake of an "opinion."

† When Bishop Fullerton was elected to the see of Edinburgh in 1720, the bishops assumed the name of "the Episcopal College," and Fullerton was appointed President of their body, with the original title of "Primus." At this period the college was in constant communication with Prince James Stuart, and it was thought unadvisable to come into contest with the British Government on a question of territorial titles.

and more ecclesiastical put into its place. As metropolitans are expressly named in the Nicene Canons, with a reference to the existing precedents—"Let the ancient customs hold good"*—it might have been well that, if not on previous occasions, at all events in 1863 the new Canons should have formally sanctioned a reversion to the system of the ancient Catholic Church of Scotland. But nothing of the sort occurred: the Bishops (as we shall discover) were rather bent on obtaining for themselves and the "College" more official power than on supplying the obvious deficiencies of their peculiar form of government; and apparently thought more of the colour of a presbyter's vestment than of their own defective ecclesiastical constitution. So the obvious blot remains uneffaced.

(β) Again: the Episcopalians have no authorised copy of their Communion office. Almost all the Bishops, ever since Mr. Drummond's Case, have studiously attempted to suppress it. Church publishers or individual clergymen are left to print it. Dr. Pratt has issued one edition lately, Mr. G. H. Forbes another, each materially differing from the other, but nothing which is formally authentic has been put forth officially. Dr. Ewing sneers at it at the Garden parties at Fulham Palace; while Dr. Suther confidently assures his English friends that he shall not be satisfied until he has rooted it out of Aberdeenshire,† where alone it has any hold. Since the year 1863 its fate has been doomed, as the Canons bearing upon it then enacted, are so worded as not only to put every obstacle in the way of its retention, but so as to allow the minority of a congregation to prevent its introduction. In vain did Dr. Neale, Mr. Humble, of Perth, and the "Priest in Scottish Orders,"‡ one of the Bishop of Brechin's ablest and most devoted clergy, issue their telling appeals. All were unheeded by those who had resolved to obtain the removal of the so-called "Disabilities" at any cost, even at the sacrifice of their national characteristics.§ Those Scotchmen, however, who had so little sincere belief in their own portion of the Church, should not be unmercifully criticised for having sought a legal entrance into another.

* Canon vi.

† It has recently been given up, we are informed, at Banchory-Ternan, partially at S. Andrew's, Aberdeen, (the bishop's church,) and Portsoy.

‡ *An Earnest Plea for the Retention of the Scotch Liturgy*, by Rev. J. M. Neale, D.D. Masters, 1862; *The Disabilities Bill and the Scotch Office, by a Priest in Scotch Orders.* Aberdeen: Wilson, 1862.

§ In the early part of the present century the use of the Scotch office was universal; now, in the 169 incumbencies it is not used exclusively in 25.

(γ) Many are aware that certain liturgical practices, known as the "Usages" obtained in the Scottish Communion during the last century. Their supporters maintained that they were all warranted by Scripture, and sanctioned by the example of apostolic and primitive practice. They consisted mainly of (*a*) The use of the mixed Chalice in the Eucharist; (*b*) Prayers for the dead; (*c*) An express Invocation of the Holy Ghost; and (*d*) a formal prayer of Oblation in the Liturgy; (*e*) Immersion in Baptism; (*f*) the use of Holy Oil, or Chrism, in Baptism and Confirmation; (*g*) Reservation of the Blessed Sacrament; and (*h*) the use of the sign of the Cross in Confirmation. Some of these had been sanctioned by the Scotch Prayer-Book of 1637, but they were mainly adopted after careful investigation and study through the influence of the English non-jurors a century later. Some few of the practices have lasted quite down to the present time in the northern parts. The saintly Bishop Jolly, of Moray, for example, is said to have always reserved the Blessed Sacrament under both kinds in his dwelling-house, at Fraserburgh, communicating himself daily; while he celebrated the Eucharist, strange to add, only every quarter. Fifteen years ago reservation* was quite customary in Aberdeenshire, and in parts of the diocese of Ross and Brechin, though not with that reverence which would have been looked for.† No constructional tabernacles existed, and no provision was made for this pious custom. Each minister did what he thought good and right. An attempt at better things, however, was made by those devoted Episcopalians who were specially influenced by the Oxford movement. At Cumbrae, at S. Columba's, Edinburgh, and S. Ninian's Cathedral, the Blessed Sacrament was constantly reserved, while at the former, for some time at least, a lamp burnt before It, thus indicating to the casual visitor one beautiful fulfilment of Our Blessed Lord's pledge, "Lo, I am with you always, even unto the end of the world." The Bishops of Moray and Aberdeen still occasionally use the sign of the Cross in Confirmation; the Bishop of Brechin and a few Presbyters are said to administer extreme unction quite privately; while other Catholic

* There was, we are informed, a small wooden receptacle for the Sacrament at the Episcopal Chapel of Ellon, but the present incumbent—reputed to be an Anglicanizer—is said to have nailed up the door and plugged the keyhole.

† A friend of the writer was travelling in the Western Highlands about fifteen years ago, when, upon making inquires regarding reservation of an Episcopal minister, he found that the Blessed Sacrament was reserved in the unlocked table-drawer of the vestry, placed in a mean and most unworthy receptacle.

practices, such as the blessing of altars and the Consecration of holy vessels and vestments, are occasionally performed, but not in public.* In the main, however, these practices are repudiated, and the "Usages" may now truly be said to have few avowed defenders. An interested admiration for the decaying "moderate" school in the Church of England leaves little room for the development of national peculiarities, or the retention of ancient Catholic rites.†

Sixteen years ago, with the formal approbation of Bishop Torry, a Prayer-Book, on the English model, was compiled and printed, containing explicit directions for the observance of almost all the above-named Usages. The Calendar contained those names of Scotch Saints which had been restored in King Charles's Book, but the occasional State services, which formerly appeared in the Anglican Prayer-Book, were deliberately and wisely omitted. The following imprimatur was prefixed :—

"I hereby certify that I have carefully examined this edition of the Book of Common Prayer, and that it is in strict conformity with the usage of the Church of Scotland, and I accordingly recommend it to the use of the clergy of my own diocese.

"PATRICK TORRY,
"Bishop of S. Andrew's, etc."

This more than modest volume, the distinctive contents of which had been practically adopted ever since Episcopacy had been disestablished, terrified the Scottish Anglicanisers amazingly. Four of the Bishops met, condemned its publication,‡ demanded its immediate suppression, and peremptorily commanded Dr. Torry to recall his recommendation of it. This, his lordship, who represented the best type of Scottish Churchmen, refused to do, giving excellent reasons for the line he thought it his duty to take. In reply to this the four Bishops, who had already made such exceedingly large demands, again

* *E.g.*, The Blessed Sacrament is most reverently reserved in the chapel of S. Margaret's Convent, Aberdeen, of which the Rev. J. Comper is the esteemed chaplain.

† "Few of the churches—or 'chapels' as they continued to be generally styled—were consecrated," writes Mr. Grub, of the year 1850, p. 271, vol. iv. of his History; "and only a very small number of them had been erected with any attention to ecclesiastical propriety or architectural beauty. In none of them were the services choral; in none were the Morning and Evening Prayer said daily; in none was the Eucharist celebrated oftener than once a month; while in several it was almost as rare an event [*i.e.*, twice a-year] as in the churches of the Establishment."

‡ The Bishop of Brechin, both in this instance and in that referred to afterwards, wisely refused to join in the condemnation.

met, and fulminated the following "prelatical Bull," * which they transmitted with a circular to all the Archbishops and Bishops of the Anglican Communion, intimating that the volume in question was not the Prayer Book of the Scottish Episcopal Church, and that it possessed no canonical authority whatsoever :—

"The bishops would not have thought it necessary to advert specially to this subject, had it not now become even too notorious that a Prayer-Book has been published with the sanction of the Bishop of S. Andrew's, purporting to be the Prayer-Book according to the use of the Church of Scotland, although it contains rubrics which have been sanctioned neither by our General Synod nor even by the Episcopal College, and does not contain that office for the administration of the Holy Communion which is actually used, under the sanction of the Canons, by a large proportion of the congregations of this Church. The fact that such a Prayer-Book had been prepared, and even printed and issued, without their knowledge or authority, became known to the bishops immediately before the Synod in April at Aberdeen, and with this book actually before them the bishops passed a resolution, which they trusted would have checked its farther issue, and would have awakened those who had been engaged in so unwarranted an act to a sense of the most lamentable forgetfulness which they had shown of what was due to the constituted authorities of this Church. The bishops lament that, in defiance of this resolution, the book has been actually advertised and sold. It remains, therefore, for them only to declare solemnly, as the Synod of Bishops of this Church, that the book, in its present form and character, has no synodical or canonical authority, and is not, what it purports and pretends to be, the Book of Common Prayer according to the use of the Church of Scotland. So far as the faithful members of this Church respect the counsel of their spiritual fathers, they will abstain from using or countenancing the said pretended Prayer-Book, the publication of which the bishops most deeply lament as the needless introduction of a new element of division and disagreement."

In no particulars is the prevailing temper of Episcopacy more striking than in the subject-matter of the recent New Canons. True they are drawn up in a little better English than former versions, but there is a singular absence of a knowledge of Canon Law displayed throughout, while their language is verbose and tiresome in the highest degree; and in some instances there is a studied vagueness of phraseology which is fatal to success on the part of those who undertake

* John Knox's expression.

to make laws for themselves and other people. We have not space to analyse them at length. A few examples, which are very much to the point, however, shall be given :—

1. The fifth section of Canon XII., having reference to a Pastoral change, runs as follows :—"Every presentation shall be disposed of by the Bishop within three months from the date of his receipt thereof, reserving to the Presentee or Patron [why not Patrons ?] *in case of institution being refused,* an appeal to the Episcopal College." Now here is a proceeding more narrow and less liberal than the law of the Church of England, which *compels* a bishop to institute a priest duly provided with the legal testimonials, or to take the expensive consequences of a *mandamus* from the Court of Queen's Bench. To "appeal to the Episcopal College" is to appeal from *one* bishop to *seven*, an idle and expensive operation, neither pleasant in itself, nor a remedy to the Patrons.* "We must always

* At the recent general election, Mr. F. G. Lee addressed the following letter, somewhat bearing on the questions set forth above, to a Conservative contemporary. One who writes from experience deserves attention :—

"Many of the clergy are, it appears, active in support of Liberal Candidates, hoping—as some of them declare—to obtain a formal separation of Church and State, as one means of removing certain burdens which are supposed to fall heavily on their order in general. Such action is certainly an adoption of the principle of cutting off one's nose to spite one's face, and is not—as it appears to me—either wise, or productive of any particular blessing.

"For what do the clergy who adopt this policy mean by a separation of Church and State? Beyond considering the idea in its most general aspect, have they ever carefully contemplated the subject in its details? The abolition of Church rates, the confiscation of Tithes; the use in turn and order, by all sects and communities, of the cathedrals and churches of our country; in fact the confiscation of all Church property, with the administration of it, on the principle of centralization for the equal benefit of all, by a new governmental department—these would be some of the blessings bestowed by such a deadly policy? And who would benefit by the same? Would the Catholic school in the Church of England? I doubt it. Those who are desirous of eliminating the dogmatic element in the National Church might possibly rejoice at such a catastrophe, for they would be gainers; and those again who are anxious that, one after the other, our earnest clergy and laity should drop off to Rome, would have great cause for thankfulness—but in the end for ourselves, if the gain and the loss were balanced, the latter would largely predominate.

"Those enthusiastic gentlemen who prate about the separation of Church and State—and who by their votes for Liberal Candidates are promoting that mischievous line—should first of all inform themselves of the true working of the Protestant Episcopal Church in Scotland—a pure disestablished community—where, alternately, (with no single exception,) the lax wishes of the laity and the expediency policy of the bishops, are to be patiently endured by the well-shackled clergy of every diocese. Those who wish for such a position, can easily obtain one of the several vacant incumbencies in the North, and try the system for a short time without applying the disestablishment principle here. I have little doubt of their eventual conversion. People may wrongly think that I am prejudiced. If so, let them seek information from Provost Fortescue, Canon Humble, Mr. Proby,

stand by each other" remarked a Scotch bishop, in our hearing, and, of course, they always do.

2. The 4th section of the XXth Canon reads thus:—"Under special circumstances a bishop shall not be precluded from opening a mission in any part of his diocese, when to him it may seem desirable." Here, again, is an adroit piece of legislation, by which unlimited power is deliberately placed in the hands of the bishops, and the independent rights of incumbents are thoroughly overthrown. Let the pastor of a congregation, for example, make himself obnoxious to his bishop, and the latter may soon worry him out of his incumbency. With a mission opened, another minister ready to act as the bishop's instrument, moral influence combined with this plausible enactment, may soon remove the obnoxious incumbent. That such a surmise is not imaginary nor unfounded, we instance the case of Crieff in the diocese of S. Andrew's, where, from an Episcopal point of view, this Canon has worked admirably.

3. With regard to Diocesan Synods, the XXVIth Canon, in its 9th and 11th sections, thus declares:—"The bishop, however, may, in emergencies *allow the introduction of a motion without previous notice*, and *has the power in Synod of preventing the discussion of any matter.*" . . . . "No resolution of the Synod *shall have any force or effect unless sanctioned by the bishop.*"

Now here are three distinct propositions, all of which render the bishop autocratic, absolute, and all-potent. With such laws the assembled presbyters become mere stuffed lay-figures or cardboard puppets, obediently to register the bishop's wishes, and humbly to do his will. Independence is henceforth trodden out, and Diocesan Synods are formal and empty shams.

4. But the most astounding piece of "prelatical tyranny" is that set forth in the 19th section of the XLIVth Canon, "Of accusations against Presbyters and Deacons," thus:—"Along with the appeal" [that is an appeal from a Diocesan Court to the Episcopal College,] . . . . the prosecutor or prosecutors shall sign and lodge a minute of reference and agreement to the effect that the Judgment of the said Episcopal Synod, on all matters on which an appeal is taken to them under this Canon, *shall be held to be final*, and that *no appeal*

of Muchalls, or Mr. Nevins of Stonehaven. Each of these gentlemen, I am confident, could discourse eloquently on the estimable privileges of a disestablished body, where tyranny is rampant, and where, with only a worthless and empty appeal to the seven bishops acting together,—the changing will of each individual prelate—and nothing else—is law.

"May Almighty God and the Saints protect us from such an unbearable curse!"

of any kind shall be taken by the said parties to any Court, civil or ecclesiastical; to which minute and agreement the accused shall be held by his previous subscription to these Canons to have agreed." Of course every lawyer knows that this crafty but preposterous enactment is illegal, invalid, worthless, null and void. No private community, as is here attempted, can set itself above the law. Even a Scottish Episcopal presbyter, persecuted and penniless, cannot sign away his national rights to be protected by the civil law of the land. Surely the "tender mercies" of the Scotch prelates "are cruel."

We have said enough to satisfy our readers as to the accuracy of what has been previously referred to. We now proceed to give a few impartial and reliable testimonies as to the true state of the Church in various parts of Scotland. They come from independent quarters, and are printed *verbatim* as we received them. The first refers to the diocese of Moray and Ross :—

1. "Nothing can be more depressing than the state of our Church here. We are decreasing in numbers every year. In many places Church work is quite at a standstill—three charges having been abandoned. Four incumbencies are vacant, and have been so for months, two for years ; there are no candidates for Orders ; we can scarcely obtain schoolmasters, and it seems quite improbable that any clergy will come from England after the treatment that Mr. H—— of W—— received. I would to Heaven I could get a good English curacy, where a plain Highlander would not be unwelcome, I should gladly throw up this miserable appointment. Work is impossible, because hope for the future is altogether quenched."

The next is a somewhat longer communication. Written by a distinguished clerical graduate of Cambridge, who knows Scotland well, and writes from experience, it will be read with interest by those in the north who desire to learn what impressions an English gentleman formed of this community :—

2. "This Church numbers seven bishops, and one coadjutor bishop (Edinburgh) and 164 officiating clergy, (vide 26*th Report of the Scottish Episcopal Church Society for the year ending December* 1*st*, 1864,) and 40,000 communicants, thus giving to each of the seven bishops the oversight of rather more than 20 clergymen and 5,000 members.

"If the number of bishops in the Anglican Church is insufficient, on the other hand there can be little question that there is a plethora of bishops in the Scotch communion. The consequence is, that they are provided with miserable stipends,

and having but little to occupy them in their dioceses, they interfere in a most uncanonical manner in the charges of their several incumbents, totally heedless of the independent position and privileges which Canon law assigns to beneficed priests. They would fain elect themselves incumbents as well as bishops in their several dioceses.

"The annual proceeds arising from capital for the Bishops' Fund amounts to £277, affording to each of the eight bishops a sum somewhat exceeding £34; in the case of six of them, this is made up to a total of £52 10*s*., with an addition of £10 10*s*. to the Primus. Therefore, in order that they may have other additions to their incomes, six out of these eight hold incumbencies. The capital from which is derived an income available for division among the clergy amounts to £24,883, producing a sum of £2,858, or an income somewhat exceeding £17 for each incumbent. A magnificent scheme is proposed for endowing the bishops and clergy. It is proposed that each of the former should have an income, the Primus of £600, each of the other bishops £500, and each of the latter a minimum income of £150. Castle-in-the-air building, however, is a pleasant, if it be at the same time a profitless, undertaking.

"It is a boast of the Scotch Episcopal Church that she is a very wealthy communion, far richer than her sister Church of England. It probably is true. But this granted, how must we account for the poverty in which she allows her bishops and clergy to languish? Her lay members surely cannot appreciate the privilege and blessing of an Episcopate when they offered the following sums during the past year, 1864, towards its maintenance. We copy the following from the above Report, under the head 'Episcopal Offering:' (pp. 69-75.)—

Moray and Ross, Episcopal offering,	£0	7	0
Edinburgh	147	2	5
Argyle	3	3	6
Brechin	1	3	0
S. Andrew's.	5	0	0
Aberdeen	19	7	9
Glasgow , ...	51	7	2

Or does it arise from the unwillingness that too many Scotchmen undoubtedly exhibit to part with their money for any purpose but their own gratification?

"The fact, however, is patent enough to those who dwell in Scotland, that Scotch Churchmen generally do not believe in Episcopacy, not in its Divine origin, not in its inherent necessity. And, apparently, the bishops themselves, for the most part, are quite of the same opinion. They aspire to, and canvas for, and intrigue in order to obtain their election, mainly that they may secure a social position among the lairds, whose wishes they

consult and whose society they cultivate. While expecting the most complete and entire deference and obedience from their clergy, they at the same time treat them and speak to them as a degraded class, somewhat inferior to schoolboys. And the clergy, it must be acknowledged, invite this supercilious conduct, for, although feeling it deeply, they, as a body, in any one diocese, never protest against it, simply permitting themselves to be most mercilessly snubbed and insulted. There are at least two reasons why they submit to this. First, they are men, for the most part, of humble extraction, limited education, and scanty fortune. Secondly, the payment of their stipend, or such portion in augmentation of it as is derived from the Church Society, depends upon their bishop, who may withhold his signature, and thus deprive them of the very necessaries of existence. For it must be borne in mind that this augmentation grant is made annually, and thus the clergy are dependent upon the caprice of an individual bishop.

"This Church looks very fair and attractive at a distance, or perhaps we should write 'did look,' for the tyranny, ignorance, and heresy of members of the Episcopate have of late years become patent even here, one consequence of which is that now very few English priests are found to seek work in Scotland, or, being there, limit their continuance to the shortest. But a brief sojourn in the Scotch communion, and a short experience of the rule and temper of the bishops, is needed ere they return to the south, it may be sadder, certain it is, wiser men. A native incumbent of long standing in one of the most desirable dioceses, and under a bishop courteous and gentlemanly, told us that he would rather see his boy carrying a musket at a shilling a day than bring him up to the priesthood. And a feeling similar to this generally pervades members of the Episcopal Church. It is almost unknown that any laird's son seeks Scotch orders, or is found labouring north of the Tweed. Unless the bishops very speedily show themselves fathers of their clergy, and treat with some consideration the second throne, the time will not be far distant ere they will have few to tyrannize over and persecute. On all sides, and in every diocese there are more incumbencies vacant than men can be found to occupy. The English Church offers no impediment now to receiving men in Scotch orders, and a *curacy* of £100 may be thought more desirable than an incumbency of the same or larger income in a church, the rulers of which are ignorant alike of law and justice."

The next testimony is at least important, coming as it does from Dr. W. Hay, one of the ablest and most hardworking of the clergy of the diocese of Glasgow. It occurs in a very plainspoken and remarkable letter addressed to the Bishop of

that diocese, entitled *Episcopal Government and Church Finance*, (Glasgow: Ogle, 1863). There must be some hope for the future of a community where its officials can so fearlessly point out existing obvious defects:—

3. "A small fraction of the amount of a considerable number of the stipends is obtained from the Friendly Society. It has to be specially applied for, and the form of application is entitled, 'Form of certificate to be produced by an applicant for *relief!*' The certificate itself runs thus: 'With reference to the application by the Reverend ———, for *relief*,' &c. And this '*relief*,' be it observed, is part of the Reverend's stipend—his 'hire'—and is reckoned as such! But why, Right Reverend Sir, should the 'labourer' in our portion of 'the vineyard' be obliged to sue 'in the evening' for any fraction of his 'penny a-day,' in the form, not of wages but of '*relief?*' Those who employ him; those, whether bishop or congregation, who say to him, 'Go, or come, work to-day in this vineyard,' and *have not wherewith to pay him for working*, are the real parties that need '*relief*;' and by them, in their own name, and on their own behalf, should this humiliating application be made. Surely the Friendly Society might, by accommodating the language of its 'Forms' to truth and fact, give us 'relief' from this insult to our self-respect. Nor is the Church Society far behind the Friendly in this. It deals out its stipend-aid grants under the name of '*aliment*.' 'Pauper congregations,' too, is a phrase generally used by officials to designate those congregations that receive grants from the Church Society. Considering that the Society exacts from every congregation an annual premium of indefinite amount, and *payable for ever*, and pays in return a sum whose maximum is £45 and its minimum nothing, and pays it *only so long as it pleases*, and is *sole judge in its own case*, surely than this phrase the height of pertness can no further go. 'Relief' and 'aliment,' and 'pauper congregations!'—one would suppose that the Rule-framing Committees of our Church Societies were composed of Poor-Law Commissioners and dignitaries of the workhouse.

"Another evil in the financial arrangements of the Church, is the absolute control exercised by the first order of the clergy over the stipends of a large number of the second order. It will scarcely be credited, yet it is the fact, that the bishops possess an absolute irresponsible veto on all the sources of clerical income, except the congregational, and in some cases, and under certain contingencies, which a bold and dexterous manœuverer may always bring about, even on that also. They have a veto on the funds of the Church Society, and of the Friendly Society, on the Regium Donum Compensation Fund, and the Pantonian Fund, &c. And this absolute, irresponsible

veto is used, and has been by the semi-official *S. E. Journal* publicly advocated to be used, by bishops, as an engine for crushing any presbyter whose line of thought and action in Church questions is not sufficiently coincident with the Episcopal line. Clerical income is thus made to depend on clerical sycophancy! The Church Society has rather signalised itself as the handmaid and help-meet of bishops in this way. A clergyman is remarked to be at issue on some Church question with his bishop, or with the dominant faction of the day, on whose side the bishop is almost always to be found. The clergyman conscientiously retains his opinion, and by-and-bye the Church Society retains his stipend! Another and another clergyman do the same, and yet another, and in due time they all experience the same fate,—no stipend-aid grant, or a diminished one, or a grant obtained only by pleading an '*ad misericordiam*' for it '*in formâ pauperis*,' which I once heard a venerable clergyman, whose hair had grown gray in the service of the Church, condescend to do; compelled perhaps by the thought of wife and children at home, whose hunger could not be allayed, nor their nakedness clothed, by any conviction on his part of the glory of suffering money-martyrdom for truth and conscience' sake. All such 'coincidences' of loss of stipend following active retention of opinion *may* be purely accidental, but the 'coincidences' have been so many and so marked that it requires no ordinary amount of charity to believe them 'undesigned.' I do not mean to say that this wickedness is always perpetrated by the Committees at Edinburgh. The Diocesan Associations of the Church Society, and their secret committees, generally do it for them, or so get up 'a case' that the capital has no help but follow the provinces. The local committees have thus come to be in far greater disrepute for fair and generous dealing than the central. As to the wisdom and justice of using pecuniary coercion to produce unanimity among judgments that differ, there will scarcely be two opinions outside those who have identified themselves with it. Experience proved, many long ages ago, the evil of thus subjecting the incomes of Presbyters to the judgment, caprice, or pique, of bishops; and it argues little knowledge of Church history or of human nature to regard the principle involved as an open question."—(pp. 6, 7.)

Thus much with regard to Finance. Now we add an extract bearing on the notorious non-missionary character of Scotch Episcopacy:—

4. "So far from even attempting (like other Churches) to fulfil the commandment, 'Make disciples of all nations,' our Church scarcely makes a disciple in our own nation. Immigration and fashion help a little to swell our numbers, and so to create a

false appearance of work and of success; but what has our Church done, what is it doing, for the masses? Except in Dundee, literally nothing! Here a little and there a little is attempted, but generally with such halting measures, such restricted aims, and against such a host of officiously and captiously interposed difficulties, that nothing is accomplished. With men of what mental order must the cures of such a Church come in the long run to be filled? Already the decadence in this respect is being felt. Native candidates for the ministry are not to be had. Vacant cures can no longer find competitors even among clergy from England whom neglected merit at home has soured, or whom demerit and need have made adventurous. So oppressive is our atmosphere that a Robertson, a Chalmers, or a Guthrie, could not breathe in it. We have no *room* for such men. Either their new wine would burst our old bottles, or its own spirit would be vinegarized and extinguished in their mould and fungi. Their presence in our ministry, *as Presbyters*, would quickly terminate in suspension or schism. Unless a reformation take place, and that speedily, we shall have some modern Cynic with his lantern looking in vain among our clergy for a MAN long before the advent of 1963. And even if men of mark and ability did contrive to find elbow-room among us, of what avail to the cause of the Gospel would be their ability? With a stipend amounting to £1 17*s.* per annum, or to £2 10*s.* or £3 10*s.*, or even to £70 or £100, they would find it quite as much their first care *how not to starve*, as how to preach the Gospel."—(pp. 11, 12.)

The diocese of Brechin, if favoured at Dundee, as appears to be the case, can hardly be said to have done other than retrograde as regards numbers. Nothing superhuman, however, should be looked for even from Bishop Forbes. He can but use the materials he has at hand, and too much ought not to be expected from any single individual, however excellent. A reliable correspondent has recently addressed us regarding this favoured portion of the Episcopal Church. His words deserve careful consideration:—

5. "I can hardly say that I am disappointed with reference to the Brechin diocese, for report had informed me beforehand, and with considerable accuracy, too, of its true state. It does not differ materially from other dioceses. Statistics tell a sad tale of lifelessness, apathy, and loss. The Church occupies exactly twelve places, including Brechin and Dundee. In Brechin, the cathedral town, the so-called 'chapel' is, I should imagine, for sheer ugliness, bad arrangement, and stuffiness, unique in Great Britain. The place is a parallellogram, with galleries round three sides, and a huge pulpit and clerk's place on the fourth. These latter erections are placed on a sort of

high platform, so that a small table with two stuffed arm-chairs to match may stand in front of it. There is not a symbol or sign of Christianity throughout. It is, without exception, the dreariest and most frightful temple of Protestantism I ever saw. Laurencekirk and Stonehaven are a trifle better. The buildings are wretched, but the interior arrangements are just decent. There is an effective church at Drumlithie, and a second at Caterline. The 'chapel' at Montrose, unattractive and gloomy, has a sort of 'dead-alive' appearance, eminently depressing. At Dundee the bishop's church is of a very respectable architectural character, though sadly needing both a clerestory and a chancel. The apsidal construction in place of the latter, shallow and undignified, is fatal to its appearance. There are no lights or cross on the Holy Table, and the National Communion Service, I am astonished to find, is not used. S. Mary Magdalene's and S. Salvador's at Dundee, are each effective and certainly Catholic. In this diocese weekly communion is celebrated at the three Episcopal churches in Dundee, and at Stonehaven chapel. The daily services, I was glad to learn, are also said in the same four places. The Scotch office is said to be used at Lochee, Muchalls, Stonehaven, Caterline, Drumlithie, and Lochlee; while Saints'-day services are occasionally in vogue elsewhere. The bishop is reported 'to rule his clergy with a rod of iron,' as one of them said to me, and to expect the most complete and unquestioning obedience to all his *dicta*. 'Cupido dominandi cunctis affectibus flagrantior est.' For myself I should not appreciate this bastard Popery. Of the two I should always prefer the real thing."*

Another clergyman, who has only just returned to England (Dec. 1865) corroborates the latter portion of our correspondent's statement. All such personal and independent testimonies only bring out more clearly the sterling advantages which members of the National Church of England possess in questions of temporalities, by being enabled to appeal for protection to the civil law. They enable us, likewise, to put on record facts and sentiments which, in the future, will not be overlooked:—

6. "You may know that P—— has been compelled to resign

* An instructive and suggestive anecdote is told by the ex-Reverend Mother of the Convent of East Grinstead apropos of Bishop Forbes' almost feminine timidity. The Mother was on a begging tour in Scotland, in some parts of which she had efficiently "spoiled the Egyptians," when towards the close of it she went to Dundee, in her religious habit as usual, to ask alms from the faithful there. She immediately called on the bishop, who is said to have been barely civil, and at once remarked to her, "Madam, the greatest favour you can render me is to get out of my diocese as soon as you can." His lordship no doubt had the fear of the Protestant laity before his eyes.

M——— by the Bishop of ————. I send you an extract from a letter, assigning the causes. Bishop ——— seems bent upon driving out all independent English priests (he has already sent away N——,) because they *are* independent, and is compelled to supply their places by ordaining *ci-devant* schoolmasters, complaining, at the same time, that he cannot obtain, nor can Glenalmond supply him with, priests sufficient to fill up vacant charges. And Bishop ——— labours under the same difficulty, and, in fact, in almost every diocese there is a great dearth of clergy, which is not surprising, considering the tyranny and despotic power these popes display and possess. I shall make it my business to dissuade men from seeking work in this wretched Church for their own sakes and as an act of kindness. I fully appreciate the advantages and security of an Establishment. At one time I was an advocate for separation of Church and State: a lengthened residence in Scotland and experience of the littleness and lawlessness of Scotch priests and bishops have totally dispelled all sympathy with a Church which tolerates and invites them; which truckles to lairds, and scorns and neglects Christ's poor. One may well fear that God will remove their candlestick, and take away His Presence from a body that does not apparently recognise it. The Church is simply a delusion and a sham as exhibited here, and repels rather than allures those who are outside her pale. I am sorry and shocked to have to write thus, but it is an opinion I have reluctantly arrived at, and is confirmed by daily experience. If Protestants here are to be ever reconciled to the Church, they must be and would be by bold, outspoken Catholic teaching, accompanied by an attractive service, and both these are, by those in authority, mercilessly discouraged, and, where possible, suppressed.

"I should tell you that poor P—— was quietly allowed to build and complete the chancel to his Church, mainly at his own expense, before he was deprived. The penal laws and disabilities have been repealed by the State, but the bishops have imposed others, not, indeed, upon themselves, but on their poor, patient, down-trodden clergy."

We might here reasonably enough enter upon the latest suppression of true mission-work, the case of S. Mary's, Aberdeen, the details of which deserve to be more accurately known. We refrain, however, from doing so, as the English newspapers faithfully representing public opinion have, with no single exception, expressed a most decided judgment regarding the more than unjust conduct of the authorities. We have not forgotten that Bishop Suther publicly sanctioned the building of a church which, admirably adapted for the Anglican ritual, is by far the most original and effective of any in Scotland—its

dimensions being larger than those of the ancient cathedrals of Brechin, Fortrose, Iona, Lismore (Argyle), or Durnoch, (Caithness,)—and then, at the eleventh hour, deliberately and intentionally brought about its utter ruin. Such works—effected in the manner so craftily adopted—will infallibly have their reward! The treatment, too, which Mr. Dove Dove experienced, of which we have received explicit details, would certainly not be credited.

It is one consolation for those who *know* the true state of this Communion to see that the very mundane object sought after by the Scottish Anglicanizers is becoming day by day more distant. English churchmen are beginning to understand the true position of Episcopacy there, and to mark both its feeble efforts and constant failures. Any union therefore with the Scottish Church would be a source of incalculable weakness. What Dr. Neale so well said in his *Letter to Bishop Forbes* is now found to be full of wisdom:—

"I can see no more injustice, if priests of Scotch ordination are debarred from English livings than that those in American orders are so. Or, when the Australian and Melanesian Churches shall count their hundreds of bishops and ten thousands of priests, are all these to be capable of presentation to incumbencies in the mother country? But if not they, why the Scotch? . . . While I think that justice does not demand this enfranchisement, I am sure that its effects will be most disastrous to your Church. To us it could do no further harm than the possible intrusion into a parish here and there of a man whose accent and language will make him unacceptable to the people. But you it will drain of your very heart's blood. The more learned, the more zealous, the more devoted a Scotch priest is, the more likely is he to find preferment in England. The northern cure will too often be the steppng-stone to a southern living. It must, in the nature of things, be so. And again: a clergyman, whose great *forte* is (a faculty invaluable in the present state of your Church) the power of preaching in Gaelic, will be lost to her, only to be removed into a sphere of work where Gaelic will be as useless to him as Chinese."—Pp. 21, 22. *An Earnest Plea for the Retention of the Scotch Liturgy*, (London: Masters, 1862).

And the practical and experienced Mr. Nugée is not far wrong in the telling testimony he made with regard to Scotch Ecclesiastical authorities in the following sermon extract:—

"Some said the difficulty was with the disabilities under which they lay: but he asked, what have the Scotch clergy to do with England? They have work enough at home: and their brethren in England can help them just as well as if those

disabilities were removed. Was it their poverty? No, for if poor in everything else, they were rich in truth:—the great difficulty in the way of their Church was pride. He repeated it, it is pride, not perhaps in the case of the minor clergy, but in the case of the bishops aping the dignity of the English prelates in forgetfulness of the missionary character of the Church of Scotland. . . . . In place of merely raising questions about disabilities and titles, she ought ever to remember that she is a missionary Church, to go out to the highways and hedges, to the poor and neglected, and be thankful to work with any agency—then would she attain the secret of success."—*Scottish paper, April* 8, 1864.

But in truth all impartial Scotchmen, whose opinion is worth having, are at one with Mr. Nugée on this point. An earnest-minded peer, who gave of his substance munificently towards erecting S. Ninian's at Perth, is said to have long ago ceased on principle to interest himself in Scottish Ecclesiastical affairs. He sees that grand opportunities have been utterly lost. The fairest schemes have been ruined and the fondest hopes laid low. The wise and careful policy of the old bishops has been entirely reversed. The blessed heritage which they left behind, ofttimes envied by pious Anglicans, has been first scoffed at as superstitious, and then flung rudely to the winds. Principle has been abandoned for expediency, truths have been denied, sound traditions of old lost, and a silent revolution effected. And all this while numbers have alarmingly decreased, and zeal has been efficiently stifled. In truth faith in the Episcopal Church as a corporation has long ago collapsed; a few uninformed people in England still live in Dreamland, but the number is decreasing daily. Those who should have been foremost in regenerating their country, through the Church, have learnt by the progress of events that the case was hopeless, and, if they have contemplated seeking the priesthood have come to England to do so. Of noble and gentle families, the Douglases, the Gordons, the Forbeses, the Urquharts and the Leiths, have all been ordained clergymen in the south; while the Skinners, the Gleigs and the Ewings, (nephews and sons of Scotch bishops,) have prudently turned their backs on the Scotch Episcopal Church at the first opportunity, and are all now working in England. During the past few years the following, amongst several others, have likewise retired to the south—the Rev. Messrs. Aubrey, Turnock, Langhorne, Barry, McColl, Greive, Barton, Nevins, Howard, Tarbutt, Proby, and Dove Dove—testifying by that act their belief that the cause is hopeless.

We might enter still further into details, but those who

wish to pursue the question can do so by a reference to the various tractates and pamphlets—the titles of which are placed at the head of this article. They almost all tell the same story—a mournful and melancholy record of opportunities wasted and weakness triumphant. Of course, here and there are found men—English Churchmen know them well enough by name, and reverence them—who, with keen Catholic instincts and much ability, strive to promote the good cause. There are those, too, unknown but faithful, who plan and labour in the face of moral difficulties and legal enactments, with the greatest devotion and self-denial, whose trials and struggles are not a few and often more than bitter. But they are isolated, seldom working together, and comparatively powerless. Though authority and circumstances are against them, yet they raise some sort of testimony in favour of the older but rejected system, and with but little hope for the future, seeing the better traditions ignored, live on in faith, from hand to mouth as it were, not venturing to predict what further evils may be unfolded and sealed by the compromising policy of a now triumphant clique.

And now we have done. Our pen was taken up as a public duty in order to disabuse the minds of English Catholics with reference to the subject under consideration, and to place before our readers a true and faithful record of the actual position of the Two Communions in Scotland. All that we have written is set forth for the instruction and guidance of the constantly-extending Re-union School. For such, whether found in England or Scotland, whether amongst Episcopalians or Roman Catholics, there comes a true and enduring consolation in times of the deepest trial and disappointment, and in days of the darkest skies. Far above the temporary question whether Scotch Presbyterianism will give way before railways and Roman Catholics, or whether the more "advanced" clergymen of the Scotch Establishment will make overtures to the Anglican bishops for incorporation into the Church of England, towers the grand and consoling thought of a perfect fulfilment of our Blessed Saviour's intercessory prayer before His coming again. To promote this blessed end, and to band labourers together should be the constant aim of all. Once, in a day of worldly trial and temporal weakness, the Episcopal Communion could have given a noble response and taken her proper part in the work. Now, silent and sullen, with an eye on "the loaves

and fishes" rather than on the Cross, she but servilely follows, where of old, as in the case of Seabury, she so faithfully led. And, at the same time, augmenting her degradation, she deliberately consents to follow with slavish dependence,—let it be noted—the least influential, the least zealous, the least respected, and the most unlearned, narrow-minded and impotent section of the English Church.

P. C. J.

ART. VII.—*Paraphrastica Expositio Articulorum Confessionis Anglicanæ:* The Articles of the Anglican Church Paraphrastically Considered and Explained, by Franciscus à Sancta Clara, S.T.P., (Dr. Christopher Davenport.) Reprinted from the Edition in Latin of 1646, with a Translation, together with Expositions and Comments in English from the Theological Problems and Propositions of the same Writer, and with Additional Notes and References. To which are prefixed an Introduction and a Sketch of the Life of the Author. Edited by Rev. F. G. LEE, D.C.L. London: J. T. Hayes.

THE Catholic party—and we use the phrase in its widest sense, as including all those who pray for and strive after the peace of Jerusalem—owe a deep debt of gratitude to the energetic secretary of the A.P.U.C, for his timely and painstaking reprint of the singular work which stands at the head of this article. At the present conjuncture it would be difficult, indeed, to overrate the importance rendered to the cause of Re-union by the reproduction of such a treatise in a form accessible to all who are interested in the working out of the great problem of our days—the weaving together again in one harmonious whole the torn and sundered portions of the Seamless Vest. Indeed, its appearance almost simultaneously with Dr. Pusey's *Eirenicon* may be regarded as a Providential coincidence not the least remarkable among the many indications vouchsafed that the "prayer of peace" which now in all portions of the Lord's Vineyard ascends in loving union with that Prayer in the Upper Chamber of which it is the echo and the prolongation shall in no wise return to us empty. For in these two books we have, as it were, a lowering on either side of the drawbridge that shall one day span the stream of doubt and distrust—a waving, on either side, of the flag of truce that shall one day usher in the advent of perfect Peace.

Let us proceed, then, to give a brief epitome of this remarkable book. And first, a word or two as to its author. We learn from the interesting sketch of his life with which Mr. Lee has enriched the present reprint, that Friar Francis à Sancta Clara, as he was called in religion, was the fifth son of Henry Davenport, alderman of Coventry, the grandson to a younger brother of the Davenports of Cheshire, and that his baptismal name was Christopher. He was born at Coventry somewhere about the year 1598, and there received the rudiments of education, afterwards matriculating at Merton College, Oxford, in the early part of the year 1618. While

here he fell in with a Roman Catholic clergyman of the neighbourhood, and was by him induced to join the Roman Church, and go to Douay. Here he continued to study for a while, and afterwards went to Ypres, where he was received into the Franciscan Order on the 7th of October 1617, taking, as we have seen, the joint names of its illustrious founder and of the great S. Clare. On the 6th of August, 1629, the Minister-General of the Franciscans announced the formal restoration of the English province; and F. Francis of S. Clare, who in the interim had studied at the ancient University of Salamanca, and returning to Douay, had become chief reader in theology and guardian of the convent, and had been created Professor of Sacred Theology, was attached to the English mission. He was appointed one of the chaplains to Her Majesty Queen Henrietta Maria, the royal consort of Charles the First, and laboured long and devotedly, both personally and by his pen, in the cause to which he had devoted himself. The editor appends a list of eighteen of his works. The present one, printed in London in 1646, and also at Lyons, was dedicated to King Charles I., who, as we learn from Mr. Lee's biographical sketch, took a warm interest both in the book and its author. At the third Chapter of the Franciscan Order in London, 1637, he was elected provincial, an office which he afterwards re-filled on two occasions, being re-elected by the seventh Chapter at Newport in 1650, and again at the twelfth Chapter in 1655. He died at the ripe age of eighty-two, at Somerset House, on the 31st of May, 1680, not the least remarkable, or the least worthy, of the many remarkable and worthy men who, whether as martyrs or as confessors, illumined the Roman Communion in England during the pure and self-denying days of its persecution. "Thus," to use the pious phraseology of Mr. Lee, "passed away one who, amid the trying scenes of a long lifetime, had striven patiently and charitably to bring together his fellow-countrymen into one religious obedience, and who, in the end, went to his account, doubtless to receive in its fulness the blessed reward which the Peacemakers shall enjoy hereafter." He, being dead, yet speaketh; and now after two centuries of comparative neglect, this noble Eirenicon of the Franciscan friar has been twice called forth from its obscurity, once to crown that series of trumpet-notes which awoke a slumbering Church,* and now again, we trust, to help on the good work which its author had at heart—the corporate Re-union of that awakened Church with the rest of Christendom.

* "It is believed that this remarkable treatise formed the basis of Mr. Newman's *Tract No.* 90."—*British Magazine.*

The *Paraphrastica Expositio* takes the articles *singulatim*, giving the judgment of the author upon each, and further illustrating several of them by divers "problems." Of the Thirty-nine Articles, Sancta Clara adjudges eighteen to be Catholic throughout, viz., the first five, the 7th, 8th, 10th, 16th, 17th, 18th, 23rd, 26th, 27th, 33rd, 34th, 38th and 39th. Of the remainder, nine are adjudged partly to be Catholic, and in the doubtful part capable of explanation, viz., the 6th, 9th, 14th, 19th, 20th, 21st, 25th, 28th, 37th; two, the 11th and 12th, are regarded as concerned with mere *logomachia;* and the rest, as requiring, though capable of, careful explanation. These latter are examined at some considerable length, and with the greatest judgment and moderation. The points involved are these: Works before Justification, (Art. 13;) the Sinlessness of Mary, (Art. 15;) Purgatory, Indulgences, Cultus of Images, and Invocation of Saints, (Art. 22;) the Vernacular in Public Worship, (Art. 24;) Transubstantiation, (Art. 28;) the Reception of the Wicked, (Art. 29;) Reception in both Kinds, (Art. 30;) the Oblation in the Mass, (Art. 31;) the Marriage of Clerics, (Art. 32;) the Pope's Jurisdiction, (Art. 37;) and the Validity of Anglican Orders, (Art. 36.)

It must, of course, be borne in mind that, from Sancta Clara's standpoint the task of reconciling the phraseology of the Articles on these heads with his own Church's definitions of Catholic truth was considerably more difficult than is the case from an Anglican point of view. And for this reason: Sancta Clara had to judge the language of the Articles by that of the Council of Trent, and the Articles, though drawn up without any reference to the decrees of that Council, which were not then promulgated, were, as far as they were definite at all, the expressions of a theology more or less opposed to the Tridentine. For prior to the Reformation two schools of theology had been struggling for the mastery—the Scholastic and the Patristic. And side by side with these a spirit of lawless rebellion and self-will, which, though more or less consistent in its hatred of the Catholic faith, does not deserve the name of a school. The conscience of the Church of England accepted, and threw the weight of her influence into the scale of the Patristic School. But in doing so, she evoked that lawless and undisciplined spirit of self-will which had already culminated on the Continent in the Foreign Reformation. The Articles, then, which should have been an expression of pure Patristic theology, became a kind of comprehensive formula, arranged so as to satisfy alike the Catholic and the Puritan. Hence a phraseology, which at first sight would

appear violently anti-Roman existing side by side with a liturgy and office-book which, however defective in fulness and variety, contain no single expression opposed to Catholicity. Meanwhile the Council of Trent, shackled by no such exigencies, had set its seal upon much of the Scholastic theology. We might, therefore, have expected that, even were the Articles capable of bearing a Catholic sense, that sense would have fallen far short of Tridentine requirements. As a bold comparison, then, of the Articles with the highest rather than with any lower expression of Western theology, Sancta Clara's treatise acquires an importance which would not otherwise have attached to it. This, too, will account for the stress laid upon comparatively minor points of controversy, *e.g.*, the vernacular service, in considering which Sancta Clara had (not to leave the matter open, as Anglicans might, as a subject easily arranged when matters came to arbitration, but) to reconcile the language of the Article with that of the Council of Trent, which had anathematized any who should say that mass ought only to be celebrated in the vulgar tongue, or that the opposite practice is contrary to Christ's institution.—(Sess. 22, c. 9.)

Sancta Clara, in considering the Articles most apparently obnoxious in expression, has shown how mercifully the Church of England was preserved from throwing up any real barrier to the future healing of the schism. At the same time we cordially agree with the editor that the Church has everything to gain and nothing to lose were the Articles eliminated *in toto*. While, on the one hand, the three creeds of Catholic Christendom and a reception of the Œcumenical Councils provide all the tests that are needful, or indeed that can be healthily imposed, it cannot be denied that the Articles are couched in language which, if theologically capable of an innocent sense, is singularly open to misconstruction. In fact, we may say that much more of the substance of English Protestantism has been derived from a hasty and untheological assent to certain loose statements in the Articles than from the writings of Luther or Calvin. We all know the non-natural sense that positive statements of the weightiest character assume when read by the light of a contrary tradition. No Church in Christendom probably asserts the truth of baptismal regeneration in plainer terms than does the Anglican, and, (certainly prior to the Oxford revival,) in no Church in Christendom was the truth less believed in. But the Protestant sense of which the Articles are capable was favoured by a growing tradition; and in that sense, therefore, the majority of persons have signed them. In vain does the Creed assert the Communion

of Saints: an Article (claiming, as Mr. Lee truly remarks, to be not an article *of faith*, as is the Creed, but "of religion" merely,) condemns in obscure terms the "*doctrina Romanensium*" touching the Invocation of Saints, and behold, ere long; not merely the Roman doctrine, (whatever that is,) but *any* doctrine of the Communion of Saints has become almost as dead a letter as though there were no such Article in the Creed at all. It is the same with regard to Purgatory. The "*doctrina Romanensium*" is condemned; and with it goes all definite belief in the intermediate state. So with Transubstantiation. The term is repudiated; and in vain do Creed, Catechism, and Liturgy assert the Real Presence in the most unequivocal terms; the doctrine loses its hold upon the people. Is a gross carnal theory of "the sacrifices of masses" condemned? And lo! there springs up a religion practically without a sacrifice; and astonished Christendom sees the unique spectacle of a nation professing a zeal for the Fourth Commandment, almost Judaic in its sternness, yet habitually breaking that commandment in its spirit by neglecting the only ritual that the Divine Redeemer appointed for its sanctification under the New Law! Is Penance asserted to be a sacrament "not of like nature" with Baptism and the Eucharist? And behold, multitudes living and dying without making use of the Divinely-appointed remedy for sin and uncleanness! Is the same statement made of Confirmation? and from a channel through which the faithful receive the sevenfold gifts of the Holy Spirit, behold it degraded to a mere empty form of renewing one's baptismal vows! And yet the distinction between "sacraments of the Gospel" and sacraments of apostolic institution is found in Catholic writers, nay, even in the schoolmen;* and all that the Article probably intended to hit was such assertions as that of Bellarmine, that Confirmation is a greater sacrament than Baptism, because, forsooth, the matter, Chrism, is costlier and more excellent than water.†

There is a line of thought that naturally suggests itself to any one carefully perusing the Thirty-nine Articles by the light of Sancta Clara's gloss. If the impediments on our side—impediments thrown up by the wilfulness and licence of the sixteenth century, and so mischievous, as we have seen, in their practical results—are yet capable of such easy resolution when weighed in the balance of a discriminating theology, are those on the Roman side less so? The Creed of Pope Pius IV.

* Thus, for instance, the Master of Sentences, libro quarto, "Sacramentum unctionis infirmorum *ab apostolis* institutum."

† Art of Dying Well. Cap. de Confirmatione.

contains no single expression that is not at least as capable of satisfactory explanation as those in our own Articles apparently the most opposed to Rome: with this notable difference, we are bound to add, that whereas the positions in Pope Pius' Creed are definite, though singularly moderate, they bind those accepting them to Catholicity, without at all tying them down to any of those extreme popular theories which an Anglican usually understands by the term "Romanism" as opposed to Catholicism. In other words, the "*doctrina Romanensium*" in the sense in which the Articles use that term, is nowhere enforced in their Creed; and it would be at least as easy a task as that of Sancta Clara, if any one, in the interests of Unity, set himself to draw up a paraphrastic explanation of Pope Pius' Creed, by which the various propositions it contains might be reconciled with the language of Antiquity and with the teachings of our own best and most approved theologians. Not to enter into the matter more deeply here, let us take the one point of the intermediate state. All that the Creed requires us to profess is a belief "*esse purgatorium,*" that there is a "place of purging," and that souls detained therein are assisted by the suffrages of the faithful. Of what nature that purging is, and where that "purging place" may be, is not defined. All that is enforced is that the intermediate state is a progressive one, and that the progress is helped and increased by the prayers of Holy Church. With facts like these before us, is it too much to say that a General Council, when God's good time for it shall come, will have but little beyond verbal differences and mutual misunderstandings to clear away on either side?

Before concluding our review of this thoughtful work—so necessary for these times—we may point out the only single instance in which, as far as we have seen, the exigencies of the author's position have led him to make a random statement. It occurs in dealing with the Thirty-seventh article, as to the Pope's Supremacy. He says "It is notorious that all the Saints who have ever existed have been in Communion with the Holy See." To say nothing of the vast number of Saints commemorated in the Eastern Calendars, and enrolled there not without the witness of miracles, this is not true. Blessed Collette, who espoused the cause of the Anti-pope, and is yet revered in the Church, and her office approved for use in the Franciscan Order, is an instance to the contrary.

It only remains for us to add—which indeed is no small praise—that in typography and binding the present reprint is not unworthy of the work which it is designed to perpetuate.

ART. VIII.—*The Victory of the Spirit; A Course of short Sermons, by way of Commentary on the Eighth Chapter of S. Paul's Epistle to the Romans.* By JOHN M. ASHLEY, B.C.L., Curate of Swanscombe, and Sunday Lecturer at S. Mary's, Greenhithe. London: Joseph Masters, 1865.

IT has been till lately a charge against the later English Church that she had produced no commentators worthy of the name. Though this is not exactly true, seeing that in diverse manners Mede, and Hammond, and Andrews had applied their learning to the elucidation of Holy Scriptures, yet it was undoubtedly the case that there were but few works of the sort to be consulted, and none to be wholly relied on. A grotesque and feeble attempt was made in the last century to meet this want, but Scott and Henry, much as one may commend the zeal and piety which led them to supply the acknowledged want, must be admitted to have been utterly incompetent to the task, even by their own narrow school of religionism. Learning as well as piety is needed for such a task as this. Nor can much more be said for Doyley and Mant, excellent doubtless as a family Bible, but throwing absolutely no new light on the exegesis of Scripture.

In our own day, however, a vast change has taken place. First came a succession of carefully-edited Greek Testaments, not always from the most orthodox hands, but still an immense improvement on those which had preceded them. Then the sphere of labour widened, and even sermons in many cases were published which furnished in their few pages a mine of learning and sound doctrine such as one might turn Scott's Commentary over from end to end without discovering. And taking the word in the extended sense of Sixtus Senensis, we can no longer complain of a want of English commentators. The translation of S. Thomas Aquinas' *Catena Aurea* by the editor of the *Library of the Fathers* was the inauguration of this new era. To mention but a very few of the best known works, we have Mr. Isaac Williams' valuable series on the Gospels, Archbishop Trench on the Parables and Miracles for popular reading, while Professor Lightfoot and Bishop Ellicott, Dr. Pusey and Dr. Neale have given us a long list of commentaries indispensable to the scholar. Even our strait-laced contemporary, the *Dublin Review*, is compelled to admire Dr. Pusey's perfect work on the prophet Daniel.

Now let it be observed, that the true idea of a commentary

is not necessarily a series of annotations, verse by verse, on the text of Sacred Scripture. This is an ordinary, but by no means the only method. Sermons may often be the best commentaries, as indeed we know is the case in those of S. Augustine, S. Chrysostom, and others. And a kindred method to this, which was much pursued in the latter part of the middle ages, was to write a series of short *Postils*, as they were called, on one book or part of a book. Perhaps there is no happier method of bringing out concisely yet fully the dogmatic teaching of the inspired writers. It is one which we shall be very glad to see more generally adopted among our present commentators, and we are therefore especially pleased to find that Mr. Ashley has brought out his valuable commentary on the Eighth of Romans in this form.

Perhaps there is no book so needing a Catholic exposition in England as S. Paul's Epistle to the Romans. Twisted aside as it has been to support Calvinistic extravagances, and more recently insulted by an apostate prelate who has made it the cloak for his infidel speculations, it is very greatly desired that Catholics should see how strong a bulwark to the True Faith is here provided by the Holy Ghost, and how utterly all Protestant or infidel comments fail and vanish away before its true meaning.

Mr. Ashley confines himself, as we have observed, to the Eighth Chapter, which he treats both as a Catholic and a philosopher. The titles of his eleven Sermons are in fact the heading into which the Chapter naturally divides itself, and the whole series bring out admirably its subject, namely, the triumph of grace in the soul of man. He very beautifully begins by comparing the two triumphal strains of S. Paul, the one celebrating the victory of the body over death, (1 Cor. xv.,) the other of the Spirit over the flesh, (Rom. viii.;) and then proceeds to contrast the 7th and 8th chapters of this Epistle, the former setting before us the picture of a divided man finding in him the law of sin struggling against the law of grace, and the latter answering the question, how we shall be delivered from this former law which brings us into the bondage of death. The deliverance spoken of is shown to be past, *i.e.* at our Baptism effected, and involving the soul in new obligations, not dispensing us from a life of warfare with sin, but giving us grace and confidence to carry on the warfare with the help of God's good spirit.

In the second lecture the work of Christ is contrasted with the work of the law, and the power of the former with the weakness of the latter, the reasons of which are forcibly given. On

the words "condemned sin in the flesh" we have a very forcible and beautiful commentary;—

"In a twofold manner did our Blessed Lord condemn sin in the flesh, for firstly, all sin was atoned for by Him; it was condemned by the offering up of His pure Flesh: secondly, He condemned sin by His victory over sin, by His casting it out of our flesh henceforth and for ever."—(Pp. 12, 13.)

And a little further on;—

"To the sin which had reigned from Adam to the time of His coming without check or hindrance, Christ opposes His Own most holy life. To death, which is the punishment done to sin, He opposes His Own death."

Here we have the atoning office of the life of Christ brought out, as against the Calvinists, without explaining away the sacrificial efficacy of His death, as, alas, a school of semi-rationalists among us are attempting to do. Piconio well says, in commenting on the same words, "God condemned sin in the flesh," that is, by the Flesh assumed by His Son, and hung as if sinful (flesh) on the Cross. . . . . "Because therefore sin unjustly usurped a dominion not its own, Christ justly deprived it of its own dominion, or tyranny, which it exercised in our flesh, and He Who seemed condemned by sin, *condemned sin*, and by His death gave us the power of putting it to death."

The third Postil contrasts the mind of the flesh (*φρόνημα τῆς σαρκὸς*)—the expression whose meaning is so debated in our ninth Article—and the mind of the spirit (*φρόνημα τοῦ πνεύματος*), the one *death* the other *life*. Here Mr. Ashley brings out the distinction between the *regenerate, i.e.* the baptized, and those "who are living the life of the regeneration;" and hence infers the privileges and responsibilities of the baptized Christian. Hence he proceeds in the fourth Postil to treat of the anticipation of our perfect union with Christ, whereof S. Paul says a few verses farther on that "we are saved by hope." The 11th verse suggests a brief *excursus* upon the doctrine of the Trinity, and the work of the Holy Ghost in uniting us to God in Christ, which affords one of many instances of the careful attention to dogma in the whole series.

The two following Postils, on "Our debt to the flesh and its release," and on "The spirit of Adoption" are equally worthy of study. Like the rest they concentrate in a small space a very large quantity of sound matter, furnishing abundance of study to the careful reader, and of material to the sermon-writer. On the eighth Postil we would pause awhile, for

while recognizing its forcible treatment we cannot entirely accede to its conclusions.

Touching on the meaning of the word "creature," in the beginning of the Postil, Mr. Ashley very well observes—

"The fact that the creature is sometimes spoken of as separate from, and at other times united with us, proves that with a *separation of nature* there is bound up a community of interest."

This entirely accords with the general teaching of Holy Scripture, especially with the sentence "Cursed is the ground for Thy sake," (Gen. iii. 17). But we think Mr. Ashley forgets this in his following of Origen, when he says,—

"We can hardly conceive that the fall of man, a breaking asunder of the order of grace, should make any difference in the order of nature. . . . . The natural history of the world gives us countless and sure proofs that death came into the world ages before Adam was made. . . . . The unreasoning inmates of the forest or the ocean have no participation in Adam's transgression. . . . . Because an immortal nature fell, can we believe that a curse came upon trees, and flowers, and fruits?"

In challenging these sentiments we are well aware of the ingenious theory propounded some years ago in the *Christian Remembrancer*, that death prevailed in all the world except Paradise before the Fall, and that the change then brought about was that Paradise and its inhabitants were no longer exempted from its power. This has again been brought before the world, we believe, by Archdeacon Freeman, and also by a very learned writer in the North, the Rev. G. H. Forbes, in a work called *Qoheleth, a Preface to the Book of Ecclesiastes.* But we venture to demur to this opinion and doubt the safety of such guides. Commenting on this verse, Estius says,

"Vanitatem intelligit non eam solum quæ consistit in instabilitate et mutabilitate rerum hujus mundi de quâ dicit Ecclesiastes 'Omnia vanitas.' . . . . sed eam quoque comprehendit quâ mundus in deteriorem statum commutatus est quæ nimirum invecta est mundo per peccatum hominis, cui dictum est 'Terra maledicta in opere tuo.'"

So also à Lapide. It may perhaps on this be observed that death itself is the greatest of weaknesses (ματαιοτήτων) and cannot be supposed the normal state of any of God's creatures, which He saw to be good when they came out of His hand, while it is quite natural, apart from Scriptural induction, to suppose that the world, as made for man, should

suffer with its master, even as S. Paul here tells us that it looks for renovation with Him. We cannot imagine this to be irreconcilable with true geology any more than the age of man or the one origin of our race is. Indeed, any other theory seems to us to take away that very community of interest of which Mr. Ashley speaks. However we can heartily concur with his summing up:—

"The idea of the verses of our text is, that we ourselves, the creation of all creation, things as well as men, are passing onwards from darkness to an eternal day; from sorrow and imperfection to eternal joy and perfection; and that in this passage there is much of travail, not of blind, heavy, unproductive suffering. Our light afflictions are in very truth working out for us a far more exceeding and eternal weight of glory."—(p. 52.)

The vision of a coming restitution of all things is well and forcibly dwelt upon. "The Christian's present hope and help," which is the subject of the next discourse, is well and forcibly dwelt upon. On the Intercession of the Holy Ghost for the Saints, Mr. Ashley very forcibly says:—

" . . . the work of the Holy Ghost within us answers to, and is one with, the intercessorial work of Christ without us; the one is carried on within the soul of man, the other on the Mediatorial Throne at God's Right Hand."

The next Postil is especially valuable; it is on the "Chain of Grace" spoken of in the 29th and 30th verses, with its five links—foreknowledge, predestination, calling, justification, glory. It is treated in Mr. Ashley's very happiest style. We will not however pause upon it, or upon the concluding two Postils, for our object is far more to commend them as a whole to the study of the faithful than to attempt an analysis of them. Brief as they are themselves, it would be impossible in the brevity of a review to do them justice, for they contain so much concentrated dogma and devotion, if we may be allowed the expression, that they need rather the expanding influence of individual minds than the contracting work of the reviewer's pen. In publishing this small and unpretending volume Mr. Ashley has done a double service to the Church; he has taught us what a Postil should be and how it should be applied to the theological needs of the present day, and he has brought before us something of the mind of the most learned at once and logical of the Early Fathers. For this we cannot sufficiently thank him, even while we confess to a dread of the influence of Origenism on minds less well balanced than his

own. And may we add another to the list of services which he has rendered, and to our minds by no means the least, namely, that he has brought before the public a mind admirably stored with patristic philosophy and well qualified to apply the same to the controversial and other needs of the Church in our day. And we shall be more than surprised if his first appearance as an ecclesiastical writer in his own name be not so welcomed as to draw from him many more literary gifts of, if possible, increasing value.

In concluding this brief review we may perhaps be permitted to notice the value of a *philosophical* study of S. Paul's Epistles. Almost all the strange errors which unsound *doctrinaires* have fathered upon S. Paul come from a lack of appreciation of the system or method in which he wrote. A mind in which, as we know, all the stores of Hebrew inspired wisdom were combined with the last and best refinements of Greek philosophy, might be expected to use the human learning to be the channel of the Divine, and thereby consecrate the former to its highest end. And this is exactly what we find to be the case. The Greek method of argument, with excursions from time to time on some special point, characterizes all S. Paul's Epistles, but especially the Epistle to the Hebrews. If therefore we would understand them we must enter into his system, treat each Epistle as a whole, and follow the sequence of his arguments. Any one who has, with the writer of this article, been privileged to listen to the Sunday evening lectures of an eminent Student of Christ Church on the Pauline Epistles will admit that such a method of study throws light most wondrously on the dogmatic purpose of S. Paul's teaching. Mr. Ashley, proceeding by the same method, has most happily illustrated one chapter of the Epistle to the Romans, and we earnestly hope that he will complete what he has begun and give us a commentary on the whole Epistle. Philosophy is attempting to eliminate the Divine element in Holy Scripture; let the faithful, for their part, with a sounder philosophy, show that all Scripture is Divine, and that such an elimination leaves no residuum.

ART. IX.—*The Directorium Anglicanum; Being a Manual of Directions for the right Celebration of the Holy Communion, for the saying of Matins and Evensong, and for the performance of other Rites and Ceremonies of the Church, according to the Ancient Use of the Church of England, with plan of Church and Illustrations, &c.* Second Edition revised. Edited by the Revd. FREDERICK GEORGE LEE, D.C.L., F.S.A. London: Thomas Bosworth, 1865.

AT a recent ruri-decanal meeting, the subject proposed for discussion was *Ritual of Holy Communion.* The rural dean who introduced the question declared that he was comparatively ignorant of the subject. He had heard that the matter had been making some noise; the newspapers had taken the question up, and there was some prospect of the Legislature interfering. The subject was one of importance, though he must admit he had not given it the attention it seemed to demand; but after thus introducing it to the meeting he should be glad to be instructed by those present who were better informed than he was himself. Out of about twenty who were present, only two seemed to have given any attention to it. As a consequence, there was a good deal of *à priori* objection to Ritual development; some even declaring that the Church of England had, at the Reformation, utterly and for ever discarded Ritual, such as was being now re-introduced, from her services. The two who felt strongly the other way, with one or two milder men who desiderated some change of costume for the celebration of the Holy Mysteries, were however quite sufficient to induce that whole room to sign a paper deprecating any meddling with the rubrics through the interposition of a Royal Commission.

We believe that this example very fairly represents the state of feeling on Ritual throughout the Church. There is a confessed ignorance on the subject among the many, with a keen appreciation of it among the few: there is the fear of consequences, and a general impression that the mind of the Church herself is inimical to any great development in this direction: but there is also a great jealousy of those who are, on principle, opposed to the Ritual movement; and a full determination not to aid them in their efforts to repress it.

In fact, we suppose we must admit that the great mass of the clergy in this country have never turned their special attention to this subject. They have been content to follow, with a greater or less degree of exactness, the customs which

they found prevailing in the several churches in which they were called to minister, under a general sort of belief that they were acting out the mind of the Church and the customs inherited from the Reformation period. Like most uninstructed beliefs, however, there was here a great error. The practices of old respectable orthodox churches of thirty years ago were certainly not in accordance with the Edwardian, Elizabethan or early Stuart traditions—this is capable of distinct proof—but rather of that amount of ritual observance which the divines of the Restoration had succeeded in re-introducing before the Non-juring secession. The Non-jurors themselves were not ritualists: their restorations went much more to supply what was wanting to the doctrinal fulness of our offices, according to their views of those wants, than to correcting the mode of expression; and the deadness which afterwards gradually crept over the Church discouraged all attempts to add to what had been regained.

We do not believe that the world at large has ever adequately comprehended what was lost by the Puritan triumph in the time of Charles I. Hitherto, with whatever deductions, the tradition from Mediæval times had been unbroken. True, a large number of persons had adopted very Calvinistic tenets in doctrine, and affected a puritanic simplicity in proclaiming their opinions to the people. But there were also a large number who had not. The whole Ritual of the pre-Reformation Church was quite familiar to the people of the North of England, and was resumed by them at the rising which occurred in the middle of the reign of Elizabeth. We are apt to look upon that age as entirely abandoned to Puritanism; yet if any of our readers will examine Sir Cuthbert Sharp's curious book on this subject, or will run his eye over the depositions printed in vol. 21 of the Surtees Society's Publications he will at once see how opposite this is to the fact. Large masses of the people were much more favourers of Rome than of the Reformation. Canons and minor canons, vicars and curates, choir-men and Church officers threw themselves at once into the rising, received absolution from the Pope, and forthwith took to the old services as naturally as if they had never been interrupted. After the rising was put down the guilty parties were proceeded against in the Ecclesiastical Courts, and their answers are curious indeed. A few examples will show the nature of the complicity of these persons in the ancient services. George Cliffe, a prebendary, —now styled canon— of Durham, says:—

"That he was in the Cathedral Church of Durham on S. Androo day, beinge the 30th of November, in the morning, at

such service as was then and their doon, and he also was upon the Satterday next after, as he remembreth, at the evensonge, in his habit, being the third day of December, and the Sonday then next after, beinge the 4th day of December, at the time of morning praier, lykwaies, in the queir, in his habit. He saith, that, beinge in the said Church, the 30th day of November, one Robert Peirson, priest, sange masse at the hye alter, at which masse he this examinate was present in the quier, and heard him synge masse, but he did not singe att ytt nor loke at the elevation; and satt still in his stall and bowed nott, nor knoked nor kneilde, nor used any other open facte or reverende jesture. And on Saturdaye, the said thirde day of December, he, this examinate, was at evensonge in Latten, and at singing of the anthem caulde, *Gaude Virgo Christipara*, upon the said Sonnday at night, as he had bein ther at mattyns byfore in the morninge. And further he saith, that on the same Sonday, the pulpit stonding by the Cloke, that he, this examinate, sittinge in the Th. Gibson stall, behind the Lady Bowlton aulter, and by reason that the preise of people was very great, he hard his voce, but understode not one sentenc of that which was saide by the preacher. And, as for absolucion, he harde of none at that tyme to afterward; for when the people kneled down to take absolucion, he thought that the preacher had bein bydding praiers. He receyved no halli-bread nor halli-water, nor used no other rite or cerimonye; for he, this examinate, was aither redinge of his testament or holdinge talke with one or another.

"He saith he was nether willinge nor earnest to follow or her the said service, nor to receive the Poop's absolucion, whereoff he knew nott; and as for bokes or ornaments, he knewe not where they had them, nor what worde of them."

William Smith, a minor canon, admits that he was present at masses in the cathedral, and that he bowed and knelt as others did. He acted as minister at the Altar, and helped to sing matins and evensong; that he took part in processions, singing from a processionale; that he twice blessed holy water; that a woman brought him a piece of white bread to make holy bread of, "at whose request he consecratt it." It would seem that this man had had his licence restored, for another tells us that when he and other priests were first restored, William Holmes, who was charged with the absolution, "was content to admitt them as decons to minister in the Church, but not to selebrat." However, we have the account of William Headlham a parish clergyman of Durham who was absolved by Holmes "in Latten, by auctoritie, as he said, from Rowme; but the form of the words certainly he remembrith nott altogyther;

restoring and reconsiling this examinate to say service." Others distinctly admit that they had said mass. In fact Mr. Holmes seems to have had full powers except in the case apostate religious, whose cases were reserved.

We have nothing whatever to say of the importance of these facts as bearing upon the question of English Orders. The acts under notice were committed ten months after the publication of the Bull of Excommunication, and no question whatever was asked of the clergy who were reconciled by what Ordinal they had received their commission. All who would were admitted, and after reasonable time allowed to exercise this ministry. But the history has an important bearing upon Ritual. Here was the clergy of a whole district quite ready to adopt the entire service of the unreformed Church, themselves celebrating the Sacraments and taking part in the ceremonies. The special things objected to are the Latin service, the processions, the making and receiving of holy bread and holy water, and "other rites and ceremonies in other forme, order, manner and language than is in the boke by the lawes mentioned;" specially "bowing and knocking, and showing such like reverent gesture, praying on beades and shriving to a priest." There is no doubt that the bishops and others appointed by the Crown were anxious to suppress these things, and to take away all those ceremonies which spoke the old language; but it is evident that, except in the matter of stone altars and holy water stoups, the churches were unaltered—there was no change in the matter of lights or vestments. The only things that enquiry is made after, as having disappeared, are "the bokes, mass-clothes, and holy-water-stones," which the rebels had brought with them, and carried off when they left.

The truth is that we are apt to judge of the state of the Church by the controversies of the time, and we seldom make adequate allowance for the simple conservatism of men in general. The Bishop and the Dean were strongly opposed to these proceedings; but the clergy are very gently dealt with, probably because not only was the Reformation generally disliked by them, but a wide-spread impression seemed to prevail that it would not be lasting. Side by side with this old conservatism, there was doubtless the active reforming spirit of those who had been on the Continent in Queen Mary's days; but this was quite insufficient to destroy old habits and traditional feeling. We have to go far into the next century, when the traditions of the past had died away, and the reforming energy of the new race of reforming bishops had had time to make itself felt, before that could be accomplished.

But if we pass over the reigns of James the 1st, Charles the 1st, and the Commonwealth we encounter a very different state of things. The alteration which took place will be best understood by quoting a few of the practices which occurred in the same Cathedral anterior to 1665. When there was a funeral it was the custom to insert the Psalms and lesson for that office into daily prayer and to omit the Psalms and 2nd lesson for the day; to use the Visitation office in the Church; to appoint public vigils and fasts; to observe the vigil of a feast on the Sunday preceding. The minor canons were wont to sit on their desks with their feet on the seats of their stalls, with their backs therefore to the choir. The church itself was made a thoroughfare, and boys played in it and in the cloisters; and sometimes the people were so boisterous as seriously to interrupt the service; whilst the lay vicars wore such dirty surplices as grievously to offend people.

The authorities set themselves to repair these faults; to enforce a weekly celebration in place of a monthly; to cause children to be baptized on holidays; to restore sermons on Ash Wednesday, Good Friday, and during Lent and Advent on Wednesdays and Fridays; and they succeeded. But the tradition was broken. Henceforth all additional ceremonial was regarded as dangerous, as bringing men so much nearer to Rome. Indeed, we scarcely give adequate praise to the post-Restoration divines. Their task was simply Herculean. In the days of Elizabeth and of the first James there was a large party against the ritualists, but there was also an equally large party with them. The work in the latter half of the seventeenth century was purely the work of a few men, and nothing can more surely mark their earnestness than that in the great centres where their work was most efficiently carried out, it remains to this day very much as they left it. Had they been supported, as we now are, they would have gone much further in the path of restoration, but they felt that it was useless and indeed wrong to overload the vessel. They got decency, and a certain amount of Ritual propriety, and then they waited for better days.

The days for which they waited have now come. It is quite certain that the present age is æsthetic. A variety of causes have combined to make it so. It was perhaps in mercy ordered that the 17th and 18th centuries should not be so. It would have been a heavy misfortune to have the *rococo* work of Louis Quatorze inflicted on the Church at large. In France, where it did to some extent prevail, the Revolution pretty well swept it away. At any rate we are free to begin on a sounder

basis, and profiting, by the tendency of the age, to turn its tastes in the right direction. We are not indeed so visionary as to suppose that no opposition will be offered to this revival. Men have a shrewd perception that in helping on the Ritual movement they are in effect forging chains for their own liberty. Ritual is the ceremonial prepared to welcome a present God. Those who say it is nothing, or that it is mere prettiness, really dissemble their own fears. They do not believe what they say. They know that all the elaborate dresses and outward ceremonial mean that God is amongst us, and they had rather not have Him so near. They conceive that by going on in the old style, subordinating the objective to the subjective, they can really bring their wishes to pass. In other words they delight in the notion of God spreading His love abroad in their hearts, and filling them with His presence; but they shrink from realising that Presence in the Church and on the Altar visibly set forth and revealed in the Person of the Son, there carrying out His work as begun on Calvary. The august ceremonial which is fitting for such a work as this is quite out of keeping with the silent work of the Spirit, in which, in the imagination of these persons, all *real* religion consists.

It is indeed obvious that between the two classes there exists an almost insurmountable contrariety. Not but that the æsthetic worshipper understands the unæsthetic; but the latter cannot understand the former. How should he? Religion no doubt is the dedication of all the powers of the soul and body to God's service. But religious worship is an outward act in which both body and soul are engaged in doing honour to God as King of all the earth. Our own benefit is a subordinate point. God's honour is the great and central idea.

But then, if this be so, our mode of approaching Him must be regulated with at least as much observance as we should think right in approaching an earthly monarch. There must be a master of ceremonies in the one case as in the other. We must outwardly show at least equal respect to the Presence Chamber of the King of kings as to that which is positively required in the case of an earthly monarch. Our attitudes must be regulated, our mode of approach must be enjoined. We must come with presents in our hands and with praise upon our tongues: we must regard the presence of the attendants, *i.e.* of the Holy Angels, even as we should do the royal guards in the case of an earthly monarch. Every action is to be studied, every word weighed, everything to be proportioned

to the occasion. Thus no one would think of using the same freedom at a levee as at an ordinary dinner given by the monarch. The greatness of the occasion will prescribe the observance.

Starting from these fundamental principles, there will be endless variety in detail. Thus East and West have ever used different ceremonials. And then again different Churches in the two great divisions of Christendom have their local usages. Thus the subject of Ritual branches off in every direction, and the religious customs are as numerous as the local usages of men. The very forms of the churches, starting from the normal type of the Cross, are different in the two great divisions of Christendom; and in the Western World again the several countries have diversified this form so as to stamp a character on each national style. Perhaps it is more true to say that the customs have modified the Churches than that the Churches have controlled the customs; but of course there has been a reflex action. Thus an English Church in its arrangement of inordinately long transepts speaks of English love of orientation. The same principle has produced in many places double transepts and has given us the square East ends. Let any one compare our churches with those of Germany, for instance, with their apses at either end.

Then again English baptismal customs would seem to have made or rather to have preserved our fonts so much more prominent in the internal arrangements of our Churches than is the case anywhere else. The christening feast is still universal in many parts of England, and one cause of the desire for the private administration is to avoid the expense which tyrant custom has imposed on the parents, as a sort of acknowledgment to the sponsors. The baptismal cap, too, is treasured and handed down as an heir-loom. The cake and cheese, given to the first person met on the return from the church, was within our memory universal in the North of England, and is still common, as is also the case with regard to the other custom of giving the newly-baptised an egg and salt when first brought to a friend's house. These things serve in some sort to explain the English adornment of the font, and the great store that is set by its proper position, in which we remain almost singular in Western Europe.

The climate in Russia has prescribed double churches, one above the other, and want of space in the crowded part of Paris had produced the same arrangement in the case of the Sainte Chapelle, a Chapel-Royal above and a parish church below. An arrangement dictated by convenience in these cases had

been previously adopted in Italy from motives of piety. The martyrium is a feature in many early Italian Churches, and reverence and convenience have united in the case of the Church of S. Francis at Assisi to produce the unique example of a church of three storeys.

These examples, and they might be multiplied to any extent, will serve to show the sort of influences which have operated to produce endless modifications in the structure and arrangements of our churches. And if this is the case where the not very pliable materials of stone, wood and slate are concerned, much more may we expect differences to exist where the mere forms in which we approach the unseen Presence of God are in question. We may admit that these customs sometimes ran into a vicious extreme; as for example in France, where nearly every diocese had its own breviary, and many a separate Missal. In our own land the uses of Sarum, York, Hereford, Bangor, and Lincoln, (if this last was properly a use, and not a mere modification, as that of Exeter,) caused diversity sufficiently troublesome. Some restraint ought to be exercised, and the difficult matter to settle is exactly what amount. With all their efforts to produce uniformity none have so signally failed as our own Reformers. Between S. Matthias', Stoke Newington, and the neighbouring parish church of Islington, the difference is greater than exists between the two Communions of Greece and Rome. In the one case there is no attempt to follow out the most obvious instructions of the Church: in the other there is the attempt not only to obey the letter but the spirit too of the commandment.

But then it will be asked, where do we find the spirit in which the Rubric is to be obeyed? The words are definite and precise enough: "And here it is to be noted that such ornaments of the Church and of the ministers thereof at all times of their ministration shall be retained, and be in use, as were in this Church of *England* by the authority of Parliament in the second year of the reign of King *Edward* the Sixth." The Rubrics themselves are not a perfect code of directions. They confess their own shortcomings and direct us back to a certain period as being the time when things were in the condition which satisfied the Church's mind.

Very much was made of the circumstance of there having been no express legislation on the subject in that year, when the stone altar case and the S. Paul's Knightsbridge case were in the hands of the lawyers. But then the Rubric does not say there was. It says that then a certain law was in force which as we know has not *since* been altered.

The act really alluded to, it is now agreed, is that of 25 Henry VIII., c. 19, s. 7, which was ten years afterwards renewed, as the temporary circumstances which caused its enactment still continued. By this Act the ancient canons and provincial constitutions had the force of statute law given to them, except where expressly limited by the said Act. The first Book of Edward VIth, though properly put forth in the third year, after having been prepared in the second year, seems, for excellent reasons given in the preface of the *Directorium*, to fall within the purview of the Rubric.—(Vide pp. xvi. to xix.) It does not, however, mention the "Ornaments of the Church," although it does some of those of the minister. Some of the *Instrumenta* too of divine worship are mentioned, and these exactly accord with those mentioned in the old York Missal.

A good deal of difficulty has been raised about the undoubted use of the cope and the almost total disuse of the chasuble in our reformed Church. The use of the cope after 1604 is to be of course referred to the XXIVth Canon. But then why should the canon have enjoined the unusual garment, and passed over the correct one, which was at that very time the legal one? For it is to be observed that although the Rubric which we have quoted as demonstrating the mind of the Church as regards Ritual has been altered so as to make it more stringent since the last revision, it was in the matter of the ornaments of the minister the same as now. The first book of Edward VI. *allowed* a cope to be used in place of a vestment. The words are "a white alb plain with a vestment or cope." This would appear to have arisen from a wish to accommodate matters to the increasing difficulty of finding the proper vestments in the poorer parishes. It must be remembered that a very considerable spoliation of Church goods had taken place after the visitation of the 38th year of Henry VIII. and this is proved to have extended to the vestments by the subsequent visitation in the sixth year of Edward VI. Not to press too hardly upon the parishes, the alternative was allowed. But it is still more curious, that during the reign of Queen Elizabeth, though vestments were occasionally in use, copes were much more frequently worn. We refer our readers to the *Hierurgia Anglicana*, pp. 138-164, in proof of our assertion. In 1603 therefore the order was issued by Convocation to use a cope in all cathedral and collegiate churches. Convocation thus acquiesced, in the face of a very formidable array of Puritanical forces, in requiring the very least it could. The members had no doubt, and could not doubt, what the obligation in law was. But the law could not be enforced, and thus they put forth a

direction to do less than it enjoined. Any one, however, wearing a vestment could not have been proceeded against under the canon, which being simply the act of the spiritual estate could not bind as against the Rubric which was besides the statute law of the realm. We cannot ascertain that in any single case the chasuble was actually used after the Hampton Court Conference, though there are many intimations of its being the proper and statutable vestment. Cosin, though he was content to follow the canon, yet shows that he was anxious to recover the proper ornaments both of the Church and minister. He expresses the wish, in his additional notes, that an Inventory were made of the ornaments specially in use in the 2nd year of Edward VI.; and he naïvely remarks that "they are so unknown to many, that by most they are neglected." It was no doubt owing to Cosin's influence that the Ritual Rubric was altered so as to include the ornaments of the Church as well as those of the minister.

But we have never seen it distinctly argued *why* the 2nd year of Edward VI. should have been fixed upon in referring to a statute which had become such fourteen years before. If indeed the statute were all that was referred to in the Rubric, doubtless this might be a question; but in addition to this the injunctions of 1547 were also in view, and above all, the first Book of Common Prayer, which was then prepared. But for this limitation, too, the visitation articles of Bishop Ridley, and the order founded upon them to destroy altars would now have the force of law, insofar as these orders were sanctioned by the Council in the letter which they issued in the autumn of 1550, under the authority of this very Act, which gave validity to the injunctions of 1547. All our versions since 1552 have kept this first book of Edward VI. before the eyes of the faithful as something to work back to. Taking all these together the second year seems to be the best period to which to refer for the reformed mind of the Church of England.

It is at once admitted that, as a whole, the Church has never yet been able to realize her own aspirations. Puritanism, with all its might and main, opposed her wishes. The dead weight of Latitudinarianism was equally opposed to it. The fears of a better school and one more worthy of consideration have been a hindrance. Still that Rubric stands there as a continual witness of the Church's aspirations—a witness at once of her faith and patience. And if it should be said that it was imported into our present book from the previous editions without much consideration, this is negatived by the marks of careful alteration which the Rubric has undergone. For the first time

in 1662 the ornaments of the Church were included in the terms of the rubric. And the omission is still more signficant, all the reference to the Act of Uniformity, with its limiting clause, being dropped out.

By the confession then of friends and enemies alike, and of that nondescript class—a large one we have reason to believe —of whom Archdeacon Denison has constituted himself the Coryphœus, that Rubric is the law of the Church of England, and the only one, on the subject of the ornaments of the Church and of her ministers; and the *Directorium* is the first serious attempt to define for us what is the ritual which we are legally required to observe. That in a subject, at once so new and yet so old, the compilers should have been enabled to satisfy everyone is of course not to be expected. That they have attempted honestly to grapple with the difficulties we do most thoroughly believe. But that the task is one of no mean difficulty will at once be apparent from the considerations which we subjoin:—

1st. There was not one use in England prior to the putting forth of Edward's first book, but five at least, with peculiar usages besides, in every diocese.

2nd. That Acts of Parliament, and injunctions authorised by Acts, had modified in some respects the previous uses.

3rd. That the Church of England in her mind (at times earnestly expressed) threw herself back upon the primitive Church, *e.g.*, she abolished extreme unction, and yet evidently wished to retain unction of the sick in so far as it was a following, and not a "corrupt" following, of the Apostles. Nowhere is the love of primitive things so strongly expressed as in the Commination Service.

4th. The actual state of the law in this matter in the second year of King Edward VI. can only be learnt by referring to the old English canons and provincial constitutions, and the modifications of these in the injunctions and statutes of Henry VIII. and Edward VI.

Still, however, we have got a sure basis on which to begin, and no objections can be raised to the fundamental principle. Opposition, if expressed, must be to certain details, or at most to the application of old principles to a new order of things. There is not even room here for that vicious and faulty mode of argument, that what the Church does not actually prescribe she forbids; because in this case we are referred back to a large number of practices existing at a certain time which the Church would have us follow. Thereby she admits that her rubrics are not an exhaustive body of directions, but one which must be supplemented from other quarters.

But after all, the dead weight of the English Church is fairly represented by their venerable spokesman in Somersetshire. These persons cannot see that there is any legal or moral obligation to revive what has not existed for certainly 320 years, despite the law. They know what will be lost by it, the good-will of many quiet respectable persons who dislike change and who fear a disturbance. But this good-will is certainly deceptive: it means "I like so much religion, and I won't have any more. If you try to force it on me, I will resist *totis viribus*." It is in fact you who fear the disturbance, not your quiet respectable, staid, and certainly dry Churchman. He is ready to fight against your practices, you are not ready to fight in defence of them.

But then there is the argument, if these things have been allowed to sleep for more than three centuries, where is the need of my reviving them with the certain knowledge that the attempt will generate bad feeling? It may be admitted that, if we were now oppressed with Calvinism, it might be a serious question whether it would be right to force Ritual upon a people who would infallibly identify it with idolatry. *Est modus in rebus.* Calvinism and Ritual are inconsistent, and so our divines felt, who shrank from acting up to the law. But are we to suppose that Andrewes, or Laud, or Overall, or Cosin and a host more of the greater lights of the English Church, would have hesitated to do in the present day what they instinctively felt it would have been wrong to attempt in the seventeenth century? When we read of what went on in the private chapels of many of them, we may not doubt how their sympathies lay, nor how they would now have acted. The world is at present æsthetic, and the decay of Calvinism in the establishment of Scotland is marked by a stretching out after something of Ritual. Only there they have nothing to begin from; we commence from the tolerably high platform on which our seventeenth century divines have raised us. Even Ireland, where Calvinism still exists much more largely than it ever has prevailed among ourselves, is, in the decay of its pristine belief, seeking to worship again in the beauty of holiness.

But after all, the great argument is kept in the background. We talk learnedly about English feelings and of the staid sobriety of the English character being opposed to high services. Which churches are most frequented? those where Ritual is observed and made a study, or those where Anglican simplicity prevails? But, as we say, the great argument of all is, what is the will of God in the matter? If the *quod semper*, &c., is to have any weight in these matters, which is allowed to be defini-

tive when the Faith is concerned, we can be at no loss for the reply. East and West, Armenians and Jacobites, Kopts and Nestorians all testify one way, and when we speak of the sobriety of English services as most pleasing to God, we are in fact condemning others. It may have been needful to retrench some of these ceremonies in pity for human nature, which was overtasked by the increasing number and the intricacy of them: and it may be too that, as everything is liable to abuse, men had come to substitute the mode of rendering service for the service itself; and that the very ceremonies had tended to obscure, instead of setting forth, Him Whose Presence they were in their origin designed to dignify. So the compilers of the Prayer-Book have said, and we doubt not correctly. But the abuse of a thing is no argument against its proper use. The whole Church—and even many sects which split from it in its earliest days—is witness in favour of a dignified and careful Ritual, and is certainly witness against every man doing that which is right in his own eyes, as has hitherto been our practice. Our own immediate authorities in retrenching the ceremonial of the Church of England, meant that those ceremonies which they left remaining should be observed. If they have not, *nominatim*, said what these were, they have told us where to find an account of them, and have in effect said, Such is our mind; those who wish to follow it out are directed to the old ways, if they would avoid all "new-fangleness."

We have no other book which will for a moment compare with the one under notice in the fullness and completeness of its directions. The late Dr. Wright's books are very valuable for the hints they give and for the wide range of the observations. Robertson's *How to Conform to the Liturgy* must share the fate of all books which aim at inducing men to make senseless compromises. The *Directorium Anglicanum* is exhaustive, and is got up—and especially this second edition—in a style of sumptuous magnificence becoming the subject on which it treats. We may here and there demur to some of its statements, and to some of the conclusions which it draws from admitted premises; but, as a whole, we have to express our best thanks to the editors of both editions for a most valuable contribution to Ritualistic lore, as well as for that which is the chief object of the book—a well-considered body of intelligent directions. With the view of making the subsequent editions as perfect as possible, we will here point out a few mistakes we have detected in running through the book.

At p. 4 N, we find Sidonius Apollina*rius*. P. 20 N, we

read "Tun*a*cles." P. 28 "de missis de requ*iem*." P. 77, the back of the book is said to be to the S.W., obviously S.E. is intended. P. 191 N, "cappa pluvia*le*."

The cassock folded over in front is called "the *recent* English cassock."—(p. 15.) Certainly Pugin regarded it as the ancient form, and so, from our own examination of English brasses, we should also say. In France, Belgium, and Rhenish Prussia, the countries nearest to our own, the same form of cassock obtains to this day. The one with the small buttons was originally that of the Monsignore at the Roman Court.

Also at p. 15, the alb is called "a vestment of white linen." Certainly, as directed by the Edwardian rubric, it is always so, as in its origin it plainly must have been so. But if the apparels are allowed by reference to the existing state of things in the 2nd of King Edward VI., it is hard to see on what ground coloured albs are rejected.

As the use of the stole is recommended to be according to the Western custom, why should S. Luke's, contrary to that custom, be placed among the white days? The rule that the West is to be followed where diversity occurs between East and West seems to us to be sound.

P. 28, it is said that the superfrontal "may be always red." Would this apply to Lent? Surely, when all other red is either removed or covered, it will not do to have a red superfrontal.

At p. 3 N, the position of the ministers at the altar is described as it ought to be supposing the service were commenced at the south side. But we begin at the opposite corner; consequently, when the same relative position is still recommended at p. 36 N, we should demur. The arrangement recommended, *i.e.*, that the deacon should stand a little to the right of the celebrant, and the sub-deacon a little to the right of the deacon, will bring the sub-deacon nearly to the centre of the altar, of course on his own step, which is unseemly. However awkward, we can see no help for it but to assign the deacon's position to the priest's left, and the sub-deacon's to the deacon's left, if the *rationale* of the arrangement is to be preserved.

At p. 74, the celebrant is directed to turn by his right in taking incense from the boat. Why should this be? The right mode, from left to right, is given at p. 92.

P. 42, the Sarum rubric is not quite correctly given. It is as follows: "Sciendum est autem quod quidquid a Sacerdote dicetur ante epistolam, in dextro cornu altaris expleatur: præter inceptionem *Gloria in excelsis*. Similiter fiat post

perceptionem Sacramenti. Cætera omnia in medio altaris expleantur; nisi forte Diaconus defuerit."

We should be sorry to see the litany desk removed from the place it ordinarily occupies in English churches. Litanies are so entirely popular services that we should have no objection to see what we have seen abroad—one in minor orders leading, and the people responding, and no priest visibly in the very midst of them.

With regard to the folded chasuble, we lately saw at an ordination at Treves the whole of the expectant priests so vested. Only the chasuble was folded on the back, and was rolled up inwardly.

There are, indeed, many points on which two opinions may be very legitimately entertained, especially when we consider the very wide field of inquiry. But, as we have said, there can be no two opinions on the correctness of the principles laid down. The book is in every way a credit to the Ritual knowledge of the English Church.

Mr. Lee has made large additions to this second edition, both in the way of services and of alterations and emendations of the text. Among the former we have the form for "Laying the Foundation-Stone of a Church," and that of "the Solemn Blessing and Opening of a Church," which are two good results of Mr. Lee's own work in Scotland. Mr. J. D. Chambers supplies a very appropriate "Benediction of a Dwelling House." We feel convinced that a careful perusal of this book will do more to reconcile our clergy to Ritual than any amount of persuasion we or others might be able to indulge in. They will see that the subject is of grave importance, and as such demands study from the highest of motives. It is not prettiness which suggests it, but propriety, and a feeling of the transcendant importance of approaching God with becoming solemnity. We once heard of a clergyman of "High" Church proclivities who celebrated Holy Communion in the evening, because the altar and the accessories, including the priest and his assistants, looked so well by wax-light! We feel morally certain that had he studied this book beforehand he would never have entertained so low a notion of the Blessed Sacrament, or of the way to "exhibit" it to the Faithful.

That the Episcopate, both in and out of Convocation, are sorely troubled by the ritualistic movement, their inconsistent utterances only too clearly prove. The most difficult of attitudes towards any movement is decidedly the "let-alone" one. The rulers among the Jews find it difficult, when a

violent party, whom they themselves had excited, began to demand of them to put the law in force against the rising Christian Church. But we may perhaps without offence suggest that the line of attempting to please both parties is the least dignified of any. It would not seem very difficult to say to an angry deputation—"I am but an administrator of the law, and the law according to the mere letter of the Rubrics seems to be not unfavourable to these vestments; indeed, so far as legal decisions have touched on these questions, the result has been to declare them lawful. What would you have me do? Propose a change of the law? This is too large a question for me to enter upon here, or with reference to this single point: nor indeed supposing there were no other objections, would it seem quite the time to urge such a proposal, when men's minds are unduly agitated." We admit that this style of reply would not be pleasing to Archdeacons Wordsworth or Sinclair, much less to the (anti)-Church Association, but it would at least be intelligible and true, nor would it deceive people by leading them to believe that if they can only make noise enough they will be sure to gain your support.

Meantime we would say to Ritualists, do, pray, come to some understanding as to what you will adopt. We see looming in the distance many future disputes as to whether the Roman or the Sarum sequence of colours ought to be adopted—as to whether the Roman fashion or the old English fashion of vestments is to be preferred, as to whether the Eastern or Western mode of wearing the stole and of giving benediction should be introduced. That it is impossible to stop the Ritual movement, no one who has thrown himself into it, is, we are sure, doubtful about, nor does he hesitate to say that his efforts must be in the direction of dignifying the Eucharistic service in the first place. Whilst the movement is yet within manageable proportions, let us attempt to prevent future disputes by agreeing to act together. In the absence of any authoritative direction, which it is simply hopeless to expect until the movement is demonstrably independent of such aid—alas that we should have to say so!—might not such a body as the E. C. U. agree to submit the question to the district Unions, and then send forth a series of plain practical instructions on the subject? The details they could not prescribe; but a good historical account of the ancient usage of the English Church, with a well-considered body of principles to guide in the restoration of what we have lost, would be of immense value. Men would have to fill in

the details for themselves; and in doing so they will not fail to consult the elaborate pages of the *Directorium Anglicanum*.

We have only to add that everywhere where the vestments, incense, and lights have been re-introduced the congregations are unanimous. It is not, as in the surplice riot, that half-instructed congregations dislike the imposition of a badge which they have been led to identify with an object of their hatred. This ought to afford a reply to those bishops who now maintain that the re-introduction of the legal vestments ought to be an act of authority. Authority tried to force the surplice and failed. Opinion and religious conviction have done that for the vestment question which authority could not do for the surplice. Unanimity and a hearty intention to maintain their legal rights is the characteristic of the Ritual congregations. The vestments are merely the flowers on growing plants whose roots are deep down in the ground of orthodox doctrine. Before you can destroy the tendency to develope in this way you must root up those doctrines which men esteem dearer than life. The opposition, therefore, is simply hopeless. You may check it, but you cannot destroy it, for love is stronger than death.

ART. X.—1. *Ἡ ἁγία καὶ οἰκουμενικῇ ἐν Φλωρεντίᾳ σύνοδος· Διὰ μονάχου Βενεδικτίνου.* Rome, 1864. 8vo.

2. *The History of the Council of Florence, translated from the Russian*, by Basil Popoff. Edited by the Rev. J. M. NEALE, D.D. London: Masters, 1861. 8vo.

IN offering the result of my researches on the Decree pronounced by Eugenius IV. as president of the Council of Florence, to the general reader in a somewhat crude state, I am not going to refer to the controversy which there has been between the *Dublin* and this Review, or between the *Dublin Review* and myself, except so far as to show what the original points in dispute really were, and how a new and a much wider question, of which I was conscious all along, but wished particularly to keep clear, for reasons which will appear in the sequel, has been forced on out of them. One of these reasons I have no objection to state beforehand: namely, that my researches are still incomplete for want of materials; of access to works not to be had in this country: or to MSS. not easily to be got at even abroad, if they exist at all now. However, it may be well to state such facts as I have got together already, as the question has been fairly started: and invite others to supplement them, or set me right if I have mis-stated them. I aspire to be nothing more than a plain verifier of historical facts, and have never claimed to be a student in any other department than ecclesiastical history; in that capacity I desire to speak always under correction, and as one whose knowledge of facts is limited, capable at all times of receiving additions or emendations.

Now the two points—and there were never more than two, sought to be established in the UNION REVIEW for November of last year, p. 686, *et seq.*, and by myself subsequently, in three letters that appeared in the *Weekly Register* for December 16 and two following weeks, were confined to the Greek and Latin versions given by Mansi, (Concil. tom. xxxi. p. 1032,) of that clause with which the Decree of the Council of Florence, so far as it relates to the primacy of the Pope, terminates; namely, that "to him, in blessed Peter was given by our Lord Jesus Christ full power of tending, directing, and governing the Holy Catholic Church—*καθ' ὃν τρόπον καὶ ἐν τοῖς πρακτικοῖς τῶν οἰκουμενικῶν συνόδων καὶ ἐν τοῖς ἱεροῖς κανόσι διαλαμβάνεται*—quemadmodum *etiam* in *gestis* œcumenicorum conciliorum, et in sacris canonibus *continetur*." . . . Of the Latin it was said, 1. that it was a mis-translation of the Greek

in three particulars, as italicised. And 2. that it was a translation from the Greek, placed in Mansi side by side with it, and the work of John Mathew Caryophilus, a Cretan, about 150 years after the date of the Council. On this being called "an amazing proposition" by the writer in the *Dublin*, a fortnight or so before the January number of that Review came out, in a letter to the *Weekly Register*, I rejoined that it was simply so headed in Mansi, if he would look back so far (p. 464,) and referred him to Justiniani's preface in Labbe and Cossart (Concil. tom. xiii. p. 827 *et seq.*) for full particulars of the circumstances under which it was made: the translation by Bartholomew Abram which had been made previously, not having given entire satisfaction. And I wished it to be understood that it was this version, as printed in Mansi, and cited by him and me, that I charged with mis-translation, and no other. I had my own reasons for so restricting myself: I did not wish to be drawn into that other question, which the *Dublin* has insisted on discussing, and which I well knew to be a wide and not altogether a pleasant one.

So much for that version. Now for its defects. That the particle *καὶ* may or must be rendered "etiam" occasionally, when it stands alone, is clear enough; not so, when it is followed by another *καὶ*. In that case the proper equivalent is in each case, "et;" in English we should translate the former "both," and the latter "and." Thus were we desirous of translating that part of the clause in question from Greek into English, we could only do so by rendering it, "as *both* in the acts of the œcumenical synods, and in the holy canons." Now, I should like to see any schoolboy, who was not absolutely courting a flogging, translate that English sentence back into Latin by "*etiam* in," &c., instead of "et;" or again, I should like to see any boy in the head-form of any of our public schools, who, having to translate that simple Greek sentence into Latin, would hesitate for a moment, as to whether he should translate the first *καὶ* by "et," or "etiam." To translate the first *καὶ* by "etiam" could only be the part of one ignorant of the rules of Greek syntax, or else of one who was deliberately seeking to attach a new meaning to the clause by means of the Latin translation, alien to the "literal and grammatical" sense of those words in the Greek.

We pass on to the next word, "*πρακτικοῖς*." Few will dispute that "actis" rather than "gestis" is the proper word here. It may seem of little importance which; but let us remember that we are dealing with people who were measuring their every word: and Greek and Latin theologians, who were

well acquainted with Aristotle, and with the schools. With Aristotle the word "πράξις," and with S. Thomas "actus," are both words having a special meaning of their own, indicative of moral action, and deliberate purpose. That meaning passes into their various inflexions equally. It is not every chance occurrence that may take place in a General Council that is covered by the term "πρακτικοῖς:" but only what is transacted with full purpose and sense of responsibility by its members. "Gestis" need not, plainly, convey as much. In the same way "continetur" is a very poor and inadequate representative of "διαλαμβάνεται," which bears a striking and a pregnant sense: and, as the writer of the *Dublin* points out, occurs some fourteen or fifteen times in the Acts of the Council, as though it expressed what no other word could equally well. Its tense is not the least important part of it. Had it been "καθ' ὃν τρόπον εἴρηται," or "γέγραπται," its meaning would have been limited to time past, and all reference to present or future councils or canons would have been expressly cut off. But it is just here that the force of the Greek present comes in, which representing, as it does, a continuous action: what is *being* done, not what is over: one that is still going on and never ended: including, of necessity, all Councils and Canons, whether before or since that Council, to the end of time. That is to say, it points to the Church, living and acting through all time, with equal authority. The writer in the *Dublin* will search Gallican works in vain for any hint of this kind: and it was precisely for this reason that they were well satisfied with "continetur," because the meaning of that word, in spite of its present tense, favoured their view. They saw that it appealed exclusively to what was passed and gone: and strove to circumscribe all things present and future by it. What former Councils and Canons had attributed to the Pope, so much it would attribute to him likewise, but no more. The line had been traced once for all: no future Councils or Canons could, under any circumstances enlarge or advance beyond it. The Greek present alone, I say, is destructive of the Gallican view, unless coupled with a verb, whose inherent meaning counteracts its force. Such a verb *is* the Latin "continetur." The Greek "διαλαμβάνεται," naturally, has just the opposite effect. That verb, I said in my first letter to the *Weekly Register*, "clearly means," as Liddell and Scott have it, "to grasp with *both hands*, weigh, debate, and so determine." Now, I think, it was for that very reason, that this word was chosen by the Council of Florence, where every word was carefully weighed, to express the *joint* action of East and West in the matter.

They were, as it were, the "two hands" or "arms" of the Church: their concurrent grasp and subsequent ruling is clearly the idea sought to be conveyed in that word. The Latin "teneo" simply means "I hold:" the Greek "λαμβάνω," "I grasp and hold:" as was said in the UNION REVIEW; and the force of the preposition "διὰ" is usually different from that of "cum." The full force of the clause, then, is as rendered in English: "according to the way in which it is being" (*i.e.*, from time to time) "settled, *after discussion*, both in the acts of the œcumenical synods, and in the Holy Canons." And the Council of Florence plainly meant by the use of the present tense, that whatever a General Council, with the Pope at its head, should, from time to time, rule on that matter, in the way in which it was itself ruling then, would always be good law to the Church.

The writer in the *Dublin* finds fault with his opponent in the UNION, for purporting to "prove, not that his version *is* the true one: but only that, so far as words go, it *may* be. But, by his own subsequent admissions, the writer in the *Dublin* made no slight mistake when he spoke as he would have his opponent do—"Whoever heard of the word διαλαμβάνεται as signifying," &c., what it has, in fact, turned out to signify. I am not copying the *Dublin*, because I speak with more confidence now, than the UNION did then: but simply because I have been confirmed in my interpretation by authority, which is beyond cavil. In a letter dated January 8, Dean Liddell does me the honour to say:—

"I think there can be no doubt that—judged by a classical standard—your translations of καὶ . . . καί, and of διαλαμβάνεται, are correct. I should translate 'Quemadmodum non solum in gestis conciliorum, verum etiam in sacris canonibus statuitur' (or, 'constituitur') 'as is now determined, not only in the acts of œcumenical Councils, but also in the Canons.' But I am not sufficiently versed in the Greek of the late times from which you cite, to say whether these critical distinctions can be absolutely applied to its language as to that of Demosthenes."

I quote the Dean's remarks entire, to avoid anything like special pleading; but my letter to him was confined to the merits of those two words, "etiam" and "continetur," in the Latin translation, which I contended were not proper equivalents; and his reply is, "certainly not in classical language." My own reading, backed by Suicer and Du Fresne, enables me to challenge proof confidently, that the Greek of the fifteenth century affords any colour for translating those words differently from what they would mean in Demosthenes. In the words

"non solum . . . verum etiam," the Dean, curiously enough, as I feel sure the coincidence was undesigned, is following De Marca, as we shall see. Both aim at expressing the full force of the double *καὶ*, in terms incapable of misapprehension.

Through the kindness of a mutual friend I have been enabled to procure the judgment of the learned Professor of Greek in the sister University on the disputed clause, and my own rendering of it. His words are:—

"It seems to me that the Latin version is fairly correct, *except with the two exceptions* of 'etiam' and 'continetur.' The most natural rendering of *καὶ* is that of your correspondent, 'both,' and *διαλαμβάνεται* in late Greek has a sense much the same, I suppose, as *διορίζεται*. But it is not *necessarily* a 'present imperfect.' It probably means 'is found to be defined or explained:' *i.e.*, is so set forth in divers places. This is an equally legitimate sense of the present with that which your correspondent proposes, and I think it is the true sense here. It is the 'usitative' sense of the grammarians."

The italics are of my own adding—merely to direct attention to what I should wish attention paid. The force ascribed by me to the present tense passive was, of course, proposed with hesitation: as I am not aware that any observation of the kind had been made before in connexion with the passage under consideration. In an ecclesiastical point of view it is at least worth considering.

But of the meaning of the Greek original, and the defects of the Latin translation, as regards that clause, I conceive there can be no further question. Why I persisted in limiting myself to this version in Latin by Caryophilus I will now explain. In the first place, I say distinctly that I recoiled from the notion that there should be any definition of doctrine by a General Council of East and West, liable to the charge which is so often, and not altogether without justice, brought against the Thirty-nine Articles of the Church of England: namely, that of meaning two things: of laying down a proposition confessedly open to two opposite interpretations. For nothing can be clearer to anyone who can construe Latin and Greek correctly—much more to anyone versed in the history of the Council of Florence—that the Greek original means one thing and the Latin version of Caryophilus another, of opposite import. What the Greek means, we have already seen: what the Latin means, is very faithfully expressed in French by Abbé Rohrbacker (Hist. vol. xxi., p. 554)—"Comme cela est *aussi* contenu dans les actes des conciles œcumeniques, et dans les Saints Canons"—a sense which it is

impossible to extract from the Greek, construed literally and grammatically: the very sense which, in fact, the Greeks wished to guard against by the introduction of that clause, as we shall see presently.

If, therefore, the Latin and Greek versions are to be considered of the same authority, then it follows that the definition of the Council of Florence was framed ambiguously, and means one thing to those who understand Latin and another to those who understand Greek: two senses contrary to, and irreconcileable with, each other: and therefore determining nothing at all on the point in question, but only calculated to increase perplexity. Then, the only enquiry that can be made farther, is, whether it was so framed deliberately: and if this be answered affirmatively, what the Framers of the Thirty-nine Articles did in the Sixteenth Century is found to be no worse than had been done by Eugenius IV. and a General Council of East and West two hundred years before. For Eugenius and the Council made themselves responsible for that definition in Greek as well as Latin; in Latin as well as Greek.

But the writer in the *Dublin* calling Gallicanism to his assistance—with what consistency, be it not asked—insists upon having that larger question unravelled, by contending that the Latin of the clause which I have been criticising is no translation at all, but the original language of the decree itself. That the decree was drawn up in Latin and Greek, and signed in both languages, I have already stated—I am equally aware that authentic copies of the decree, each in both languages, likewise were made before the council broke up. Had Caryophilus then, or his predecessor Bartholomew Abraham, one of those copies before them, when they translated the acts of the council, so that the decree, as it stands in their translations, was not translated, but transcribed, by them from a copy, duly authenticated, of the original? We shall see presently what was possible for them, and what not—but first what say the Gallicans? De Marca claims precedence in time as well as in rank.

In the body of his great work (De Sac. et Imp. Lib. iii. c. viii. sect. 25,) he had said:—

"The meaning of this decree is, that supreme and plenary power of administering the affairs of the Church, had been intrusted by Christ to the Pope, on condition of his using it in conformity with the mode contained in the acts of the œcumenical synods, and in the canons. . . . So the Greeks obtained what they were so urgently contending for: namely that the

privileges of the Pope were to be interpreted as prescribed in the canons. Such should be the sense of the words in Latin, which however vary from the Greek context, owing to a small error which through the fault of copyists, has crept into that clause, 'quemadmodum *et* in gestis:' for the Latin version has it 'quemadmodum *etiam*."

And this error he charges upon Bartholomew Abraham, the first translator of the Greek original of the acts into Latin. In consequence of some criticisms that had appeared on this passage of his, he says further in his Prolegomena (sect. vii.)—

"The form of the decree was drawn up in Greek and Latin: yet so as not to be without some discrepancy between the Greek and Latin context, as *now understood*. The following is the sense of the passage as it stands in Greek: that the authority of the Pope is supreme, and conferred on him by Christ: but to what extent, and in what way it should be exercised, to maintain the Communion of the Church, must be gathered from precedent and that not merely ('non solum') from the canons, but also ('sed etiam'—as Dean Liddell—) from the acts ('actis," he now says) of the œcumenical councils. And the discharge of this authority must be so regulated as to leave the privileges of the patriarchs intact. . . . From the Latin context, on the other hand, it is an assertion of power which is inferred, rather than a mode of exercising it: although the privileges of the patriarchs are likewise maintained, which comes almost to the same thing? . . . .

Bossuet speaks still more clearly than the illustrious Archbishop. He says two renderings have been given of the disputed clause—one which *translates* thus, "quemadmodum *etiam*;" and another, thus: "secundum quod *et*," &c. The meaning of those words, he adds, is no less disputed—"as the defenders of unlimited prerogative assert, that the concluding words on that subject in the Florentine Decree were not placed there to restrain the power of the Pope within just limits, but only to show that the plenary power of tending, governing, and so forth, had been likewise recognised by general councils and in the holy canons." For the better elucidation of the question. he lays down the following positions as certain.

1. "That the latter of the two renderings "secundum quod" or "secundum eum modum, qui *et*" agrees word for word with the Greek text.

2. That the decree was published in Greek and Latin equally with the approval of the holy council, in the name of Eugenius: and that the Latin form of it subscribed by Eugenius and by the Latins, has the words "quemadmodum

etiam." This, he proceeds, is made evident from the original of the council of Florence ("authentic"), which transmitted in time past to Philip II., Duke of Burgundy, surnamed "the good," is now preserved in the noble Colbertine library, with the seals of Eugenius and of the Emperor John attached to it. Bossuet then contends, with his usual piquancy, that both of the Latin versions must mean the same thing and be in harmony with the Greek. "What?" he asks in a voice of thunder—"must we say that the Greeks were cheated? Were they, by a treacherous interpretation, seduced from the meaning, which belongs naturally to those words in Greek? Far be this from the integrity and majesty of the Latin Church. Wherefore we should rather assent to that meaning, which the Greek words require?" . . . (Def. Decl. Cleri Gall. Lib. vi. c. ii.) Alexander Natalis is as positive as Bossuet or De Marca about the rendering of the first *καὶ* by "et." He says: "thus, assuredly, the Greek text ought to be rendered . . . not, as the Latin version inserted in the collection of councils has it, 'quemadmodum etiam.'"—(Hist. Eccl. Sæc. xv. and xvi. Diss. x. Art. II., sect. 15.

Thus, of these Gallican writers, all three agree, as all Greek scholars must, that "et," not "etiam," is the correct version—unless indeed as Bossuet suggests, "etiam" be considered as meaning no more than "et," in the passage in question—and neither Natalis, nor De Marca, seem to know of the decree in any other shape than in the version supplied of it in the collection of councils. Bossuet alone points to its existence elsewhere, but he does not say that he has seen it himself, nor do his words explain whether the MS. to which he refers was an "authentic" copy of the decree by itself, or of the acts of the council including the decree—with the signatures of the Pope and Emperor only, or of all those who signed it in the name of the council, appended. All this Bossuet has left us to supply from imagination, at least till we can get a sight of it for ourselves. Orsi's friend assumes it to have been a copy of the decree solely. I shall show presently, that in that case it is described imperfectly: and surely "ex authentico concilii Florentini" should mean rather "an original of the Council of Florence," that is, of its acts from first to last, including the decree. As I have previously pointed out, the word "continetur" was so favourable to the Gallican theory, that even if their scholarship suggested doubts of it, their views would have disposed them to acquiesce in it. And as for the Ultramontanes, grant them "etiam," and "continetur" would answer their purpose at least as well.

This, therefore, they saw clearly, was the point to be contended for, after it had once been mooted. Justinian, the Vatican librarian, who was the first to discover any copy of the acts at all in Latin, of the same age as the council: who was the first to assert the existence of any authentic copies of the decree itself in a separate form, had no idea of the value of "etiam" over "et." He was only concerned to show that there was a contemporary history of the council, made by one who was present at it, in Latin as well as in Greek: and that the Western Church had not been indebted for the preservation of that decree, one of the most important of all its records, to a Greek original, the work of a Greek prelate. Accordingly Justiniani published from a MS. in the Vatican, a history of the council of Florence, purporting to be the work of Andreas Della Croce, one of the advocates who were present on the Latin side, and written in the form of a dialogue between him and Lewis Pontanus, a friend of Æneas Silvius, but afterwards in the employ of Eugenius. The author states that he wrote down the speeches on both sides, as they were uttered: but that he depended on the interpreter for a true version of those of the Greeks. In short his history may be described as on a par with that of Syropulus, now better known to us all through the Russian history, named in our heading, translated by M. Popoff and edited by Dr. Neale, which is principally based upon it. Both authors assert their own veracity in the strongest terms: and both were eye-witnesses of what they recorded. Still neither of their accounts is official.

This history Justiniani published and dedicated to Urban VIII. in A.D. 1638: and it was printed at the Propaganda. The clause in the decree stands "quemadmodum etiam," as in the version of Caryophilus. As Caryophilus had published his translation previously, he could not have transcribed any part of it from this history: but Justiniani with the Greek original as edited and translated by Caryophilus before him, may have made good any defects in his MS. from that edition. But then Justiniani has testified to the existence of authentic copies of the decree, as distinct from the acts of the council, in both languages. That, at all events, was a new discovery of his own, and could not by any manner of means have served Caryophilus. Caryophilus could not have used what had not been discovered when he went to press. The writer in the *Dublin* appeals to Justiniani, as "giving, from a MS. in the Vatican Library, a description of the signing of the definition, which was beautifully written in Latin and Greek, as in a diptych, with a line down the middle, and signed by the Emperor in red ink, and

by the other dignitaries in black," . . . that is to say, by the 46 patriarchs and archbishops on the Greek side—the signatures of the Pope, cardinals, and other prelates of the West, ranging under the Latin version. The copy to which Bossuet appeals, had only the seals of the Pope and Emperor appended to it. But the writer in the *Dublin* has suppressed what is least intelligible about it all: namely that the librarian of the Vatican should have been reduced to borrow his information, not from a MS. account of those proceedings immemorially preserved in the Vatican, but from one that had been brought thither, nameless, and dateless, from the Heidelberg collection: and who knows whether or not drawn solely from the despised Greek of Syropulus: *γεγραμμένον ἐν μὲν τῷ ἡμίσει μέρει τῆς αὐτῆς βεμβράνας Λατινικῶς, ἐν δὲ τῷ ἑτέρῳ ἡμίσει Ἑλληνικῶς*, as that writer has it? (Hist. Sect. x. c. viii. Ed. Creyghton, 1660.) Justiniani next says, (ap. Colet. Concil. tom. xviii. p. 1188,) that "the above named decree exists in the Bullarium Romanum under Eugenius VI." that is, I take it, in the collection of bulls made by Cherubini—where it may be seen by any one—brought out in A.D. 1485, and dedicated by him to Sixtus V. Cherubini does not say by what means he came by it. But thus much he says of his work generally: viz., that the Roman courts being often at fault for want of copies of the Apostolic constitutions cited by advocates, or otherwise discussed in them, he had commenced making a collection three years back for his own private purposes: and had been at length induced to place it in the hands of Antonius Blada, printer to the Apostolic Camera for publication. His one care, according to his own express words had been, not to verify documents or collate manuscripts, but simply to note whether any former constitutions had been modified or abrogated by any passed subsequently. In other words, to make his collection of practical value for the law-courts, and nothing more.

The executors of Blada reiterate the same sentiments in their preface: and say that six years previously they had got together "all the bulls that could then be found," but without adding from what sources they had obtained them. Now, the first translation of the Greek acts of the Council of Florence by Bartholomew Abraham came out, as we have seen, at Rome in A.D. 1526. Who can say that the "Bullarium" is not indebted to it for the decree of Eugenius which we find there? At all events, the originals discovered by Justiniani were not known then. And when at length we come to the three originals described by him—one of which he can answer for,

as having seen himself in the "archivium" of the Basilica of S. Peter: the second, as preserved in the Franciscan convent at Fiesole, near Florence, included in the Decree for the Jacobites: the third, as seen in the chapel of S. Bernard, attached to the palace of the Grand Duke of Florence, by his friend Abbot Ughelli—he omits entirely to tell us whether in them "etiam" or "et" was invariably the reading in the disputed clause: whether they had been collated, and found to correspond word for word with each other, and with the Latin version of the acts of the council.

Angelus Massarellus, secretary to the Council of Trent, is quoted by him indeed, as testifying to the existence of a copy preserved in the Fort of S. Angelo, and to its agreement, word for word, with the original then in the hands of the legates. This, however, was the decree, not for the Greeks, but for the Jacobites already mentioned. If the decree for the former was inserted in or appended to the decree for the latter, it was as a copy made subsequently, and not as one of the originals signed by the Greeks. It is just this verification, according to the writer in the *Dublin*, which is supplied by Orsi, whose work *De Rom. Pont. Auct.* was written in reply to Bossuet, and therefore with full knowledge of the issues involved in the readings of "et" or "etiam." I had not that work, neither could I get access to it, and what it stated, according to the *Dublin*, filled me with misgivings of its accuracy. It was the statement, not of Orsi, but of a nameless friend of his. According to him there were just five copies of the decree extant, and no more, duly signed by the Pope, the Emperor, and Fathers of the Council. Now it so happens that two out of his five copies were copies, according to Justiniani, not of the decree for the Greeks, but of the decree for the Jacobites; one an original in the convent at Fiesole, the other a copy found to agree with it, word for word, by Angelus Massarellus in A.D. 1547, and still kept in the Fort of S. Angelo. Neither of those copies, therefore, could have any real claim to originality. The decree for the Jacobites may have recited the decree for the Greeks at length: it is another question whether word for word with the original. His third copy is that of Bossuet, whose statement he does but repeat. His fourth and fifth alone suggest no difficulty; but being in Rome or Florence, why did not Orsi verify them? And now, why *exactly* "five copies?" neither more nor less. Because, says the *Dublin*, "nearly at the end of the Greek acts" it is said: "But we, on Tuesday, the 21st of July, assembled in the robing-chamber of the Emperor, signed the

tomes, *for they were five*, written in *Latin and Greek*, which the Latins and the Greeks subscribed each on their own side;" a striking homage indeed to the Greek acts, when anything authentic, but not *inconvenient*, is to be established. Unfortunately, there is another Greek account, which, while bearing out that fact very remarkably, acquaints us with the details in full. Syropulus mentions it in two distinct passages. First he says: "The subscriptions, both of the original decree and of the *four copies* made afterwards of it, took place in the palace, in the presence of many bishops on the Latin side, who acted as chief notaries."—(Sect x., c. 4.) Farther on he relates, that the Pope said, before they left, "It is now necessary that the decree should be copied out, and that other five exact copies should be made and subscribed to, as well as the original, in order that you may take one of them with you, and we may send the remainder to our kings." The Emperor replied, that two were enough; one for the Pope, and one for him. However, eventually *four* were agreed upon, and these were duly signed like the first. Syropulus asserts, in the most solemn manner, that he has recorded precisely what happened.—(Sect. x., c. 17.) There were, therefore, but four copies besides the prototype, five in all. Of these the Pope probably reserved the prototype for his own keeping, the Emperor took one copy, and if the Pope applied the other three copies to the purpose for which he had demanded them, one would naturally go to the Emperor of Germany, the second to the King of France, and the third to the King of England, all of whom he was straining every nerve to propitiate just then. Instead of which, according to Orsi's friend, all five—copies and prototype, for he makes no distinction between them—are satisfactorily accounted for, without having recourse to the archives of a single crowned head. In all of them, "the friend" is careful to specify, the clause runs, "Quemadmodum *etiam*," &c. Unhappily, he has discredited his own discoveries.

The Roman school that succeeded Orsi evidently did not place much reliance in the statement of his "friend." I doubt how far they were able to verify Justiniani. Mansi's supplement, in four folio volumes, to the edition of councils by Coletus, contains a vast array of entirely new matter, printed for the first time from manuscripts, and some curious pieces relating to the Council of Florence—a Greek summary of it, for instance, by Johannes Plusidenus, a thorough-going unionist—but not one word on the original copies of the decree, two of which were said to be at or near Florence, while he was going to press at Lucca. There is not the slightest addition by him in their

favour to the marginal references placed side by side with the decree by Raynaldus in his annals A.D. 1439, n. 7. And when it comes to his own edition of councils, the Latin history of Andreas Della Croce, published by Justiniani, is excluded somewhat pointedly from vol. xxxi. with which his account of the Council of Florence, and with it his edition ends. Then, how moderate is his own language, when criticising one, who had pushed the Gallican interpretation farthest—Alexander Natalis. "From this variety of readings," he says, "to some there seems to arise no small difficulty. . . But I am quite of a different opinion from Natalis. What offended the Greeks was the inclination to measure the power of the Pope by what the saints had said: for they pleaded that it was not to be estimated by what certain saints had written in their epistles. In order, therefore, that all difficulty might be removed, it was said, that from no mere honorary titles, but from what is actually read in œcumenical councils, and the holy canons, was it to be acknowledged, what power belongs to the Pope. It was not therefore to explain that the power of the Pope was limited by the decrees of councils and the holy canons —a position displeasing to Eugenius—that those words were added: nor again to declare that councils and the canons attributed to the Roman pontiff a power that was under no control (quæ nulli subsit): a position which the Greeks would not have admitted—but rather to specify whence it may be ascertained what the power of the Pope is"—(Animad. sec. 4, on Diss. x. Art. VII.,) and Catalani (Concil. Æcum. vol. iv., p. 262—a work dedicated to Benedict XIV.,) though he gives the usual reading of the Latin version, when he comes to the decree (which he does not say he has verified in the original copies, or that he can so much as vouch for their existence): yet when stating the preliminary discussions that took place upon it, he relates very frankly, that it was recast for the last time to meet what the Greeks had finally urged: "habenda esse a Papâ sua privilegia juxta canones, et dicta sanctorum, sacramque Scripturam, et acta synodorum," all which is fairly provided for, if the clause is faithfully rendered, as it stands in the Greek, but not otherwise. "Come viene expresso negli atti dei concilii ecumenici, e mei sacri canoni"—is the language of the continuator of Orsi, Becchetti.—(Ist. tom. IV., p. 279.) One word more, before I have done with the *Dublin*. Dr. Neale or M. Popoff is there quoted with approbation, as saying, "the decree was written in Latin by Ambrose Traversari, and translated into Greek by Bessarion."—(Note to p. 153.) This may be the usual account, but it is not borne out in the life of the former

by Augustine of Florence, and monk, as was Ambrosius, of Camaldoli. "Ambrose," says his biographer, "was conspicuous at that council for his erudition and fidelity to the Pope. He was always contending with the Greeks for the privileges of the Apostolic see and vicar of Christ." On the other hand, he wrote an urgent letter to the Pope, which is given at length, conjuring him to conclude the union. After this, it is said that he composed a speech in Greek, which he wanted much to deliver: but there were some who, jealous of the reputation that he would be likely to acquire by it, managed to get him denied leave to do so, on the ground that he was a Latin. All that is said farther of the part taken by him there is that he subscribed in due form with the rest of prelates to its sessions and acts.—(Vit. Lib. iii. 28, 9.)

I was therefore thrown back once more upon my own resources, for the *Dublin* left me just where it might have helped me most. I have shown that the discovery of the decree in Latin, whether as part of the acts of the Council, or in an independent form of its own, professing to be authentic or original, commenced with Justiniani (for even the declaration of Massarellus rests, as far as my knowledge goes, upon his authority likewise) and ended with the friend of Orsi, under whose good offices it would seem to have broken down. At all events, I can most confidently assert that no copy, taken from those sources enumerated by him, of the decree in Latin has yet been printed. Printed, however, that decree certainly was, before either Bartholomew Abraham, or Caryophilus translated and published the Greek acts; but there are some curious facts connected with its first appearance in print, which to the best of my knowledge have never been brought out before—certainly not by Bossuet, his friends, or his opponents. Two contemporary historians of note, without attempting anything like a full summary of what passed at the Council of Florence, have inserted its decree in one of their chapters—Flavius Blondus, secretary both of Eugenius IV. and Pius II.: and S. Antoninus, raised to be Archbishop of Florence by Eugenius IV. in A.D. 1446. Neither of their works appeared in print, however, during their lifetime. That of S. Antoninus was first printed in A.D. 1481, that of Blondus three years after, and both at Venice; S. Antoninus therefore got hold of the public ear first, as was natural. Now, curiously enough, in S. Antoninus the disputed clause runs, "quemadmodum *etiam*," &c.—(Hist. tom. iii., tit. xxii., c. 11, sect. 1 ed. 1491.) In Blondus, on the contrary (Dec. iii., lib. x., pp. 550, 551 ed. 1531), it runs "quemadmodum *et*," &c. Here, therefore, we

seem brought to the root of the controversy, and I think it will be seen which reading has the best chance of being the most correct of these two. A slight smudge of ink over the word "et" in a manuscript would lead to the idea that it was the abbreviated form of "etiam," in which form it is printed frequently (ēt) in black-letter editions. But he that *meant* "etiam," would take good care to draw a line over the abbreviated form "et." S. Antoninus, thus misprinted then, let us say, having come out first, was first read, and ever afterwards referred to. Hence, John Nauclerus, president of the University of Tubingen, speaking of the Council of Florence, towards the end of that century, says (Chron. Gen. xlviii., p. 278, ed. 1516): "A copy of the bull of union is to be found in Antoninus, the historian." I have no doubt that Cherubini, besides Bartholomew Abraham, and Caryophilus, appropriated his version without scruple; which was that of a member of the Council, afterwards archbishop of the city in which it was held, and a saint. And how could I, with these facts before me, suspect his version (revised in a single particular from that of Blondus) as not expressed in the original Latin of that decree? I am come to the disagreeable part of my tale. Looking through contemporary writers, I was struck to find that clause of the decree suppressed altogether for a time by them, and too systematically to have been the effect of accident. For instance, we have the great provincial, John de Turrecremata—who had been the life and soul of the Latin party in all their disputes with the Greeks—before the Council had separated, but after the Greeks had left, quoting the terms of the Florentine decree, there and then, in reply to the deputy from Basle, but breaking off abruptly when he came to that clause, as though it had never existed.—(Ap. Colet. Concil. tom. xviii., p. 1427, *et seq.* Respons. ad Art. 1.) His positions, indeed, elsewhere presupposed its omission. It was inferred from his words to the deputy that the Greeks had been induced to subscribe to his extremest views. The consequence was, that in A.D. 1441 Peter of Versailles was despatched to Eugenius by Charles VII. to demand that another council should be summoned to correct the decisions of Basle and Florence together; of Basle that had done too much, of Florence that had done too little. "The Council of Basle," said Peter, "stimulated one extreme by its menaces, when it endeavoured to overthrow the truth of the supreme power vested in one. The Council of Florence has well elucidated this truth so far, as is evident from the decree relating to the Greeks, but for *regulating the use of that power*,

it has set forth nothing—it has spoken nothing; whence it is considered by many to have stimulated the other extreme."—(ap. Raynald., A.D. 1441, n. 10.) How does Cardinal Turrecremata reply to him—for again it was he who was selected to be spokesman? His whole discourse turns upon the decree of the Council of Florence, but in no one place does he let fall the smallest hint that it contained a word more on the subject of the power of the Pope, than he had cited in his reply to the Deputy from Basle. Again and again he insists upon the necessity of adhering to it, as having been the work of an œcumenical synod, pronounced by the Pope, its president, and as such, unalterable: but he speaks under evident reserve as to what was really contained in it: he never notices, still less contradicts, the statement of the Ambassador, that it contained no clause bearing on the exercise of the Papal power.—(Tom. v. p. 234, *et seq.* of Mansi's Supplement to Coletus. This speech is elsewhere called his "apparatus sup. decreto Eugenii IV.," if I am not mistaken.) He founds a grand appeal on the decree so represented at Bourges:—"Wonder of wonders, the Fathers of Basle shrink from the subject: the Greeks and Armenians follow it up: the Church is deserted by her own children, and embraced by foreigners."—(ap. Mansi, tom. xxxi. p. 125.) As may readily be imagined, the ultra-Latinisers among the Greeks took their cue from him. John Plusidenus, in his treatise on behalf of the Council of Florence, (ap. Allat. Grec. Orthod., vol. i., pp. 645-6,) ignores the clause altogether. He ignores it even more pointedly in the Greek summary printed by Mansi, and ascribed to him.—(Tom. v., p. 222-6 of the Supplement to Coletus.) "The Supreme Pontiff of Rome," he says, "it clearly sets forth as successor of the blessed Peter," which is his epitome of it. Artfully he had stated, by way of preface to it, that the Greeks had agreed "to pay reverence and submission to the Pope of Rome, as previously, and in time past, had been traditionally rendered, and delineated in the holy canons." Gennadius Scholarius, afterwards Patriarch of Constantinople, if the piece ascribed to him be really by him, (v. Cave. Hist. Lit. s.v.) is guilty of the same *ruse*, c. 5 of his Apology (printed at Rome in 1577). He quotes that part of the decree relating to the Pope without any mention at all of the last clause in it. Two pages on, he betrays his knowledge of it by distorting its identical words into a confirmation of what he had been endeavouring to prove himself from the Gospels. "Which position the Saints, and the acts of the œcumenical synods, most clearly set forth." Neither of these writers venture to quote the clause in its

proper place, or as it stands, for fear it should tell against them, or their misrepresentation of it be exposed; they bring it in represented in their own way, where they cannot be proved to have mis-quoted it, simply because they cannot be proved quoting it. One can foresee perfectly what a crushing reply will suggest itself in some quarters to the facts here adduced, or rather to my inferences from them. Some will see in them evidence, amounting to demonstration, that the presence or absence of the clause was not of the slightest importance to the definition itself, of which it was a mere confirmation: a mere appeal to the acts of œcumenical synods, and to the holy canons, in proof of the assertion of plenary power as appertaining by divine right to the Pope. "Comme cela est *aussi* contenu dans les actes des conciles œcumeniques, et dans les saints canons," as Abbé Rohrbacker has it. If the Greeks had *really* made that admission as well, how utterly inexplicable in Cardinal Turrecremata—one of the ablest controversialists in all Church-history—to have passed it over! Why, it would have more than doubled the force of his reply, both to the Deputy from Basle, and the Ambassador from France, could he have stated, without fear of contradiction, that the Greeks had granted, not only that the Pope was, by divine appointment, head of the Church, but that every claim that could ever be made for him in the way of power, plenary and illimitable, had its attestation in the acts of œcumenical synods, one and all, and in the holy canons! Only look back to what Mansi has expressly said on that head. No! it was safer far, when the Greeks were fairly gone, to say nothing of the clause which had been put in to satisfy them, and on the true meaning of which they would have been sure to insist, as long, at least, as they held by the Council. When they had abjured it, even their own countrymen might quote the decree without that clause, or put what construction they pleased on the decree itself, without anyone caring to contradict them on that side. The Basle Fathers were the only practical difficulty when the Greeks were gone: and when all hope of retaining the Greeks in their allegiance to the Council of Florence was at an end; it was on them that attention was concentrated all the more, to the sparing of no argument to bring them over. This, perhaps, will account for the last case of suppression that I can find on record—as late as A.D. 1480—in the summary of the Council of Florence, composed by Augustine Patricius, Canon of Sienna, at the instance of Francis Piccolomini, Cardinal of the same place. Professing to give a true summary of the decree, (c. 93, ap. Colet., tom. xviii., p. 1299, *et seq.*) he

ends that part of it relating to the Pope with the sentence which says, that "to him plenary power of tending, ruling, and governing the universal Church, had been given, in blessed Peter, by our Lord Jesus Christ." As, in fact, every writer who had described the decree up to his time, had mutilated it before him. So, that, perhaps, had not those grave historians, Flavius Blondus, and S. Antoninus, happened to go out of their way to dwell upon the Council of Florence in their general histories, and given its decree with that clause faithfully inserted in it, though differing apparently amongst themselves on one point in their versions of it, and neither of them claiming to have transcribed their version word for word from the original in Latin, or one of the authenticated copies made on the spot—it is quite possible, I say, that had that clause been first published to the world, not by them, but in the Greek Acts edited by Bartholomew Abraham, and afterwards by Caryophilus, it would have been stigmatised as a Greek interpolation: and instead of disputing now about its adequate rendering, we might have been calumniating the Greek version for having it there at all. So deeply, moreover, has its omission been engrained in us Westerns through the precedent of Turrecremata, that a writer, usually so exact and candid as Dr. Alzog, has seen fit to encourage that practice in the nineteenth century, by conforming to it, and of all works, in his ecclesiastical history. (Sect. 272.)*

I have no sort of predilection for the Basle Fathers myself: on the contrary, my sympathies are with the Council of Florence, and its president, Eugenius IV., whose decree in its literal, historical, and grammatical sense I am bound to reverence and uphold. But I am not, therefore, bound to justify, or to approve of all that his supporters, or the members of that Council said or did as individuals, and out of Council. And while I admire the skill and ability which Turrecremata displayed on all occasions, and sympathize heartily with the general cause for which he was contending, I cannot for one moment, excuse his suppression of that clause, which of all men he certainly must have done with his eyes open. Lasting triumphs are seldom to be secured by suppressing facts: and it was almost in the very year in which this long-lost clause was re-instated in history that Luther was born.

I should be most happy to have my impressions dispelled: but was it due to the same influence that the Latin copies of the acts of the council of Florence have disappeared nobody

* Canon Oakeley's letter on Dr. Pusey's recent work, I regret to say, exhibits a further instance.—(P. 52.)

knows where—though there must have been three official copies, at least, made, as there were three notaries on each side? so that, as late as A.D. 1864, we have a Benedictine monk publishing, at Rome, another account of that council in Greek, and attributing it, in his preface, to a special Providence, that all the Latin copies had perished, because thus, he naïvely remarks, it would never be possible to assert that the Latins had interpolated them. It had quite escaped him, that, without the acts of the Council, the true historical sense of the decree, whatever its Greek or Latin syntax might suggest, might be eluded.

With regard to the decree itself, I am now going to turn king's evidence against myself in part. For two years or more I had been on the scent of it; for two whole days I hunted for it in commencing this article, but without success: at last in looking for something else, I tumbled upon it to-day by accident. I rejoicè in its discovery, though it may seem to turn the tables upon me, for many reasons. Indeed I am sorry that it will not do away with the force of more of what I have written above. It will not justify the suppression of that clause by Turrecremata and those who sided with him. It will not acquit Orsi's friend of confusion and mis-representation in his statement. It will not detract from the momentousness of what Bossuet urged, with what he believed to be then the Latin version in its authentic form lying before him. For be it ever remembered, that any authentic copy of the decree in Latin which is held to say one thing while the Greek says another, will only transfer the charge made against the XXXIX. Articles of the Church of England, to a solemn decree of the whole Church in Council, with the Pope at its head. In short the Latins having only affixed their signatures to the Latin form, and the Greeks to the Greek, if sophistry were really intended, it could never have betrayed itself more signally on both sides, if it had tried. On the other hand, let both versions be taken to mean the same thing, and let the Greek version be construed literally and grammatically, as any Greek scholar would render it, and we have then a most admirable statement of the power of the Pope, alike removed from the decrees of Basle in the 15th century and from the declaration of the Gallican clergy two centuries later: namely, that it is exactly what the living Church in full œcumenical council, with the Pope at its head, interprets it to be, from time to time, and to the end of time.

And now for the copy of the decree *in our own royal archives*. It is a venerable document indeed, written on parch-

ment, in the form of a diptych, with the Greek on the right, and the Latin on the left, and a line between them, exactly as the Heidelberg MS. referred to by Justiniani, and as Syrophulus has described its prototype: and sent to one of our kings—Henry VI. It is attested by "Blondus" the secre' ıry of Eugenius. Immediately under the Latin, is the signature and device of Eugenius—a circle with his own motto in Latin round it, and with a cross inside, dividing it into four equal compartments. In the two upper compartments are the names of S. Peter on the left and S. Paul on the right; in the two lower, Eugenius IV. Underneath this, and like it, in black ink, are the signatures of a number of Latin Prelates in four columns. Under the Greek is what purports to be the signature of the Emperor in red letters, not easy to decipher, and all is blank afterwards: not one signature of a Greek Prelate follows. No seals are affixed to it on either side. Ancient and venerable as it is, therefore, it is not one of the four original copies signed by the Greeks before their departure, still less the prototype. And I observe that while its reading is undoubtedly "quemadmodum etiam," not "et," on the Latin side; the word *διαλαμβάνεται*, on the Greek side, is placed *before*, not after, "*ἐν τοῖς ἱεροῖς κανοσιν*," which is peculiar, and gives still greater meaning to the Greek verb. Then how strange that Blondus, who attests it, should have written "et," not "etiam," in his own history. However, these are matters for more special investigation. Any one disposed to assist me, will find it in the British Museum, under the title of Cleop. E. 78, of the Cottonian MSS. What set me looking for it two years ago was my discovery in the library at Lambeth of two letters of congratulation from Henry VI. to Eugenius, on the Union of the Greeks and Armenians. As I believe they will be printed shortly, it is not necessary to do more than refer to them. But I cannot forbear, in conclusion, inviting attention to a most interesting little episode relating to our own country, in the history of Syropulus, unnoticed by M. Popoff, and unsupplied by his learned editor. The Greeks in going home, for they were to take ship at Venice, fell in with the ambassadors from England at Bologna, proceeding to the council. They spent the evening together, Syropulus being of the party. The ambassadors (*πρέσβεις ἐκ τῆς Ἀγκλίτερας*, that is, "Inghilterra"—) were most anxious to know how things had gone. One Philip, a deacon, who was with the Greeks, a thorough unionist, said "it had been a wonderful success: and that the Churches were now one again." But, "on what terms," said the English: "did you give in to

our way of thinking, or we to yours?" "Neither the one nor the other," said Philip: "when the opinions of each Church were compared, they were found to agree: so that though apparently different, they have been judged one and the same: and each party is allowed to retain its own." "But what about the addition to the creed," rejoined the English: "is it ejected from ours, or added to yours?" "Neither:" again returned Philip: "it has been settled that we should recite ours without it, and you yours with it." "Then, what about the use of unleavened bread?" "As before," was the reply: "each follows its own usage." "But has a decree been made: and if so, how is the creed written in it: with, or without the addition?" "In neither way," returned Philip for the last time: "for there was no creed at all published in the decree." This was coming Simonides over our ancestors with a vengeance. The Englishman was fairly silenced: "a strange union this," was the substance of his parting remark, "where people have but agreed to differ."—(Sect. x. c. 18.) Thus we have seen our forefathers to the Council, exhibited the copy of the decree which they brought home with them, and the letters written by one of our own kings in acknowledgment of it: and I trust, given it a thoroughly English meaning—for England may have more to say to that Council of Florence still.

EDMUND S. FFOULKES.

FRAGMENTA VARIA.

No. IV.—Two Letters of Dr. Pusey on Re-union.

The following letters were addressed respectively to the *John Bull* and the *Guardian*. The first was in reply to the misrepresentations by Mr. Archer Gurney of Dr. Pusey's *Eirenicon*—the second to the carping complaints of Mr. Archdeacon Wordsworth with regard to the same:—

I.

Sir,—I beg to thank you very truly for your great kindness in sending me Mr. A. Gurney's letter. Alas! one who disbelieves the eternity of punishment is a singular defender of the English Church. However, what he has misapprehended, others may misapprehend also. His charges are:—

1. "He literally accepts all distinctive Roman doctrine, as interpreted by the Roman Church collectively." This is an odd perversion. What I said was: "I have long been convinced that there is nothing in the Council of Trent which *could* not be explained satisfactorily to us, if it were explained authoritatively, *i.e.*, by the Roman Church, not by individual theologians only," This is only to say that individual theologians have given explanations which we could receive of those statements in the Council of Trent, which, while unexplained, we cannot receive. Only, in order that we may receive them they must not be the explanations of individuals, however illustrious, (for these might be disavowed by the Church,) but must be made authoritatively, *i.e.*, by the Church herself. What is this but to say that the Council of Trent is not an insurmountable obstacle to Re-union, but that it *may* be *so* explained that we could receive it? Why should it be a fault to hope this?

2. An instance of this is furnished by Mr. Gurney's second point, "the Invocation of Saints." I gave in my book the explanation of a celebrated writer, Bishop Milner. His explanation, which I accepted, even falls short of what Latimer admitted, so that Latimer would have accepted it as well as I. Bishop Milner said, "They do nothing for us mortals in Heaven, but what they did while they were here on earth, and what all Christians are bound to do for each other, namely, they help us by their prayers. The only difference is, that as the Saints in Heaven are free from every stain of sin and imperfection, and are confirmed in grace and glory, so their prayers are more efficacious for obtaining what they ask for than are the prayers of us imperfect and sinful mortals." On this I said, "Now

were this all, the difficulty never could have arisen. The mere *ora pro nobis so explained*, could not have led any to stop short in the Saints, nor have called forth any protest out of zeal for God's honour. But along with this was that system as to the Blessed Virgin which to all of us has been the special 'crux' of the Roman system." "Honest Master Latimer," (as he was proverbially called,) went far beyond this. It was shortly before his death, in answer to a charge, which he declared to be "false and untrue." The charge was that he had said "Saints are not to be worshipped." After making a distinction as to the images of Saints, he said, "Take Saints for inhabitants of heaven, and worshipping them for praying to them. I never denied that they might be worshipped and be our mediators, though not by way of redemption, (for so Christ is alone whole Mediator, both for them and for us,) yet by way of intercession."* In another more formal answer, he only insists that prayer to the Saints is not *necessary*, (which the Council of Trent also does not affirm,) "Though *we may desire the Saints in Heaven to pray God for us*, yet it is *not so necessary* to be done, but that we may pray to God ourselves, without first making suit to them;"† and "*I deny not but that we may pray to Saints*, but rather to Him which can make us Saints."‡

Now while Latimer, on his side, held it to be lawful to ask the Saints for their prayers, Bishop Doyle, in a formal statement of Roman Catholic doctrine, in view of Roman Catholic Emancipation, claimed that our doctrine was just the same as theirs. This he did, on the ground of some passages of Bishop Montagu. But then, since he even urged that our belief was the same as theirs, he virtually pledged himself that the Church of Rome requires no more to be believed. His words were, "Your belief on this subject is substantially the same as ours; your practice should be the same as ours; your language is precisely the same as ours. Hear it from the tongue of one of your most learned Bishops. Montagu (Antid. p. 20,) says, 'I do not deny but the Saints are the mediators (as they are called) of prayer and intercession; they interpose with God by their supplications, and mediate by their prayers.'§ And in his Treatise on the Invocation of Saints, p. 97, 'I feel no absurdity in nature, no incongruity unto analogy of faith, no repugnancy at all to Holy Scripture, much less impiety, for any man to say, "Holy angel guardian, pray for me."' And in p. 110, 'It is no impiety to say, "Holy Mary, pray for me; holy Peter, pray for me."'"

* "A letter of Master Latimer to Master Morice, concerning the articles written, *which were falsely and untruly laid against him*," in Foxe, Acts, &c., xcvii. 474, 8.

† "Articles, untruly, unjustly, falsely, uncharitably, imputed to me, Hugh Latimer, by Dr. Powell, of Salisbury." Foxe, *Ibid*, page 470.

‡ *Ibid*, page 471.

§ Letters of J. K. and L. H. ix., p. 27.

Again, in answer to the Commissioners on Education for Ireland, Bishop Doyle said, "Of God alone they [Roman Catholics] ask for mercy; of the Saints they only ask for prayers."* I have said before publicly, that I do not use Invocation of Saints, because I am not taught to do so. But Bishop Andrewes draws the distinction,† between simply asking the Saints to "pray for us," (as we ask one another,) and using language to them, as if they were mediate givers of grace. And I do think, as I said, that if the Roman Church were formally to endorse the statements made in her name, that this only is matter of faith among them, the chief obstacle to Re-union would be removed. No more is laid down in the Council of Trent, but, in default of any authoritative limitation, we have to interpret the Council of Trent by the practical system.

3. In regard to the Primacy of the Bishop of Rome, I owned it willingly, because General Councils, which our Church acknowledges, owned it. What is commonly called his supremacy has, I believe, been nowhere authoritatively defined. The Council of Florence, as interpreted by Archbishop De Marca, laid down that "The privileges of the Pope were to be explained and exercised according to the Canons, and according to the Acts of the Œcumenical Councils, *i.e.*, of the Councils composed of the Eastern and Western Church."‡ If in other respects an union between the Churches could be *healthfully* effected, I have been informed by those who were competent to speak, that there would be no difficulty in a concordat which should save "the liberties of the English Church, or the prerogatives which belong to the Sovereign." Accept my sincere thanks for your kindness. Your faithful servant,

Christ Church, Oxford, Dec. 7, 1865. E. B. Pusey.

II.

Sir,—Absence from England prevented my answering the appeal which Dr. Wordsworth made to me in your columns. He wished to know whether, in my sentence, "This involves the conviction, on my side, that there is nothing in our Articles which cannot be explained rightly as not contradicting anything held to be *de fide* in the Roman Church," I meant to include the Papal Supremacy and the Immaculate Conception. Certainly, I was not thinking of either, but of what was laid down as *de fide* in the Council of Trent, which I had mentioned in the sentence immediately preceding, of which this was the converse. In regard to the Papal Supremacy, I had explained myself at length to the *Weekly Register*. This letter, written December

* House of Commons Report, App. p. 704.
† See *Eirenicon*, p. 109.
‡ De Mario Con. Sac. et Imp. iii. 6, p. 154.

the 6th, three weeks before the date of Dr. Wordsworth's, seems to have escaped him; I need the less repeat it, because it has since been reprinted. I said also in my last letter to the *Times*, "Let there once be an earnest desire for a healthful union on the part of England, and I have good ground to believe that terms which we could conscientiously offer, and that without any derogation to any law of the State, would be accepted."

In regard to "the Immaculate Conception," I thought that since it has not been added to Pope Pius' Creed, and, in consequence, no profession of faith in it is required of any one who submits himself to the Roman Church, a profession which is not required of any number of individuals who may submit, could not be required of the whole body, in case of Re-union.

I may, however, take this opportunity of saying that I understand that Roman divines hold, that all which is defined is that the soul of the Blessed Virgin was infused pure into her body, and was preserved from both guilt and taint of original sin for those merits of our Lord, by Whom she was redeemed, and that nothing is defined as to the "active conception,"—*i.e.*, that of her body. In this case the words, "*in primo instante conceptionis suæ*," must be used in regard to the Blessed Virgin in a different sense from that in which S. Thomas uses it of our Lord. The immaculateness of the conception would then differ in degree, not in kind, from that of Jeremiah, who was sanctified in his mother's womb.

On another point I am sorry to find myself differing with Dr. Wordsworth—viz., the supposed effect of the suggested union with Rome upon the Scandinavian bodies and on the movement in Italy. I can imagine few things more destructive to the Church of England than any alliance with the Scandinavian bodies, unless they cease to be what they are, and become what we are. The Italian movement seems to me political rather than religious. Not I only, but large-hearted Roman Catholic laymen, who would rejoice in a reform of anything amiss, fear that that movement will issue in latitudinarianism and heresy, and countless harm to souls. For myself, I should be thankful that they should be deterred from looking to us.

What I trust, God the Holy Ghost is calling us to, is to seek a healthful Re-union and intercommunion with other Catholics in East and West. Whatever office we may, in God's good purpose, have towards the Protestants, will be after, not before, our Re-union with the rest of Catholic Christendom.

In one thing Dr. Wordsworth will agree with me with his whole heart, that our primary, proximate duty is prayer to Him, in Whose hands are the hearts of men, to Him Who prayed for His disciples, "That they may be one as We are." Already the prayers to this end in England have called forth larger prayer abroad. This I have found to be so. The *Etudes*

Réligieuses has just given a fresh impulse to prayer, as a response to these aspirations of ours. "While avowing," says the learned writer, "with a sincere humility our ignorance" [as to the future results of this recent movement], "I venture to think that Catholics must not stop short in barren desires. 'A great door is opened to us,' as the Apostle S. Paul says, and our first duty is not to close it by excesses of zeal, of severity, or any blameable feeling. *To pray God that he finish the work begun is a duty from which no one ought to hold back.*" Let us, on our side, (whether we join any Association or no,) at least pray, with a careful earnestness, all those prayers which our Church puts into our month for "unity, peace, and concord," and especially, at Holy Communion, that He "will inspire the Universal Church with the spirit of truth, *unity*, and concord." That "all they who confess His Holy Name may agree, in the truth of His Holy Word, and live in *unity* and godly love." And He "Who heareth prayer," has pledged His Almighty Word to do what we ask, as He sees best for the Church, which He purchased with His Own Blood. E. B. PUSEY.

Christ Church, Oxford, Jan. 20, 1866,

No: V.—ANGLO-ORIENTAL MEETING FOR RESTORING VISIBLE UNITY.

AN influential meeting was held in London, last November, at which the question of Re-union was discussed. The Bishop of Oxford was in the Chair, and Prince Orloff, Count Tolstoi and the Very Rev. Father Popoff represented the Eastern Church. The following account of it in a letter from Prince Orloff appeared in the *Times*.

"We have been enabled to communicate the following extract from a private letter of Prince N. Orloff to M. Masloff:—

"'Belfontaine, near Fontainebleau, Nov. 28, 1865.

"'I promised to inform you of what occurred at the London meeting on the 15th inst.:—

"'The meeting was attended by about 80 persons, chiefly clergymen of High Church principles. Of the many eminent gentlemen present I will only mention the Bishop of Oxford, who presided, the Bishop of Lincoln, the Bishop-Coadjutor of Edinburgh, Drs. Pusey and Liddon, of Oxford; Dr. Williams, of Cambridge; and Mr. Wordsworth, the Dean (?) of Westminster. The Russians present were Father Yevgeni Popoff, our worthy chaplain in London; Count Alexei Tolstoi, and myself. The meeting was private. After reading the resolution of last year's meeting, purporting "that the doctrine of the Eastern Church should be examined with a view to mitigating the estrangement of the various Christian Churches from each other," the Bishop

of Oxford desired me to say a few words. Having premised that I was speaking in a private capacity, I said that the Russian clergy, praying daily for the establishment of a common Christian Church, would be always inclined to promote it. In proof of this I alleged that the study of the English language had been introduced into our ecclesiastical academies, and that our clergy would be prepared to sift privately all disputed points. I added, however, that the most holy Philaret, the Archbishop of Moscow, and lofty patriarch of our Church, was of opinion that this was a grave and difficult question, which ought to be slowly matured, and, above all, investigated closely and minutely. In conclusion I moved:—

"'1. That works should be published in England setting forth the history, doctrine, and present condition of the Anglican Church, with a view to proving that it is not a Protestant but a Catholic Church, and, accordingly, related to the Eastern Church. I also remarked that the subject being altogether unknown to the Russian public, it ought to be explained fully and copiously.

"'2. That Anglican clergymen sympathizing with the cause should be stationed at Moscow and S. Petersburg.

"'3. That the matter should not be precipitated, or urged with too much eagerness or violence, but that we should trust in the Divine assistance rather than in the success of our human and short-sighted endeavours. What we had to do now was to prepare the ground by elucidating the question. The seed would grow up, and future generations, perhaps, would reap the harvest, if God willed it.

"'Father Popoff, who delivered an eloquent speech, breathing the spirit of Christianity, expressed himself to the same effect. After him some clergymen spoke on dogmatical points. I omit quoting their opinions; they will be probably communicated by Father Popoff in his report to the Chief Procurator of the Holy Synod. They had no immediate reference to the matter in hand. Ten Bishops, two Archbishops, and some other gentlemen, among whom was Mr. Gladstone, who was staying at Windsor with the Queen, had sent letters sympathizing with our efforts. The Primus of Scotland observed in his letter that in 1718 the Scotch and Orthodox Churches had been negotiating upon the subject when their discussions were suddenly interrupted by the death of Peter the Great and the subsequent ascendancy of Lutheran influences in Russia. The Bishops of Oxford and Edinburgh urged that, in their opinion, we should not content ourselves with preparing the ground, leaving the harvest to be reaped by future generations, but, deferring all dogmatical debates, proceed to celebrate the Lord's Supper by intercommunion, if such were the wish of the chiefs of our Church. Upon a gentleman remarking that Orthodox

Christians might receive the communion in Anglican churches even now, this was confirmed by the Bishops and Archbishops present, including the Primate of Canterbury. Another gentleman then stated that Englishmen were admitted to the communion in the orthodox churches of Servia. Before the close of the debates I rose again to declare that the Russian Church being but one of the five branches of the Eastern Catholic Church, the matter was all the more complicated, and that the subordinate members of our clergy, were not at liberty to decide any ecclesiastical questions, being entirely guided by the rules and directions of their Church. The Servian story, upon inquiry, proved a mere myth. [?]

"'Prayers were offered up at the beginning and close of the meeting, which had a purely spiritual character. No resolutions were passed, but all agreed that the cause should be promoted cautiously, but incessantly.

"'The day after I paid a visit to the Archbishop of Canterbury at his country seat. He would have liked to despatch two bishops to Russia, but, hearing what I had to say against his plan, put it off. The Bishop of Exeter, the nonagenarian patriarch of the Anglican Church, also speaks with great interest of the work of Re-union. The matter has nothing whatever to do with politics; though if a Reunion were effected, the Russian and English interests in the East might possibly become identical.

"'PRINCE N. ORLOFF.'"

No. VI.—THE BISHOP OF LINCOLN ON THE INTERCOMMUNION OF THE CHURCHES.

THE following Letter, in reference to the meeting referred to above, appeared in the *Times*:—

Sir,—In your article in Thursday's paper on the letter of Prince Orloff, it is stated that "the two bishops present avowed themselves quite ready to communicate at once" (*i.e.*, with the Russian Church) "if only the other bishops would." As one of the bishops present at the meeting, I ask leave to say that I, at least, made no such avowal, nor do I remember to have heard it made. My own belief, deepened by what passed at the meeting, is that, earnestly as all must wish and pray for the union in truth and love of divided Christendom, intercommunion between the Church of England and the Russo-Greek Church is still a long way off, and that all the present generation can hope to do is to encourage a more friendly feeling between the members of the two communions, to remove misapprehension by spreading information in both countries on the history, doctrine, and discipline of either Church, and by bringing out more

clearly the wide extent of Gospel truth in which they agree, to limit and facilitate the discussion of those points of doctrine and practice—which, however, are far from unimportant—on which on which they really differ. I am, Sir, your obedient servant,

J. Lincoln.

Riseholme, Dec. 29, 1865.

No. VII.—Prince Orloff on Corporate Reunion.

The following clearly-written and most valuable letter recently appeared in the *Times*.

Sir,—Some misunderstanding having arisen from the publication of a private letter of mine, containing a very abridged account of the meeting which took place in London, on the 15th of November last, I consider it to be my duty towards my English friends to do my utmost in the following lines to clear up any doubts or misapprehension as to my views on this subject:—

I have allowed a whole month to elapse in silence, with the view of ascertaining how the idea of intercommunion would be received by my fellow-countrymen, and I am most happy to be able to state that the Russian press has greeted with the warmest of sympathy the foreshadowing of a prospect of Christian Unity so nobly put forward by the Eastern Church Association.

Nothing could be more loyal and straightforward than the conduct of the learned and benevolent men assembled on that occasion was towards the Russians who came there.

They at once told us that they had no power or authority to engage the action of the Church of England in any way, each individual representing and giving utterance to his own private opinions only. I made a similar declaration in my own name and in that of my Russian friends. Therefore, no engagements, no illusory promises were made on either side, all of us being aware that the character of the meeting was to be perfectly informal, and that the sole object of the meeting was to try and ascertain by what means the Churches to which we severally belonged might some day be brought near together.

Two distinct opinions were brought forward in the course of the discussion. Some members were in favour of immediate intercommunion, without waiting for dogmatic Unity. Others felt that dogmatic Unity must naturally precede intercommunion. All, however, were agreed upon one point—that it would be both useful and necessary to promote on both sides a careful study of the history and doctrine of the two Churches, and to work out as clearly as possible the wide extent of Gospel truth held by them both, as well as to limit and facilitate the discussion

of all points of doctrine and practice on which they may differ.

The impression left upon my mind by this meeting was that a deep feeling of Christian love had brought together persons of different countries assembled in Christ's Name, who, after some hours of conversation, carried away with them the conviction that, let the results be what they might, they, at least, had fulfilled their duty as Christians in striving earnestly to find a means for bringing nearer to each other two important and severed branches of the Church of Christ.

Personally, I need hardly say that I would not under any circumstances make religion a cloak for worldly or political ends, and that I consider such an *arrière pensée* as a sort of sacrilege; still less should I have thought of promoting a confederacy against another important branch of the Christian Church while uttering prayers and arguments in favour of concord and Unity.

The very idea of Union (in a Christian spirit) would naturally exclude any such feelings, and, for my own, I can but re-echo the wish that not only Russian and English interests might become identical in the East, but that the religious interests of the whole world might become so for universal peace and the benefit of mankind.

It has been insinuated that I was obliged to excuse myself, in the eyes of my own countrymen, for having participated in the prayers with which the meeting opened and closed. The Eastern Orthodox Church has never forbidden its members from joining in any form of prayer with other Christians, more especially with those who pray for "the peace of the whole world and the Union of divided Christendom."

This insinuation is, therefore, totally devoid of foundation.

Allow me, in closing these lines, to correct an error which appeared in my letter, and may possibly be of my own committing, though I cannot account for it.

The Archbishop of Canterbury never expressed any intention to me of sending Bishops to Russia. It was rather a suggestion on my part that some learned Churchman might be induced to go there whenever the idea of intercommunion should attain a greater development; for in 1864 an eminent member of the Church of England had expressed to me his desire of visiting Moscow in order to sound the opinions of the Russian Clergy, but abandoned his resolution on hearing from me how few among them were acquainted with the English language, and how little the question of intercommunion had been agitated at that time.

I have the honour to be, Sir, your most obedient servant,

PRINCE ORLOFF.

Brussels, Feb. 4.

CORRESPONDENCE.

S. John's, Aberdeen.

Having been requested to publish the following correspondence, we do so with pleasure, not alone because it obviously tends to throw additional light upon certain subjects discussed by our esteemed contributor in his paper on "The Two Communions in Scotland":—

1. Bishop Suther to the Rev. Mr. Comper.

Aberdeen, December 6, 1865.

Rev. and Dear Sir,—It has been represented to me that you are in the habit of wearing, in some of your services in S. John's, coloured scarfs or stoles other than black, copes and chasubles, or some of them. Such vestments I hold to be unauthorized by our Church; and it will be my duty to admonish you against the use of them.

When taking duty for you in S. John's, sometimes last year, I was startled at finding candles, which had not been lighted at the beginning of the service, lighted just before I commenced the office for the administration of the Lord's Supper.

I at once put [*i.e.* blew] them out; but though I thus publicly marked my disapprobation of such a practice, I am given to understand that you still continue it.

In these matters you are doubtless doing what you believe to be lawful and right, and what you will not hesitate to avow.

Such an avowal will be much more becoming to your position and mine, as well as more satisfactory, than a formal investigation, and I therefore give you the present opportunity of making it; but it is right that I should tell you that your answer will be founded on in any after proceedings.

I have therefore to request that you will inform me,—

1st. Whether on last Sunday, being the first Sunday in Advent, or on any other day during the present year, you did, while engaged in the offices of the Church in S. John's, Aberdeen, wear any vestments, such as these before mentioned, or any other than the surplice?

2nd. Whether on that day, or any other day during the present year, you caused the candles on the Communion Table in your Church to be lighted at the commencement of service for the administration of the Lord's Supper?

I am, reverend and dear Sir,
Yours faithfully,
Thomas G. Suther,
Bishop of Aberdeen.

2. Rev. Mr. Comper to Bishop Suther.

Aberdeen, 7th December, 1865.

My dear Lord,—In answer to your letter, which I received last night, I beg to say, first, that since I have been incumbent of S. John's, I have always worn an alb and a chasuble at the early celebration of the Holy Communion, but never at the eleven o'clock service; that I have regularly worn coloured stoles, and that I have never worn a cope or other vestment except those mentioned and the surplice; and, secondly, that I have always caused the candles on the altar to be lighted at the celebration of the Holy Communion.

I may explain that I found all these usages established in this Church when I was appointed to the incumbency, at Easter, 1861. I am, my dear Lord, your faithful servant,

J. Comper.

3. Bishop Suther to the Rev. Mr. Comper.

Aberdeen, Dec. 15, 1865.

Rev. and Dear Sir,—I thank you for the frank and explicit answer to my last letter, and deeply regret that it obliges me thus to address you. Did I believe that any arguments or entreaties of mine would induce you to adopt a different line of conduct they should not be wanting, but I see no room for any such expectations, or for doubting that you are determined to disregard my remonstrances, and force me to judicial proceedings against you. This, with whatever pain to myself, my duty calls on me to do; and I therefore admonish you that the practices described in your letter of the 7th instant are contrary to the laws and usage of this Church, and that, unless I receive from you, within five days, a written assurance that they will be hereafter discontinued, I must proceed against you in terms of the Canons.

To obviate any risk of misunderstanding, I annex the form of such an undertaking as I require:—

"In compliance with the admonitions of my Bishop, I promise that I will not at any of the services in S. John's Church wear, or permit to be worn, by the officiating clergyman stoles or scarfs of any other colour than black, copes, chasubles, albs, or any other vestments than the usual surplice; and that I will not allow the candles on the Altar to be lighted at the commencement of the Communion Service, or to be used otherwise than for the necessary or actual purpose of affording light to the clergyman and choir."

I am, rev. and dear Sir, yours faithfully,

T. G. Suther,

Rev. J. Comper. Bishop of Aberdeen.

I have sent a copy of our correspondence to the Churchwardens and Congregation of S. John's.

T. G. S., Bishop.

4. Rev. Mr. Comper to Bishop Suther.

Aberdeen, 18th December, 1865.

My Lord Bishop,—In compliance with your order, I will lay aside the use of coloured stoles, alb and chasuble in the services of S. John's, so long as no authoritative interpretation different from that of your Lordship's is given of the Scottish Canon xxxii., concerning clerical vestments, or until you withdraw your order.

I have hitherto continued to wear these vestments, which, as I have already explained, I found established in S. John's at my institution, under an impression that the ambiguity of the aforesaid Canon, combined with the express directions of Canon xxix., adopting the Book of Common Prayer of the Church of England, permitted me to do so. It is, I believe, generally allowed, and has been declared by the highest judicial authority, that the vestments to which your Lordship objects are authorised by the English Prayer Book, which our Church three years ago adopted as her Service Book. In the compliance which I yield, I am very much influenced by the desire to save your Lordship from judicially condemning, as unlawful in the Scottish Church, vestments which are enjoined by the Book of Common Prayer, and the use of which is daily extending in England.

II. The question of lights on the Altar during the celebration of Holy Communion rests, I conceive on very different grounds.

1. I know of no law or Canon of the Scottish Church which in any way forbids them.

2. The practice is an established usage in S. John's of nearly 15 years' standing.

Lights have been used in the present new Church ever since its consecration, at the early celebrations, and at all celebrations, so far as I can learn, for about fourteen years—a period extending through the whole of your Lordship's episcopate, and a part of that of your venerated Predecessor, and the incumbency of three successive Pastors of S. John's. It has never to my knowledge been objected to or remonstrated against by your Predecessor or by your Lordship; for I may be allowed to say that I really could not regard the fact of your Lordship having put out the candles, when officiating in S. John's 18 months ago, when I was absent from home, as a remonstrance. Your Lordship did not at the time nor since, until in your letter of 6th inst., intimate to me that you had done so, nor did you signify any objection to the practice.

3. I believe that the practice is authorized by the Rubric as to the ornaments of the Church and ministers in the Book of Common Prayer.

On these grounds I do not feel myself at liberty to accept your Lordship's order in this matter, as belonging to that class of admonitions which I promised at my ordination to obey. I deeply regret it. I hope I evince the desire to obey by yielding the first point, and that you will see that I am in no sense "forcing" your Lordship to take judicial proceedings against me by continuing a practice so long established, and possessing, as I believe, rubrical authority. It is from no spirit of disobedience, but from a deep sense of duty to the interests entrusted to my keeping as Incumbent of a Church where the usage has so long obtained, that I feel myself under the necessity of declining to discontinue it, unless it shall be shown to be illegal or wrong.

I am, my Lord Bishop,
Your faithful servant,
J. Comper.

The Re-union Movement.

Sir,—I congratulate you warmly on the increase of Re-union principles amongst Catholics. *I am now constantly discovering supporters and approbation where before I only received condemnation and suspicion.* Dr. Pusey's great book, his *Eirenicon*, will produce much good. We certainly needed such a volume. The extravagances of some of your Anglican converts must sooner or later have been pruned. The tree was going to seed. What some of our best and holiest prelates, fifteen years ago, attempted in the case of the *Life of Rose of Lima*, will be now in other cases done, *because Dr. Pusey has spoken!* All thanks to that venerable divine! He has written as no one on our side dared to have written: and yet such writing was required, for there can be no doubt (as many of our priests would testify) that a very unhealthy style of devotional volumes was not unlikely to become fashionable—in fact, was becoming fashionable. I have a great veneration for our Most Blessed Lady, the Mother of God, but the sickly sentimentalism of the London Oratory, and the strange songs in some of our hymn books, would have made my dear friend, the late Bishop Baines, very, very sorrowful. And I quite agree with him—one of the wisest of prelates. All truth lies between human extremes. The Holy Council of Trent would be invoked in vain to justify much that is passed by in silence now regarding Mary. Well is it, then, that the venerable Canon Pusey has spoken out. With his remarkable learning and deep piety, he speaks with authority. Few on our side know the Holy Fathers' writings better, and you may rest confident that the warning will not remain unnoticed, even though many harsh judgments are in the meanwhile delivered. It is a great step towards effecting a Re-union on a true Catholic basis. On any other basis no

Re-union *could* be effected. For myself, I prefer the *Quod semper*, &c., of my college curriculum to a reception of the Archbishop's rash dictum that "an appeal to antiquity is a treason;" and I claim Bellarmine and Bossuet as fellow-sinners. Such statements produce an effect the reverse of that intended. They are one-sided, partial, and untrue. No one can securely test them, and no one is brought nearer the Church by reading them. To accept them we must unlearn what we have been taught, and forget what we have never forgotten from our youth. They are doing *your* (and I am glad to add also *my*) work. They are doing well what the Archbishop desires should not be done, They are increasing the number of moderate men and Re-unionists amongst us. *I can assure you that this is the result amongst several priests of my own acquaintance.* And your excellent and charitable UNION REVIEW is assisting. There need be no controversy as to *principle* with you. Your principles and ours are one and the same, *minus* exaggerations and imperfections on both sides. The Faith does not change. What was the Catholic Faith on the Day of Pentecost will be the Catholic Faith on the Day of Judgment. Here, then, is common ground for work. Let us constantly implore our common Lord and Saviour to bless the work we have undertaken, and in all opposition and misrepresentation only behold that merciful trial for our faith, patience, and obedience, without which no religious cause could triumph. *Vale!*

Your affectionate servant in Christ,

PRESBYTER CATHOLICUS.

S. Appollonia, 1866.

P.S.—I have never denied that we are much indebted *in certain respects* to the converts from the Anglican Church; but, on the other hand, some of them are a notorious source of weakness. I don't at all forget their self-sacrifices or their learning; but as Father Newman has remarked, they don't represent the Catholic Church in England. We old Catholics do this. I trust, in conclusion, that the converts (the noisiest I mean) may not be allowed to ruin the chance of peace that now seems to approach us. Those who thought fit to come over have done so; "They have received their reward." Those who did not are certainly not less learned, pious, or consistent, while some are much more so. "Conversion" has not in all cases been a moral advance, much less a religious progress. How about ——, and ——, and ——?

THE LIFE OF FATHER IGNATIUS SPENCER.

Sir,—I am very much astonished at certain statements which occur in the sixth chapter of *The Life of Father Ignatius,*

because they appear to me so totally at variance with facts. About four years ago I received a letter from Father Ignatius, stating that he was soon going to the Continent and to Rome, and requesting me to send him several copies of all our papers of the A.P.U.C., together with any other Church of England publications calculated to show that we on our side were desirous of obtaining a corporate Re-union, on Catholic principles, with the rest of the Christian family. I complied with this request in both particulars, and when last I saw him at Glasgow in the spring of 1864, he again requested me to provide him with more papers of the A.P.U.C., showing me letters of people who, having read them, had expressed a warm interest in the great work going on in England. I can hardly think it probable, therefore, that the statements of the writer of his Life are accurate, in which it is maintained that Father Ignatius burnt the papers which had been sent to him; nor, remembering that he specially requested me to pray as a member of his association, can I think it possible that a sensible clergyman who, with an apostle's spirit weighed his words, would have said of united prayer for union, which for years he had himself been so earnestly and openly recommending, "I'd rather be torn in pieces by forty thousand mad dogs than say a prayer with you," [*i.e.*, with Anglican clergy.] This is certainly a very striking and sensational anecdote, but does not dovetail in with well-known facts. I remain, sir, your obedient servant,

FREDERICK GEORGE LEE,
Gen. Sec. A.P.U.C.

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* We have received what Mr. Archer Gurney calls *A Word of Defence and Explanation* regarding his recent unqualified attacks upon Dr. Pusey, for which, however—did we think well to publish it—we have no room. Whether corporate Re-union with the rest of the Christian family be desirable or no is not now a question that need be discussed in our pages. We have long ago settled that point in the affirmative, and cannot become the instrument for circulating principles diametrically opposed to those for which our REVIEW humbly endeavours to obtain a hearing and acceptance. For ourselves, we are deeply grateful to Dr. Pusey for having placed the subject so ably and lucidly before the Church Universal, and as deeply regret Mr. Gurney's rash and unmeasured aggressions.

ORIGINAL POETRY.

DE S. PASSIONE, HYMNUS.*

O Sacrum Caput spina
  Acuta coronatum,
O læsa Frons Divina,
  O Corpus blasphematum.
En, pallida Mors pronæ
  Vitæ calorem demit,
Sed adoratione
  Chorus cœlestis tremit.

Cerno Tuum vigorem
  In prælio labare,
Cerno Mortis rigorem
  Te vita spoliare.
O Cruciatus hora!
  O sontium Amator!
Converte mihi ora
  Jesu, salutis Dator.

In hoc Tuo dolore
  Extrema patientis,
Dulcissimo favore
  Sis memor immerentis.
Sub Crucis umbra sidens
  Quiescam inturbatus,
Amore Tuo fidens,
  Præsente Te beatus.

M.

* From Hymns Ancient and Modern. No. 97.

LITERARY NOTICES.

We cannot profess to be at all surprised at the tone or drift of Archbishop Manning's Pastoral Letter on *The Re-union of Christendom*, (London: Longmans,) which is precisely what he has led us to expect from him. It bears, like all he writes, the impress of a mind intelligent, earnest, and refined, but incurably one-sided, and clear rather than profound. He reiterates, *usque ad nauseam*, the little string of truisms about the perpetual office of the Holy Ghost, the infallibility of the Church, the certainty of Divine Revelation, &c., which figures in much the same words in everything he has published for many years past, and would at once be admitted by those against whom he is contending; and he draws, as usual, a series of arbitrary influences, all of which require proof, while some of them are certainly untrue. The first portion of the Letter is a vehement attack on the A.P.U.C., and most of the second is devoted to an unmeasured criticism on the *Eirenicon* and its author, though neither are mentioned by name. Perhaps this last may be the reason why we miss the courtesy of tone showed in the original Letter to Dr. Pusey, which elicited his recent work. Extremes often meet; and in general tendency and aim there is little to choose between the Archbishop's Pastoral and the course of fiery sermons, against Popery and the *Eirenicon*, which Archdeacon Wordsworth is just now engaged in delivering at Westminster Abbey. The ultramontanism of one side begets by a natural law the ultramontanism of the other. We need not follow Dr. Manning through the eighty pages of his merciless indictment. A few specimens will put our readers in possession of its spirit; and if the flowing rhetoric and prettily balanced antitheses were omitted, there would not be very much found remaining of solid matter beneath. Such statements as that "Christ in dying for us laid the law of unity upon us;" or that "the indivisible and exclusive unity of the Church is a dogma of faith;" or that the Church cannot "cease to be dogmatic," and is infallible by the "perpetual presence and assistance of the Holy Ghost;" or that "truth alone generates unity;" or that "dogma is the mind of the Spirit of Truth," are repeated in various forms till we are weary of the pointless iteration, which irresistibly reminds us of the zealous devotees who cried by the space of two hours, "Great is Diana of the Ephesians." The inferences drawn from these truisms are such as that "all association in prayer with" Anglicans is "unlawful;" "we may pray for them, but not with them," whence it follows that, if Anglicans

take to praying for unity, Roman Catholics must cease to do so; to attempt to re-unite the Roman, Greek, and Anglican Churches "*in any conceivable way*" could only end in Babel; nothing but "unconditional submission" can be heard of: the A.P.U.C. is "an association which puts union before truth" (we fear the writer has put rhetoric before truth here); to unite with it is "an infidelity to the Person of the Spirit of Truth;" "all interpretations emanating from Pontifical authority are certainly infallible;" (*e.g.*, about Galileo, or the sin of usury, or the *traditio instrumentorum!*) to condemn anything *tolerated* in any part of the Church as the extremest cultus of the B.V., is "to be guilty of temerity and immodesty;" (a censure Dr. Newman can hardly escape;) the temporal power is "infallibly certain," and yet "no dogma of faith," which is mere hair-splitting, for what is infallibly certain in matters of religion *is* part of our faith *ex vi termini*, whether we choose to call it so or not; "whatever is prevalent in the Church, *or practised by the people*, is at least conformable to faith and innocent in morals," which in the sixteenth century would have shielded Tetzel and his highly popular indulgences for future sins. There is a statement at p. 71 that is absolutely incomprehensible to us. We are told that "the case of the Anglican clergyman who recently went to Servia," and "the conduct of Prince Orloff throughout," prove "that the Greek Church absolutely refuses all contact with those who are out of its communion." As the clergyman in question was communicated in Servia, and Prince Orloff's conduct throughout bears out the assurance contained in his letter to the *Times* of the friendly disposition of his communion towards "other branches of the Christian Church," we are at a loss to understand how even the strongest ultramontane spectacles can have so oddly metamorphosed the phenomena before the writer's eyes. We are sure he is honest, and may therefore gauge by this paradoxical remark his unlimited powers of credulity. After all this, it is some satisfaction to meet with a recognition of the abstract importance of Re-union, though almost always qualified and rendered ungracious by the context. The Archbishop even admits that Anglicanism is "more nearly related to the [R.] Catholic Church" than the Dissenters are—a great admission from him, and manifests an uneasy apprehension that "it may seem a strange and invidious thing to be tardy in going forth to meet those who approach us with invitations to union;" he calls the vision of a re-united Christendom "as beautiful and fascinating as the image of the heavenly Jerusalem which the Apostle saw coming down from heaven;" he considers the Union movement to spring from an "influence and impulse of supernatural grace," and he says it is "contrary to charity to put a straw across the path of those who profess to desire union." We

could wish that such statements, and the touching passage at the end of the Letter, which shall also conclude our notice of it, were less out of harmony with the rest of its contents. "But I cannot so dismiss the thought of union; the vision, distant as it may be, of seeing my brethren, countrymen, friends, and kinsmen once more in the bond of peace, of kneeling with them once before I die in the presence of Jesus upon the altar. God knows that for this I have prayed and laboured; for this I have incurred their displeasure and borne many a wound; for this I am ready to bear much more, and to bear it to the end. Every affection of nature and of grace binds me to desire, next after the glory of God, their salvation and the conversion of England. To this I gladly give the few years that remain to me in life." So far well; but if the writer will contrast his Pastoral Letter of 1866 with another Letter put forth by his predecessor in 1840, his conscience must surely tell him that he has done little to promote the work then so happily begun.

Father Gallwey's Sermon, under the clumsy title of *The Lady Chapel and Dr. Pusey's Peacemaker*, (London: Burns and Lambert,) is the blundering attempt of a well-meaning, but not well-informed, man to do, after his own fashion, what Dr. Newman has since done in a way that puts other (and therefore inferior) writers out of court:—viz., to ascertain the position of the Blessed Virgin in the economy of grace. The preacher has also thrown in a running fire of sneers at Anglicanism,—their taste on a par with their logic—while his allusions to Dr. Pusey, which would be disgraceful enough anywhere, in a sermon are nothing short of brutal, and must, we are sure, have been most offensive to the priest—himself a thorough gentleman—from whose pulpit they were discharged. Father Gallwey does not reproduce his favourite and elegant simile of "the old lady and the mutton pie," but we cannot congratulate him on his advances in refinement. Little can be said for the taste of the sermon—which is execrable—less for its argument, least of all for what we suppose must be called its theology. The preacher's standard of decorum may be gathered from Dr. Pusey being in one passage identified with the devil; his notions of evidence from his urging a theological argument in proof of a reading critically demonstrated to be corrupt; and his appreciation of facts from the statement that the name of Mary "*is not found*" in the Prayer-book! Father Gallwey is said to be a favourite confessor with middle-aged devotees, but he would do wisely to retire from the lists of controversy.

The eleventh *Report of the Anglo-Continental Society* (London: Rivingtons,) only still further confirms our judgment as to the true character of this most mischievous Association. Though much is carefully masked or suppressed, that which remains tells a tale more than melancholy to contemplate. If the

Bishops of France, for example, were to originate a similar Society for helping Dr. Manning in England, with what howls of indignation would the Wordsworths and certain fussy country parsons greet the scheme! Or if the American Secularists were to hire apostate English clergymen to go up and down the parishes of England distributing cheap editions of Dr. Colenso's tractates, or Renan's printed blasphemies, how eloquent would the Bishop of Oxford become, with all the tribe of imitation orators who cling to his skirts and re-echo his tones! And yet, from a Roman Catholic point of view, this is precisely what Mr. Meyrick attempts, and what—of all persons in creation—the Bishop of Salisbury openly sanctions! Our only consolation is, that the money collected and the tracts sent do but little harm. In this Report an official gravely informs us that in Roman Catholic countries "innovations . . . have reduced religion to mere external ceremonies and superstitions" (p. 14)—a generous and accurate sentiment worthy of Bethel or Bethesda. A Spanish priest, who had renounced Catholicity, was, it appears, rewarded with £42 by this valuable Society, but when the supplies came to an end, "feeling himself 'deserted by the Church of England,' to which he had by choice addressed himself first, he transferred himself [a very happy transference] to the Presbyterians, who at once found him a maintenance; and *he is now preaching every Sunday in Spanish in the Free Church at Gibraltar.*" This, given at p. 32, indicates the sort of characters who are patronized and pampered by Mr. Meyrick and his allies. Another emissary of the Society, Mr. May, "formally asked the [so-called] Bishop of Gothenburg for admission to Eucharistic fellowship, and this his lordship cordially granted."—(p. 39.) He might as well have sought a participation in Mr. Spurgeon's parody of the Lord's Supper, or have communicated with English Independents. The most consoling paragraph, however, in the whole Report is from the pen of Rev. C. G. Curtis, (p. 35,) a clergyman who, at a recent meeting of the Eastern Church Association, is said to have seriously proposed to act upon the Oriental Church by means of a translation of the Thirty-nine Articles into modern Greek. It runs as follows, and we rejoice to read it:—"I wish it were in my power to give a satisfactory account of the Anglo-Continental Society's depôt at Constantinople. *I do not think that any of the publications have been sold there during the past twelvemonth.*"—(p. 36.) A correspondent informs us that, of his own personal knowledge, the tracts distributed in Italy are frequently used to light pipes with, or suffer other indignities at the hands of those who value them at their proper worth.

The following batch of Tales has been sent to us by Mr. Masters:—(1). *Scenes from Suburban Life*, by A. L. Spencer, is an entertaining and forcible sketch of mission-work in a

neglected London district. We are shown what was done by one hard-working priest to evangelize an overgrown and practically heathen population; and how, after much patient labour and waiting, success in a great measure crowned his efforts. The workings of a plan for gaining an influence for good over factory people is also brought before us. The tale itself is full of interest, displaying the writer's happy power of description and delineation of character, and a considerable knowledge of the subjects of which she treats. (2). *Thinking for Oneself*, is a story for children, not in the lower walks of life, which opens with a comical but somewhat serious adventure happening to the chief characters in the tale. The moral is excellent, and the style of writing so good, and free from exaggerations and sentimentalism, that we can confidently and with pleasure recommend it. (3). *The Two Surplices*, by Ada Cambridge, though somewhat marred by the defects noticed as avoided in the last-mentioned tale, is, on the whole, prettily written and full of good thoughts, and we are sure will be read by many with pleasure and profit. (4.) *Joey; or the Tale of an Old Coat*, (being No. V. of "Tales for the Million,") by the Rev. E. Monro, is one of those touching and pathetic stories for which the author has deservedly gained a reputation; and we consider it no small praise to say that "Joey" is not inferior in style or interest to "Harrie and Archie." Mr. Monro's sketches, though, perhaps, a little highly coloured, are always vivid and life-like; and the pages before us are no exception to this rule—the characters standing out sharp and clear against the background of bravely-borne poverty and wretchedness. (5.) *Chapters on Animals; or, Annie Grant's Playmates*. We sincerely hope that this little book may obtain a wide circulation. Children could not do better than cultivate a taste for pets such as Annie Grant's, to the exclusion of less innocent amusements; and here they would find plenty of pleasantly-told information on the subject, at a small cost.

Scotch Presbyterianism, as we all see, is slowly but surely collapsing. Even some of its ministers now cry out, "Cut it down, why cumbereth it the ground?" With the retirement of Bigotry to the ranks of the so-called "Free Church," and the enormous indirect influence exercised in the north by the Church of England, this is no wonder. "Dust thou art, and unto dust shalt thou return." On the great Sabbath Question, therefore, it was no difficult matter for Mr. Milner to plant his potent arguments with success. In his *Tract for the Times* (Aberdeen: A. Brown and Co.) he has written, not only with much ability, but with commendable lucidity and great logical power. We earnestly trust that the younger ministers of the Scotch establishment, marking the signs of the times, may be led to labour for Re-union with the Church of England, and so

with the Church Universal. The necessity of a valid ordination is the main difficulty. And let them not judge of Catholicity by the working of Scotch Episcopacy. Brass sovereigns are not current coin.

Mr. Robert Liddell, in his plain and manly sermon, *The Scriptural Rationale of Eucharistic Vestments*, (London: Hayes,) writes with undoubted force and most telling effect. His principles are sound, his arguments good, while the conclusion of the discourse is eloquent and eminently striking. While recommending our readers to procure this sermon for themselves, we congratulate Mr. Liddell on having come forward to protest most emphatically against the Puritan attempt to reverse by a side wind the deliberate judgment of the Privy Council in the SS. Paul and Barnabas' case. Even the ponderous writings and tiresome sermons of Archdeacon Wordsworth, thrown into the opposite scale will not avail to turn it. That respectable divine's recent actions will only serve to put him in his true light before educated and impartial Churchmen as a tolerably learned, but one-sided and self-opinionated Protestant, and nothing more.

Mr. Masters has published another part of *The Cottage Commentary*, treating of S. Paul's Epistle to the Hebrews and the general Epistles. Clearly written, easily understood, and sound in its tone, it deserves the best attention of the clergy, supplying as it does a long-felt and obvious want.

Where the motive and intention are so good, as in the case of Mr. C. C. Spiller's book of verses, entitled *Gethsemane*, (London: Masters,) we have no wish to use strong adjectives. But "come" and "won" (p. 24) do not rhyme, neither do "here" and "prayer," (p. 15,) nor "Thine" and "clime."—(p. 12). So we venture to recommend the author rather to read poetry than attempt to write it. The tone of this *brochure* is unexceptionable—the verses prosaic and feeble.

Mr. Nugée has hit upon a good and useful idea in his *Tracts and Extracts*, (London: Hayes.) Those published are both timely and well selected.

There are few works better calculated to be of real service to the Catholic cause at the present crisis than Mr. F. G. Lee's *Beauty of Holiness*, (London: Palmer,) of which a second and cheap edition has just been published. It sets forth plainly and clearly, in a style that is both interesting and readable, the old and true principles on which external religious observances rest. It is just the book for distribution amongst people open to conviction on the Ritual question, for no sensible persons could read it and not both gain sound instruction from its facts and arguments, and get some of their prejudices softened by the exceedingly pleasing style in which error is exposed. In no

single volume of the same size, too, is there so much reliable information judiciously compressed and well set forth; while throughout every lecture the value of Ritual for teaching doctrine is consistently proclaimed. Of course it is not the Ritual itself which the indolent Puritan dislikes, but the Catholic doctrine, of which the Ritual is so fitting and valuable an exponent.

Having already noticed *The Dream of Gerontius*, by Dr. Newman, we need only mention that Messrs. Burns and Lambert have re-issued it in another form, in which it will be eminently acceptable to those of our many readers who admire the *Lyra Apostolica* and its chief contributor. Dr. Newman's present poem, the most powerful and complete that has appeared, will bear continued study ere all its deep theological truths and great poetical beauties are fully and duly appreciated.

In *The Omnibus, a Satire*, (London: Trübner,) we have as profane, vulgar, and witless a set of limping verses as it has ever been our lot to look over.

Avrillon's *Readings for Ascension and Whitsuntide* (London: Masters) have been well edited by Mr. Orley Shipley, and will be acceptable to many. His new edition of *The Divine Liturgy* is somewhat improved both by condensation, omission, and addition. The changes are not all for the better, but may render the book more practically useable.

Church Doctrines proved from the Bible, from Mr. Masters, set forth a questionable idea, very fairly worked out. With some minds it may be found exceedingly useful, with others superfluous. The "Church" is the pillar and ground of the truth.

Suggestions for the Due and Reverent Celebration of the Holy Communion, (London: Hayes,) issued by the confraternity of the Blessed Sacrament, are throughout defective, because no distinction is drawn between High and Low celebrations. We are now quite ripe for such an important distinction, and a confraternity undertaking to lead in a reform of practical abuses should have been prepared to guide with precision and inform with distinctness. Until we proclaim the salient difference between celebrations for *communion* and those for *worship*, we shall, in the first case, have the laity scattered over the church monotoning responses, and in the second the standard troop of breakfasted ladies and gentlemen communicating at noon, and so needlessly lengthening the chief choral mass. With this reservation we can recommend the *Suggestions* as exceedingly plain and valuable.

The Little Office Book, (Bristol: Drake,) an Anglo-Benedictine publication, is unquestionably Catholic but tolerably expensive.

Mr. Washington Moon has published "an epic poem," most elaborately printed, entitled *Elijah the Prophet* (London: Hatchard). As a mere literary composition it must have taken some time in its preparation, and is creditable; as a poem it is heavy, prosaic, and dull. Mr. Moon is no poet, and those are his kindest critics and truest friends who plainly tell him so.

Mr. Polehampton, judging from his *Two Sermons*, (London: Masters,) entertains some very queer notions about confession. When sin becomes practically "exceptional," then it will be time to speak of the remedy for it as "exceptional," but not till then. The ordinary remedy for sin is confession and absolution, just as the ordinary remedy for bodily pain is a frank explanation to the doctor and medicinal potions. Mr. Polehampton appears to imagine that the power which is given in ordination to our priests should be exercised as seldom and charily as possible—a very cruel doctrine, "grounded on no warranty of Scripture, but rather repugnant to the Word of God." A similar Protestant "view" was entertained of the Holy Eucharist during the last century, when it was celebrated only four times a year. That miserable "corruption," however, has now been generally rectified; and Mr. Polehampton's arguments, he may depend upon it, will not prevent a similar reform taking place as regards confession.

Mr. Hammond's tract *The Law and Usage of the Church of England on Ritualism* (London: Masters) is a valuable contribution to our present needs. We cannot at all see, though, that the use of incense with special lights at the Gospel or *Magnificat* is illegal. Both were amongst the *ornamenta* and practices of the second year of Edward VI., as is capable of proof, while it would certainly not be easy to show that hassocks and stoves had been then adopted. Mr. Hammond would do well to recast this portion of his paper.

With regard to ritual it is melancholy to find so many professing Church newspapers filled with such verbose and tiresome trash from anonymous correspondents, and so painfully uncertain in their own utterances. The *John Bull*, *Clerical Journal*, and *Churchman* have simply no opinions on this subject. They put forth stammering statements, contradict themselves, and try to hold an impossible balance between undetermined extremes. In the first-named paper, Mr. Reyner Cosens, a self-satisfied representative of the kid-glove school of High Churchmen, who writes to abuse the *Church Times*, tells us that he belongs to Bishop Cosin's family, and has quite recently had several bishops to preach for him at Pimlico—facts highly interesting in themselves, no doubt, but hardly calculated to throw any great light on the ritual question. When the battle has been fought and won, all these sort of people will come forward to

adopt those very Catholic practices, at which they have previously sneered. Human nature is thus invariably set forth in the feeble and fashionable.

While on this subject we may express our earnest hope that Mr. T. W. Perry may be induced to publish the substance of his speech at Mr. Kempe's recent drawing-room synod, in reply to what the *Church Times* calls "Benjamin's Mess" in the *Contemporary Review*. This new serial undertook to demolish the ritualists, in a pretentious paper which *looked* learned, but which on examination proved to be both bottomless and feeble. Even certain High Churchmen were taken in by it, and many who knew little or nothing on the subject borrowed Mr. Shaw's remarks, not feeling themselves competent to excogitate any of their own; so that he became the lion of the S. James's conclave, until Mr. Perry, with his immense resources, lawyer-like accuracy, and sound logic, demolished the imposing structure, which at his touch fell down like a child's card-house. Even the Broad Church lights who shone in the nebulous atmosphere were utterly put out on this occasion, Lord Arthur Hervey amongst the number, and confessed to Mr. Shaw's total discomfiture. While we feel the most complete confidence in the resources and strength of the Catholic school, it may be well that a learned ritualist like Mr. Perry should put into print for the many what he so well delivered *vivâ voce* for the few.

An excellent and valuable memoir might well have been written of Father Ignatius, (Spencer,) instead of which, however, his recently published *Life*, (London: Duffy,) compiled by Father Pius, is in most respects a complete failure. In bad taste, neither temperate, truthful, nor reliable, it is wanting in all the main characteristics of a successful biography. The fact is the book is a masked battery of controversial shots at Anglicanism. Everything is made subservient to this one idea, and the result is wearisome and unsatisfactory in the highest degree. Controversy is all very well in its proper place and sometimes necessary, but when it is thrust into poetry, history, sermons, books of devotion, essays and memoirs, as dispensed by some of the Ultramontanes, becomes verily nauseating. Father Pius is wanting both in literary ability and sound judgment, while some of his statements, to say the least, are startling. To deny that Father Ignatius was in favour of corporate Re-union, is to deny what is notorious to all who ever came in contact with him. He made this matter one chief object of his labours, and was a warm supporter of the Re-union movement in the Church of England, and a contributor to the Union Review. The trash about Mr. Spencer's "Norman descent," the constant introduction of his title of "honourable," in beautiful antithesis to our Blessed Lord's Name at p. 356, and the frequent reference to his "family" and "connections"

are in the worst taste, equalled only by the coarse profanity and vulgar scoffing exhibited at p. 108, in the following paragraph:—"Giving the *Sacrament* once a week [in the Church of England] is considered very High Church, and to give it every morning is going a little too far. *Superstitious reverence and indifference keep the majority away from this rite, and few come except they get a monomania for manifesting their godliness in that special direction.*" Father Pius (who, to judge from his present literary effort, bears a very inappropriate name in religion) has forgotten to tell us that long after Mr. Spencer had been re-ordained Priest in the Roman Church, and when he was an official at Oscott, the arguments of Mr. William Palmer of Worcester College, in favour of Anglicanism, appeared to him so conclusive that he had actually packed up his goods and chattels to return to the Church of England—an "event" in his life, to say the least. With regard to his reputed statements about the A. P. U. C., we commend to our readers' attention a letter from the Secretary in our present number. Anglo-Roman literature will certainly not gain by the addition to it of the book under consideration. Its chief recommendation is the excellent portrait of Mr. Spencer which is prefixed—exceedingly life-like and accurate.

We have received two numbers of *The Net*, (London: Lothian,) edited by Miss Mackenzie, which are an advantageous addition to our missionary literature, being well edited and full of interest.

The Life of S. Teresa, edited with a Preface by His Grace the Archbishop of Westminster, (London: Hurst and Blackett,) like the lives of the Saints in general, suggests the idea on its first perusal that its saintly heroine moved in a circle far beyond ours, and that we have nothing personally in common with it. This is perhaps increased by the form in which these biographies come before us, presenting us—as in the present case—with the supernaturally holy side of the Saint's character, and only with its defects in the humble language in which they are reported by herself. But on a second and more attentive study, we find far more in common with ourselves than at first appears. Ill health in the ordinary devout Christian will often bring upon the soul the same strange spiritual temptations and sufferings which naturally result from the bodily macerations of the Saints, and it is probably only our want of faith and our ignorance which hinders them from almost equally elevating our own souls. S. Teresa's history is a simple one. She was a Carmelite nun in a degenerate age; and, after undergoing the purification of her own soul by suffering and supernatural consolations, she became the foundress of many new houses where the religious life was carried out with great asceticism and devotion. In many respects the difficulties she encountered resemble those

which we have encountered ourselves in the revival of the religious life; and the same help and guidance, and the same fundamental principles are as consolingly apparent in S. Teresa's reform as in our own. The book should be studied by all who are interested or engaged in Sisterhood life, and while they will find much to show their own ignorance and shortcomings, they will also rejoice to meet with much in which they can intensely sympathize, and also that general similitude of life and work which can only be found among Sisters in the Catholic Church. The Archbishop's preface scarcely does justice to the saintly subject of the memoir, and gives an idea of attempting too much to classify and ticket those workings of Divine grace which combined to make the Saint that which her own simple descriptions so clearly represent her. Books like this, which show that all Catholics, however differing in nation and early teaching, and in degree of faithfulness to grace, are fundamentally the same everywhere, will be always welcome to those who are struggling to return to the ancient standard of faith and practice, and are looking for help to the examples of others who have trodden the same difficult path before them.

A Short History of the Georgian Church translated from the Russian of P. Ioselian, and edited with Additional Notes by the Rev. S. C. Malan, &c., (London: Saunders, Otley, & Co.) We know so little of Eastern Churches except in their points of contact with the West, that we gladly hail any additions to literature that may have the effect of throwing light upon their history within themselves. How little do we know of the inner life of the patriarchate of Alexandria, save from the glimpses that we get of it in the works of S. Athanasius or S. Cyril; of the Churches of Western Africa apart from the writings of Tertullian, S. Cyprian, and S. Augustine; of the Syrian Churches apart from their great representative, S. Ephrem! But what a small space is thus covered of their chequered annals. Who shall tell us of the daily life and practice of the native Christians inhabiting Syria and the Holy Land during the time that Baldwin and his successors reigned in Jerusalem? When that illustrious man, Count de Vogué, was among us last year, what a thrill of interest was caused by the account of his discovery of some hundreds of Christian cities in ruins between Antioch and Aleppo, whose memorial had been blotted out from history, save in the remarkable exception of the great church of S. Simon Stylites, his drawings of which, made on the spot, seemed like a plagiarism from the account of it extant in Evagrius, who likewise described it from personal survey in the sixth century. Very complete was the harmony between the sketch of the contemporary historian and that of the modern artist, attesting how wonderful had been the preservation from decay and destruction of a building that had stood nearly fourteen

centuries. The history of the Georgian Church in like manner had passed out of mind and memory here in the West, save where we read of a mission from it to Rome, or from Rome to it, or when a Georgian prelate turns up at a western council, as at Florence. Its origin, like that of the Church of Bulgaria, was due to Constantinople; but it was too far off, except on rare occasions, to be the battle-field for jurisdiction between that patriarchate and its great rival in the West, as Bulgaria so long had been. In fact it was, in general, out of reach of control by Constantinople. It lived, so to speak, out of the world, and had a singular history of its own; peculiar traditions, in utter defiance of all others elsewhere; peculiar customs, on which it consulted no one, nor cared to bring them into harmony with those of its distant and almost unknown and forgotten brethren. Of the history of it by P. Ioselian, it is, perhaps, not possible to say much. Its chief recommendation lies in its subject-matter, which is both new and as yet unattainable from other sources. It is not by any means the best of the Russian histories that we have seen translated and circulated among us of late years, which is not saying much in its favour. Russian historians must learn to write better than they do, and more in accordance with modern tastes and ideas, or they will not be read with interest, or rather they will not be read at all, after their information has been taken and put into more attractive form by their contemporaries of the French, German, or English schools. The history of the Church of Russia by M. Mouravieff, of the Council of Florence by M. Popoff, and this of the Georgian Church by P. Ioselian, are indebted at least as much to their learned editors, under whose auspices they have been given to the English public, for any notice which they may have received in this country, as to any intrinsic merits of their own. We are of opinion, however, that their editors should have done still more in the way of illustrating or correcting their statements than they have, possibly from motives of delicacy, attempted. In particular, we feel bound to make this remark in connection with the work before us, edited by Mr. Malan. Nobody that knows him can doubt his capacity to have done far more than he has, and he should remember that all do not possess his extensive erudition to guard them against mis-statements or errors. Then should we have expected to find a clergyman of his known gravity and love of truth appearing to endorse the story of "the Hebrew youth, by name Elioz,' in connection with "the coat without seam"—and others of the same kind? Even a little criticism of the confusion under which the narrative labours from time to time, would not have been out of place. It is nowhere more signally illustrated than in the catalogue of prelates at p. 179 *et seq.* The date of the 1st Zacharias is A.D. 1617. We have to leap over a century before we get to the 2nd Nicolai,

in A.D. 1710. The two next are without dates; and the 5th squares naturally enough with the last date given, by being set down to A.D. 1724. But then for the next, Domentius III., we are made to dance back to A.D. 1703: and for the next to take another leap in the same direction to A.D. 1658, and so throughout. In fact, let us say boldly, that the study of the catalogue would be the best preparation for reading the history, which otherwise might lead to great confusion of dates in the mind. Still, as we observe, Mr. Malan speaks of it in his preface as a mere "elementary work," while thanking him for the new facts which we obtain through its medium, let us hope that when he has received his full stock of "fresh materials," he will treat us to a more complete history, written by himself, and in his own scholar-like way.

Dr. Newman's *Letter to Dr. Pusey on his Eirenicon*, (London: Longmans,) is far too important a publication for merely cursory notice, and the time of its appearance precludes the possibility of our reviewing it at length in our present number. We shall therefore return to it in our number for May, and shall include in the same article a notice of Canon Oakeley's *Letter to Archbishop Manning*, (London: Longmans,) which, though less conciliatory in tone than Dr. Newman's, is courteous and not altogether unfriendly. Mr. Oakeley, unlike the scribes of the *Dublin Review*, always writes like a scholar and a gentleman. For the present we must confine ourselves to observing that Dr. Newman's pamphlet is far the most important work he has published in its bearings on the question of Re-union, and is also by far his most outspoken enunciation of moderate views as opposed to ultramontanism. We shall be curious to see whether Archbishop Manning will take any notice of the pointed allusion at p. 12 to the common belief that his Letter to Dr. Pusey against Anglicanism was intended as a covert attack on statements in the *Apologia*. The emphatic denial—quoted in the article on Dr. Pusey in the *Dublin*—"that the Church of England is even a *barrier* against infidelity," is a direct and all but verbal contradiction of Dr. Newman's statement that it is "a breakwater." And, unless the intention is expressly denied, it must of course be assumed that so studied a contradiction was intentional. We commend Dr. Newman's *Letter* to the careful and minute examination of all our readers.

Elsewhere is noticed at length the attempted reply of the *Dublin Review* to our comments on the decree of Florence. There are, however, some other portions of the same number, which require a brief notice at our hands, and chiefly the article against Dr. Pusey, which shows a more perverse and persistent misapprehension of his recent work, both in its general scope and its detail, than we should have thought possible even there, to say nothing of the writer's offensive impertinence towards one

so infinitely his superior. It is, however, satisfactory to remember that the *Dublin*, by its own admission, is "a purely private and unofficial periodical," and that its writers, as Dr. Newman has significantly reminded us, "*are in no sense spokesmen for English* [*R.*] *Catholics*, and must not stand in the *place of those who have a real title to such an office.*" Premising this, we proceed to offer a few remarks on its treatment of Dr. Pusey, whom it almost extravagantly belauded for his work on Daniel —which it happened to agree with—but commences, with characteristic sense of decorum, by comparing him to Rip Van Winkle, when he shows such "singular and almost incredible feebleness" as to differ from it! That the reviewer has ever tried to understand the real drift of the *Eirenicon*, which, in Dr. Newman's memorable words, has "put the whole argument (between England and Rome) on a new footing," there is no trace of evidence in the article and many signs of the contrary; while of the "fundamental and violent opposition" (to use a favourite phrase of our amiable contemporary) between the reviewer's notions and Dr. Newman's there is very abundant evidence. What we have to say will illustrate both those statements. At p. 194, referring to an extravagant statement of "a Roman writer," the article immediately identifies it with "the teaching of the Roman *Church*," and then quarrels with Dr. Pusey for arguing against her infallibility, which is not the subject of his argument at all. In the next paragraph Dr. Pusey is attacked for impugning the experimental testimony of a series of Saints to the benefits of invocation of Mary,—which invocation he distinctly admits and defends. He is next attacked for calling "a quasi-hypostatic union of the Holy Ghost with the Pope, Llamaism," the inspiration of Apostles being given as a parallel. But Apostolic inspiration falls wholly short of the quasi divinity attributed by Ultramontanes to the Pope. Several pages are then occupied with insisting that Dr. Pusey has adopted "a Rule of Faith totally different from that appointed by Christ," and is therefore inflicting "an unspeakable calamity" on all who come under his influence; and this rule is explained in a note to be "that the whole Faith is contained in Holy Scripture; *an opinion with which no Roman Catholic can concur.*" Dr. Newman, however, is a Roman Catholic, and he has taken great pains to insist, in his recent Letter, that the difference between Romans and Anglicans on the Rule of Faith "is merely one of words," and that in the sense intended by Anglicans (including Dr. Pusey) every article of faith *is* contained in Scripture. But so little can the *Dublin* conceive of any medium between its own views and Protestantism, that it assumes Dr. Pusey to believe that the Church's authority to teach ceased with the death of the Apostles, and so a ponderous catena of arguments and authorities is strung together to prove

that it did not! And presently afterwards—a dissertation on the errors of Luther and Calvin coming between—Dr. Manning's startling announcement that "the appeal to antiquity is both a treason and a heresy" is quoted (not for the first time in the *Dublin*) with high commendation; to which we reply with Dr. Newman's protest against "the doctrine of our Oxford friends" (the converts) who seem to anticipate an age when "to show deference for antiquity will be thought little else than a mistake. For myself (adds this treasonable heretic) I am not ashamed still to take my stand upon the Fathers, and do not mean to budge." We are afraid Dr. Newman's influence will inflict almost as "unspeakable a calamity" on his followers as Dr. Pusey's! So little indeed does the *Dublin* accept Dr. Newman's protest against the converts as a class being taken as sound exponents of Roman Catholic principles, that it contemptuously poohpoohs as "ludicrous" the opinions of such humble individuals as Bossuet, De Maistre, and Bishop Doyle, about the Anglican Church, because they were not converts, and could know nothing about it. On the *Dublin's* fulsome adulation of Archbishop Manning (whose feeble compendium on *The Mission of the Holy Ghost* it loses no opportunity of extolling as a work of first-rate eminence) we have no time nor need to dwell. The article closes with denouncing Dr. Pusey for wanting the authorities of the Roman Church to meet the rationalism of the day by making "*doctrinal concessions!*" Our readers are probably well acquainted with the *Eirenicon*, and will therefore agree with us in hoping that the *Dublin* reviewer is not.

The same number of the *Dublin* contains a reply to Mr. Oxenham's *Dishonest Criticism*, reviewed in our number for November, which forms their third article against him, and is even more remarkable than the two former ones for its multiplied personalities and misrepresentations, and its paucity of argument. The writer concludes by observing that Mr. Oxenham's (not unnatural) remonstrance against being gratuitously arraigned of heresy and unsoundness by what considers itself "the leading Catholic Quarterly" shows him to be "more sensitive *than any other living writer* to unfavourable criticism!" We trust there is no "other living writer" so little sensitive as his critic to common decency or justice. But it would be waste of energy to slay the slain by any further comment on such methods of controversy. Our advertisement sheet will show what the public think of it. We have finally to notice the attempted answer of the *Dublin* to our disproof of papal infallibility from Eugenius IV.'s Bull, wherein the *traditio instrumentorum* is given as the one and essential form of ordination. Our critic, after denying that the bull means what it says and challenging us to prove it, goes on to suggest an alternative interpretation which we had carefully examined and shown to

be wholly untenable, but without even hinting that we had noticed it at all, viz., that the document is simply a practical instruction to the Armenians on those portions of the Latin ritual which differ from their own. Our readers will find this disproved in our last number. It is enough to repeat here, that the whole document is rigidly dogmatic and professes to treat of the "truth" and "doctrine" of the seven sacraments, that it gives the essential matter and form of all the other six, that a long series of eminent Roman divines have used it to prove that the tradition of instruments *is* the one essential form of ordination, and a great many more to prove that it is an essential *part* of the form, and that the same argument has been freely used against the validity of English orders. The rite, however, was introduced in the twelfth century, and so far from being exclusively or inclusively essential, would be absolutely invalid by itself. And now our readers are in a position to judge of the question at issue between the *Dublin* and ourselves.

Another article in the same number identifies Rosmini with the Freemasons!

In *Hope Deferred*, (London: Newby,) by the author of *Ugolino*, we have, on the whole, a very readable novel. Some of the incidents recorded are "sensational," but the characters are not of the type commonly depicted by Miss Braddon; while the religious tone which pervades the book is not that of the "sensation" novel. The views of the author on the "errors of the Roman Catholic Church," appear to us vague and indefinite, and the dissertations on vows taken for life and on the working of convents—points on which the Universal Church has given a judgment—had better have been omitted. The number of poetical quotations, too, might safely have been lessened. We have pointed out these blemishes because in a second edition, they may easily be removed, without spoiling the plot of the romance. We can commend the book to our readers as interesting and well-written, and we have gladly perused its pages, finding that they inculcate sentiments more sound and Christian than can generally be found in the popular literature of the day.

ART. XI.—1. *Missale ad usum Insignis et Præclaræ Ecclesiæ Sarum.* Pars Prima Temporale. Londini: Veneunt apud C. J. Stewart, 1861.

2. *The Liturgy of the Church of Sarum,* by CHARLES WALKER. London: J. T. Hayes, 1866.

SACRIFICE is the primary, and the one indispensable act in religion. The following pages essay to prove and make plain this proposition.

Two subjects are here presented to our minds—Sacrifice and Religion. What is religion? Cicero, in his Rhetoric, defines religion to be a virtue which offers to a certain superior Nature, which men call Divine, ceremonial worship. S. Thomas adopts this almost as it stands when he says, "Religion is a virtue whereby men exhibit to God due worship and reverence."—(Summa 2^a 2^{ae}, lxxxi. 1.) We ourselves incline to say that religion is the habitual confession by the creature of its relations to the Creator. It is then a habit, and that habit whereof we affirm that Sacrifice is the primary, and the one indispensable act: for Sacrifice we define to be a voluntary offering, lawfully instituted, made to God by the destruction or death of a creature, in recognition and confession of His sole, absolute, and supreme dominion over the creature.

We have said that Sacrifice is the one indispensable act of which religion is the habit. We say further that it is as impossible to conceive religion without Sacrifice as it is impossible to conceive the Creator without dominion, and the creature without homage. Admit the existence on the one hand of the Creator, on the other of the creature, and you admit a certain definite relation of the one to the other. The confession of that relation is religion. The act of confession is Sacrifice.

The Creator Himself cannot dispense the creature from its debt of Sacrifice. To do so would be in effect to deny that He is Himself the End for which His creatures were created as well as the Beginning or Principle, or Source whence they derived their being. It is no derogation to Divine Omnipotence to say that He cannot do that which does not lie within the province of power.

Had the state of innocence been preserved there would still have been Sacrifice, because there would have been religion. The sacrifices of innocent man would have differed from those of guilty man only in this, that they were unbloody. Bloody Sacrifice pre-supposes pain and death, and pain and death

pre-suppose sin. Now, the two ideas, Sacrifice and bloody Sacrifice, are inseparable, because the two ideas upon which they rest, of the creature and the guilty creature, cannot now be formed apart.

In proof of this we have the testimony of all nations and of all ages. What is the principle underlying and pervading universal paganism past and present, but the twin principle of Sacrifice and bloody Sacrifice—confession of God's dominion, confession of man's guilt? It is a witness, deep graven not on the individual conscience alone but on that nature which is common to mankind—and graven by the finger of God. It is an universal consciousness, an instinct implanted deep down in the inmost recesses of man's nature, and implanted there by Him Who made it. He has supplied the premisses from which heathen human nature reasons. The gods are good—from them we have our goods; let us adore and give thanks: the gods are just—we are guilty; let us propitiate and atone.

Human nature defiled itself in the person of its first possessor; and human nature is conscious of its degradation. Heathen, Jew, and Christian alike bewail the fall of their common ancestor. The *Miserere* applies to all: "In sin hath my mother conceived me."

Moreover, God has revealed to mankind the principle that without shedding of blood there is no remission of sin, for side by side with the universal innate consciousness of universal guilt, and related thereto as is the consequent to the antecedent, we find the universal practice of bloody Sacrifice. Whence sprang this practice, if it sprang not from a seed planted by the hand of God? It is plainly enough other than the offspring of man's reason. Nay, man's reason, had it not been, unconsciously to itself, controlled by the power of Him Who formed it in his soul, would have been the first to rebel. The idea, considered apart, was irrational. "It is not possible that the blood of bulls and of goats should take away sins," (Heb. x. 4,) infinite sins because committed against an infinite God. This would have been the unanimous verdict of humanity. Fallen humanity would, in all likelihood, have rebelled against the word of God, had that word appealed to the hearing of the ear. But God spake the word in a voice so "still and small," that it entered noiselessly and unperceived into the soul of man. And there it dwelled unopposed, and energized as an instinct. God had said, in effect, "Ye are guilty, ye deserve death—confess this by the sacrifice of another of my creatures, and I will accept its death in place of your own." And so intuitively man slew victims.

Further, in order that man might not forget that he was the real victim, God willed him to select his substitutes from the number of those animals his fellow creatures which from their usefulness, their docility, their value, their habits and nature most resembled himself—came nearest to him—were in a word, so to speak, most human. And their substituted flesh was in whole or in part to be burned with fire to signify that the due reward of guilty flesh as of guilty spirits was the penal "fire reserved for the devil and his angels."

But although God revealed to all mankind the *principle* by implanting it as an instinct of their common nature, He did not in like manner reveal the details. Details were not common property, they were the peculiar heritage of individuals. Hence the corruptions which man introduced in his endeavour, by the light of his unaided reason, to work out into details the God-given principle. He argued—the more important the victim, the more efficacious the sacrifice. And, so far well. But this belief, true in its foundations, was corrupted by the malice of the devil, and bore fruit in the horrible superstition of human sacrifices. It was so in Mexico, as the colonists found it, in the end of the fifteenth century. Twenty thousand victims a year were required by the Mexican priests. To procure these their votaries made war on neighbouring tribes. When the supply failed, they bereft their hearths of their children to supply their altars. And as it was then, so was it many long ages before. David tells us in the 106th Psalm, that as for the heathen, "they offered their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and their daughters; whom they offered unto the idols of Canaan; and the land was defiled with blood. Thus were they stained with their own works, and went a whoring with their own inventions." And so it is even now: witness the newspapers of the day. Such sacrifices, far from well-pleasing, were and are abomination in God's sight. But although the heathen erred *καθ' ἕκαστα*, as to details, they were right *καθ' ὅλου*, as to the general principle. For the error man alone was responsible. It was his own invention. The knowledge of the principle was the gift of God. Whether God gave this knowledge by way of intuition or instinct, or whether He preserved it alive by a tradition resting on a primæval revelation,* it matters not. What we are concerned to prove is the fact that the principle of bloody Sacrifice is a truth revealed to man by his Maker.

* Forbes on Nicene Creed, p. 28; Cicero de Natur. Deor. lib. i. cap. 16; Butler's Analogy, part ii. chap. 5.

That it is so we have said sufficient to furnish at least very probable hypothesis. This hypothesis is confirmed by th practice of those who, besides inheriting along with others th revealed knowledge of the *principle*, were privileged to work tha principle out into details, under the immediate supervision c its Divine Giver. Bloody Sacrifice was the patent practice a well as the universal principle underlying and pervading th religious alike of the Antediluvian age and the Patriarchs dispensation: witness the acceptable sacrifices of Abel an Noah, of Abraham, Isaac, and Jacob.

But it was to receive a yet further development. It was t receive form and species as well as substance from the hand c God. And this it did when God published to His chose people by the mouth of Moses the ceremonial precepts of th Old Law. These not only contained the substantial principle but invested that principle with an outward and visible form.

And now we shall seal up this portion of our subject wit two propositions which together embody the substance of th foregoing remarks. First, that this outward and visible for was of positive precept only—that is to say, was binding o those only to whom it was given. And, secondly, that th substantial principle was of moral precept—that is to say, was binding on every son of Adam. To every son of Ada therefore was the one revealed; the other was, in its fulnes withheld from all save the child of Israel.

The ceremonial precepts of the Mosaic Law were ordair by the Divine Wisdom with a twofold end in view. The was to regulate the Divine worship at that period, and for Jewish people; the other was to foreshadow and prefig Jesus Christ. The first was in order to prevent idolatry superstition, by directing their worship to its proper end, confining it within its proper channels, to keep alive a me of God's loving kindnesses in the days of their fathers, a the old time before them; to confess His supreme dom and absolute perfections, and to signify by exterior ac required interior dispositions of the soul. To this er ceremonial precepts were directed in their literal sense. besides the literal sense, they had, in common with the Holy Scripture, a spiritual sense: and this spiritual theologians, following S. Paul, tell us was threefold.—(S 1ª, i. 10, and 2ª, cii. 2.) It was *allegorical*, inasm they prefigured Christ in Himself as the Head, and faithful as in the members of His mystical Body; *mor* much as they signified those things which, done in th others typically representing Him, were so done in

ensamples unto us; and *anagogical*, inasmuch as they had reference to that glory which for Him is and for us is to be, whereunto He is Himself for us the Living Way.

Read the ceremonial precepts in their literal sense, they possess but an antiquarian interest. They are but the memorials of a time that is past, of a people that is not, of a state of things which has ceased to be. But listen to their spiritual doctrine. They preach Jesus Christ and Him crucified. The letter killeth: the spirit giveth life.

The sacrifices of the Old Law were of four several kinds.

I. Holocausts, or whole burnt-offerings—Sacrifices of Adoration and Praise—Confessions of the Creator's supreme dominion—recognitions of the Deity's absolute perfections.

II. Thankofferings, Sacrifices of Thanksgiving for the benefits of a Paternal God.

III. Sacrifices of Prayer, for the supply of wants corporal and spiritual, temporal and eternal.

IV. Sin Offerings, Sacrifices of Propitiation.

We have shown above that Sacrifice is due to God *simpliciter*, as God—but the form is determined by the relations of the creature to the Creator. What are these? They likewise are of four several kinds—or perhaps it is more strictly and theologically true to say of them as of the sacrifices of the Old Law, that they may be arranged under four distinct heads.

1. The first, the primary, the elementary, the most naked conception one can form of the creature's relation to its Creator is simply its Creatureity—the fact that it is a Creature. What is the confession of this relation but the Sacrifice of Praise?

2. But the relation of man to God is not only that of the creature to the Creator but of the benefited creature to the Creator of Whom to say that He is The Benevolent is to say that He is also The Beneficent. What is the confession of this relation but the Sacrifice of Thanksgiving?

3. Again, the relation of man to God is not only that of the benefited creature but that of the indigent, needy creature to the Creator Who is alike benevolent and beneficent. What is the confession of this relation but the Sacrifice of Prayer?

4. But further, the relations of man to God comprehend not only those of the creature, the benefited creature and the indigent creature to the Creator, benevolent and beneficent, but that also of the guilty creature to its just Creator. What is the confession of this relation but the Sacrifice of propitiation? And so we may lay down that the four several kinds of Sacrifices prescribed in the old Law correspond to the four leading relations of the creature to the Creator.

We have already indicated what we may further affirm, that they correspond likewise to four attributes of God, or qualities which appear in Him as He vouchsafes to manifest Himself to His rational creature. The Sacrifice of Praise recognizes His Omnipotence; the Sacrifice of Thanksgiving, His Benevolence; the Sacrifice of Prayer, His Mercy; the Sacrifice of Propitiation, His Justice.

But just as our use of manifold attributes as means whereby to express our piecemeal conceptions of a God Who is One is a token of our imperfection, so was the multiplicity of the sacrifices of the Old Law a sign of their imperfection. Had they been perfect, they would singly have expressed the whole of man's relations to His Maker; and had they been perfect "then would they not have ceased to be offered."—(Heb. x. 2.) As it was, in like manner as the four attributes we have named represent four aspects of Him Who to His rational creature is in His Oneness incomprehensible, so did the four sacrifices of the Old Law represent four aspects of the One Sacrifice which was to unite, recapitulate and supersede them. Together they included and exhausted the relations of man to his God; and they in their turn were comprehended and fulfilled in that One Sacrifice of the God-Man which they foreshadowed and prefigured, and to which they gave place. They were indeed a "shadow of good things to come, but not the very image of the things"—The Law was a "schoolmaster to bring men to Christ;" and its teaching Christ "came not to destroy but to fulfil." The Sacrifice of the Cross was the complement of the sacrifices of the tabernacle and the temple. The Sacrifice of the Cross was at once a Sacrifice of Praise, a Sacrifice of Thanksgiving, a Sacrifice of Prayer, and a Sacrifice of Propitiation for sin.

I. The Sacrifice of the Cross was a Sacrifice of Praise—a holocaust—a whole burnt offering—an adoration—a confession of the Creator's supreme dominion—a recognition of the Deity's absolute perfections. How was it so?

S. Paul, following the Septuagint version of the 40th Psalm, teaches the Hebrews and us that the Word prophesied by the mouth of his ancestor according to the flesh, and when He came into the world in the first instant of His conception said, "Sacrifice and offering thou wouldest not, but a Body hast Thou prepared Me."—(Psalm xl. 6, Heb. x. 5.) What was this body? It was a human body, but it was not the body of a human person. It was humanity united to Divinity in the One Person of the Eternal Word. In the first instant of His conception there was "prepared a Body" of the most pure blood of the Blessed Virgin; this body was in the same

instant animated by a soul human, perfect, and complete in all its powers of memory, intellect and will; and in the same instant both body and soul were united to His Divinity in the One Person of the Eternal Word.—(S. Thomas 3ª xxxiii.) There never was an instant from the first moment of His conception in which Jesus was not God, in which Mary was not the Mother of God, in which the Body thus "prepared" in her Womb was not the Body of God, and so of the life of that Body there was never an instant in which He could not say, "I have power to lay it down, and I have power to take it up again."—(S. John x. 18.) On the fact of this power of Jesus Christ over the life of His Body rests the whole efficacy of the Sacrifice of the Cross as a Sacrifice of Praise.

The ten thousand daily deathbeds throughout the world would be just so many thousand daily Sacrifices of Praise, so many thousand daily recognitions by the creature of the Creator's dominion over its very existence were it not for one thing, were not one thing wanting to make the offering a sacrifice. Our definition requires that sacrifice be a *voluntary* offering; but the death of fallen man is an involuntary act. His life is forfeited by reason of sin. He cannot say, "I have power to lay it down, and I have power to take it up again." When fallen man by his own voluntary act puts an end to his life, he does not offer that life a sacrifice to his Creator, for he offers that which is not his own to give. A suicide not only does not recognize but he usurps the dominion of his Creator. But in the first instant of His conception Jesus was God; never for an instant had Jesus known sin, and so never for an instant had Jesus forfeited His life. It was His own to give, and voluntarily He laid It down at the feet of God. It was no human person, *it was humanity* that lay on the Altar of the Cross, and was offered thereon to God the Fountain and Source of its being, its first Beginning and its last End.

We have said that there never was an instant from the first moment of His conception in which Jesus was not God, and so we may not say that Christ was a creature, (S. Thomas, 3ª xvi. 8, 10;) but inasmuch as He was not only perfect God but also "perfect Man, of a reasonable soul and human flesh subsisting," and therefore while "equal to the Father as touching His Godhead, inferior to the Father as touching His manhood," (Athan. Creed,) it is true to say that there existed in Jesus Christ a created humanity, and this created humanity did homage to Its Creator, adored and recognized that Creator's supreme dominion over Its very existence when It was offered to Him on the Altar of the Cross a Sacrifice of Praise.

II. The Sacrifice of the Cross was a Sacrifice of Thanksgiving: how was it so?

What was it lay on the Altar of the Cross? It was humanity. Further, what was the then relation of that humanity to its Creator? It was that of a benefited humanity. And what is the natural attitude of the benefited to its benefactor but that of thanksgiving? It is so in the case even of fallen humanity. Here was humanity renewed and perfected, and developed to its highest conditions, and therefore of necessity the Sacrifice of the Cross was a Sacrifice of Thanksgiving. And for what did humanity give thanks? why, just for what humanity had received. We have seen that humanity degraded and defiled, albeit not destroyed, in the person of the first Adam was in the second Adam restored, cleansed, and developed to its highest condition; but it was more. It became what it had never been even in the virgin prime of its existence. It was not identified with but united to God. The Body of Jesus was the Body of God. In short, humanity was Deified: and for its Deification humanity gave thanks when it was offered on the Altar of the Cross a Sacrifice of Thanksgiving.

III. The Sacrifice of the Cross was a Sacrifice of Prayer. How was it so?

"In the days of His Flesh Jesus offered up prayers and supplications with strong crying and tears;" (Heb. v. 7;) and this He did because He was Perfect Man as well as Perfect God. In order to the perfection of His Manhood He had not only a human body but also a human soul. In order to the perfection of that human soul, It possessed not only the powers of a human memory and a human intellect but the power also of a human will. Had there been in Him one will only, and that Divine, He would not have prayed, because the Divine Will can of Itself accomplish that which It wills. This the human will cannot do of itself. God must "work in it both to will and to do."—(Phil. ii. 13.) And so, inasmuch as He was Very Man Jesus prayed, that is to say, He spread before God His own Human will in order that the Divine will might fulfil it and Itself therein.—(S. Thomas, 3ª, xxi. 1.) And what willed the Human Soul of Jesus Christ? It willed those things which humanity yet lacked. Humanity had received Grace and Union with God; and for these it gave thanks: humanity had yet to receive glory, (Art. 3,) and for that it prayed. Had it found itself no other utterance than the mute pleadings, the silent eloquence of the five wounds, the Sacrifice offered on the Altar of the Cross would still have been a Sacrifice of Prayer.

IV. The Sacrifice of the Cross was a Sacrifice of Propitiation. How was it so?

We have said that man the creature stood to his Creator in four several relations, and that the fourth of these was that of the guilty to the Just. The first sin had defiled not the first man only but whole Humanity as it then existed in his single person; had entailed on it the punishment of death, temporal and eternal; had delivered it in bondage to sin and Satan; had deprived it of its power of meriting the estate of future glory, wherein alone it could enjoy perfect *union* with its God, and had moreover interrupted that measure of communion which it had hitherto enjoyed. In a word, sin had interposed between guilty man and his offended God a chasm: and in order that that chasm might be bridged across, God reconciled and God and man at one, four things must occur. For the defilement there must be cleansing; for the punishment due there must be satisfaction; from the bondage there must be redemption, and the power of merit must be restored, and so an entrance reopened to the future glory.—(Summa, 3ª, xlviii). Then would there be reconciliation, propitiation, communion, and union.

It is true to say that these four necessary things did occur in and through the adorable Humanity of Jesus. There was cleansing at Nazareth when Humanity and Divinity were for ever wedded in the bridal chamber of the Virgin's womb. There was satisfaction not sufficient only but superabundant, at Calvary, when He offered to the offended that which He loved not only as much as but more than He hated the offenders and their offence. There was redemption in the Hades of the Just, when having told down the ransom to the uttermost, He went to claim His Own, "bought with a price," (1 Cor. vi. 20, vii. 23,) to open the gates, to break the bonds, to set the captives free.

And there was an earnest and pledge of the Future Glory when Deified Humanity entered by the "Everlasting Doors," and presented itself before the Eternal Throne cleansing from guilt, satisfying for punishment due, redeeming from bondage, and a source of merit, the Sacrifice offered on the Altar on the Cross could not but be a Sacrifice of Propitiation.

Further, who was it offered the One Sacrifice with its four aspects? It was Jesus, the One Priest. And this He did, not as He was God but as He was man; (3, xxii. 3, 1;) in other words, Deified Humanity was not only the offered but was also the offerer, was priest as well as victim. S. Augustine says that in every sacrifice four things are to be considered—to whom, by whom, for whom, and what is offered.—(4de.

Prin. cap. 14.) He by Whom the Sacrifice of the Cross was offered was One with what He offered, was One with Him to Whom He offered, and made Himself One with them for whom He offered.

Theologians teach that in the office of a priest two things are to be observed: first, the offering of the Sacrifice, and secondly, its consummation, that is to say, the attainment by those for whom it is offered of that end for which it is offered. But the end of His Sacrifice lies not in the present, but in the future, in the attainment not of things temporal, but of things eternal. He is a "High Priest of good things to come." —(Heb. ix. 11.) The Sacrifice "once offered" (ver. 28) on the Altar of the Cross is being pleaded even now on the Altar in the Heavens by Him Who there "appears in the Presence of God for us," (Heb. ix. 24;) yea, and will there appear all days, for Jesus is a "Priest for ever."—(Psalm cx. 4; Heb. x. 12.) Christ ascended as Priest and Victim; and under both aspects was His Ascension foreshadowed in the Old Law. Fire caused the whole burnt-offering of the Tabernacle and the Temple to ascend towards God in the form of vapour; the flames of Divine Love bore Jesus heavenward. Once every year, on the Great Day of Atonement, the High Priest entered the Holy of Holies within the veil, carrying with him the blood of the victims slain without, and therewith, standing before the mercy-seat, he made Atonement for himself and for the errors of the people.—(Heb. ix. 7, 25; Exod. xxx. 10; Levit. xvi.) Not once a year but once for all, did our Great High Priest "enter not into the holy places made with hands which are but the figures of the true, but into Heaven itself," (Heb. ix. 24,) carrying with Him within the veil, "not the blood of goats and calves," but "His Own," (ver. 12,) which shed "without the Camp."—(Chap. xiii. 12, 13.) He ever pleads before the mercy-seat, not for Himself, but for that Humanity which is His. And there, ere many months had passed away the martyr deacon, "full of the Holy Ghost, and looking stedfastly into Heaven, saw Him standing on the right hand of God to succour," as prays the Church in her office for his festival, "O Blessed Jesus, all those that suffer for Thee, our only Mediator and Advocate."—(Epis. and Coll. S. Stephen.) And as the veil that separates the Holy Place on earth from the Holy of Holies in the Heavens was for a moment lifted to the gaze of that deacon who was so soon to assist the Priest Who offers the Celestial Sacrifice; so also once again was there an unveiling, a "revelation of Jesus Christ," Whom John the Divine—the Divine of the Incarnation, of the Cross and of the Altar, saw,

"A Lamb as it had been slain," (Rev. v. 6,) upon the "golden altar which was before the Throne."—(Chap. viii. 8.)

We have hitherto been considering the past and the remote; we come now to consider the present, and as it immediately concerns ourselves. Were our enquiry to stop short at that point to which we have brought it, it would indeed have been interesting, but, as a practical question eminently unsatisfactory. To what conclusions have our previous reasonings inevitably brought us; in what position do they place us, and whither do they point the way? These seem to be the questions which now demand an answer.

We have spoken of the sacrifices of the heathen, of the tabernacle and the temple, of the Cross and of the Golden Altar. We have found that in all three religions—heathen, Jewish, and celestial—distorted, imperfect, and complete, the one underlying and all-pervading idea is the idea of Sacrifice. We have found this idea moreover developing as time went on. We have found it *in principle* implanted in our common nature as an innate consciousness, as an intuitive instinct connatural to man: and we have found it *in practice* as a detailed revelation. And so at last we come as practical men to the practical question, what is our own religion? Is its one idea also the idea of Sacrifice? If so, is it a development or natural growth from those sacrificial ideas which have preceded it? If not, how does it apologize for its existence? Does it found upon a new revelation, for that and nothing less may abrogate and annul the consentient past? And this brings us face to face with the facts. If we are to have a religion we must have a sacrifice. If a sacrifice, what sacrifice? Confessedly not the sacrifices of the heathen, which are abomination in God's sight. Assuredly not in this nineteenth century a return to those Jewish sacrifices which in the first century S. Paul denounced to the Galatians as "weak and beggarly elements."—(iv. 9.) What then? There remain but the Sacrifices of the Cross and the Golden Altar. But these we have found to be perfect; and we know that from the perfect there can be no real development—that is to say, no progress in perfection. The Sacrifice of to-day then cannot be greater; we have seen that it cannot be less, and so it must be the same. There is no way out of it. If our readers have followed our argument thus far, they must admit what we now affirm—that the Sacrifice of the Cross is one with the Sacrifice of the Altar, whether in heaven or on earth; and that the Sacrifice of the Altar is the one idea of the religion of to-day? And why? Let us bring all our thoughts to bear upon this point.

At the outset we defined religion to be the "habitual confession by the creature of its relation to the Creator;" and we said that Sacrifice was the act of which religion was the habit. It followed that, even in the estate of innocence, had it been preserved, there must have been Sacrifice, because man, albeit pure and holy, was yet a creature. There were still relations between him and his Creator which he must recognise. These relations did not as yet include that of the guilty to the just; and so as yet *bloody* sacrifice was not a necessity, although *sacrifice* was. Bloody sacrifice was an element imported into religion by sin, which, moreover, made necessary what is now an integral and indispensable part of the religion of fallen man—we mean the sacraments. For what are sacraments, and what is their precise position in or relation to religion? We have already defined religion, and we are satisfied; we do not mean to alter or amend our definition when we say that religion in its primary and etymological meaning is the re-uniting, or binding together again of what has been sundered. Now in the estate of innocence God and man were at one; there was communion and converse between the Creator and the creature. To these sin put an end: to restore these is the office of religion. Etymologically considered, its end is to re-unite, to bind together again into one God and man; and the means or instruments of re-union, in a word, the bonds are the sacraments. The obligation of sacrifice is coeval with creation; the necessity of sacramental bonds dates from the severance by sin of God and man.—(S. Thomas, 3ª, lxi. 2.) Further, just as hitherto we have spoken of the Deified Humanity of Jesus Christ, the Body "prepared," as that which, offered on the Altar of the Cross, made the Sacrifice of the Cross to be what it was, a "full, perfect, and sufficient Sacrifice, oblation, and satisfaction for the sins of the whole world;" so are we now to speak of the same Deified Humanity as the instrument or bond whereby the union between God and man is effected. It has to do for us what our inheritance of the humanity of the first Adam would have done for us had that humanity continued sinless, and so in communion with its Maker. Humanity and Divinity were indissolubly united in the One Person of the Eternal Word, and so God and man were once more and for ever at one. Were we teaching a child we should write the words "God" and "Man" apart, to show their severance by sin; to make clear their re-union and its means, we should have but to write in one word—the "God-Man."

But how does this practically affect us ourselves as indivi-

duals? How does it influence our present position or our future prospects? So far as we have yet gone, in no way. True, it was humanity, and not the body of any human person that was renewed, cleansed, and deified, but at the same time that humanity was *individuated* by union with the *personal* Word. There is, therefore, by nature no more connection between us individual men and Jesus Christ than there would have been between us and Adam had the line of our relationship to him been collateral instead of direct. But it was direct; and so the other must be direct likewise. We stand to Adam in the relation of children to a common father; in the like relation of children to a common father must we stand to Jesus Christ. In a word, we must be born again.—(S. John, iii. 7.) And so, taught by S. Paul that we are to regard the operations of the visible as an index, guiding us to a knowledge of the operations of the invisible, (Rom. i. 20,) we are not surprised to find ordained in the kingdom of grace an order of sacramental processes exactly similar in number and kind to those which obtain in the kingdom of nature. Jesus said to Nicodemus more than eighteen hundred years ago: "Verily, verily, I say unto thee, Except a man be born again of water and of the Spirit, he cannot enter the kingdom of God." —(S. John iii. 3, 5.) And during these eighteen hundred years the Church of God has taught as she teaches now—that those who "by nature,"* are conceived and "born in sin,"* and so "children of wrath,"* are in and by the "new birth" of holy baptism, the sacrament of "Regeneration" "made members"* of the "Body prepared"—"children"* of Jesus Christ, and as such "inheritors"* by merit, and by right of that Heavenly Kingdom which is His. As in the "first man, Adam," with his "living soul" breathed into a body made "of the earth," and yet more "earthy," by reason of his sin, "we all died:" so in the "Second Man," the "last Adam," Who, being the "Lord from Heaven," was "made a quickening Spirit," we all are "made alive."—(1 Cor. xv. 22, 45, 47.) From the one we derive the sustained humanity of our natural life; from the other we derive the renewed and renewing, the cleansed and cleansing, the deified and deifying humanity of our supernatural life; and both because we stand to each in the relation of children to a common ancestor.

Again, the babes of Christ are "fed with milk and not with meat."—(1 Cor. iii. 2.) Catechism, the salutary doctrine of the Word written, the Word spoken, is their portion. But as in nature the new-born go on, and grow, increasing in

* Church Catechism and Baptismal offices.

strength and stature: even so in grace. Fed with the "sincere" and life-giving "milk of His Word," (S. Pet. ii. 2,) the babes of God "go on from strength to strength," (Psalm lxxxiv. 7,) increasing day by day, as did the Child of Nazareth, in wisdom and in spiritual stature, till in Holy Confirmation, the Sacrament and seal of strength, they receive the sevenfold gifts of the "Holy Spirit of Promise," (Ephes. i. 13,) and thus attain to a perfect age in the spiritual life. Then are they no longer content to be fed with the "milk of babes;" they long to be nourished with "food convenient for them."—(Prov. xxx, 8.) Having been "once enlightened" in the Sacrament of illumination; having "tasted of the heavenly gift" of God's Word written; and having been "made partakers of the Holy Ghost," (Heb. vi. 4,) they have a desire and longing for God's Word Incarnate, the "strong meat" that belongeth to those "who are of full age."—(Heb. v. 14.)

Again, as in nature there are but few who pass from the cradle to the grave without encountering some of those ills to which sinful flesh is heir, so in grace there are but few who pass from the font to the viaticum, from the first Sacrament to the last, without in some way experiencing the effects of that *fomes peccati*, that fuel of sin, which exists even in the re-born, and after the waters of cleansing. In either case, the presence of disease must be acknowledged and treated as a fact. If ignored, food, rich and abundant, far from proving a salutary aliment, will turn to a deadly poison. In either case man must have recourse to the art of the healer. Nature mirrors to us the operations of grace. Man is the patient; sin the disease: Jesus the Physician, His Precious Blood the remedy; and Holy Absolution the means whereby it is applied to sin-sick souls.

Such is the sacramental system, and such its leading processes. It is the Jacob's Ladder between earth and heaven: they are just so many steps whereby we ascend. Life is a great sacrament. The details of daily natural life are outward and visible signs of inward and invisible progressions of the supernatural life. There is natural generation and supernatural regeneration; there is natural strength, and there is supernatural strength; there is natural food and there is supernatural food; there is natural medicine, and there is supernatural medicine. In other words, there are Baptism, Confirmation, Communion and Penance. And of these, two are *absolutely necessary*, the Breath of Life and the Bread of Life, the Spirit of God and the Son of God. In nature, one child might drag on a sickly existence without growth and strength,

while another might, all its life long, have no need of a physician. In grace, one regenerate soul might drag on a sickly existence without confirmation, while another might, like those of Sardis, "walk in white."—(Rev. iii. 4.) And so it is strictly and theologically true to say, as is laid down in our Catechism, that two Sacraments, and two only are "generally necessary to salvation;" that is to say, Baptism and the Supper of the Lord. Baptism, for Jesus said, "Verily, verily, I say unto thee, Except a man be born again of Water and of the Spirit, he cannot enter into the Kingdom of God."—(S. John iii. 3, 5.) And the Supper of the Lord, for again Jesus said, "Verily, verily I say unto you, except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you."—(vi. 53.)

And now, to complete the parallel between the natural and the supernatural; as there is a first Adam and a second Adam, so is there a first Eve and a second Eve; and she, the second Eve stands to the second Adam in precisely the same relation as regards her origin, her maternal functions and their results, as did the first Eve to the first Adam. Moses tells us (Genesis ii. 21, 22) that, on a day, God cast the first Adam into a deep sleep; that He opened his side and took therefrom somewhat whereof He formed a woman; that into her nostrils He breathed the breath of life, and brought her to Adam, and she became his wife, and thereby, the mother of all living. John tells us (chap. xix. 34) that, on a day, God cast the second Adam into a deep sleep, the sleep of death, that He opened his side, and took therefrom somewhat whereof He formed for him a spouse, and she too remained an inert and lifeless body, till on the first Pentecost He breathed into her nostrils also the breath of life.—(Acts ii. 4.) Then did she arise in her beauty and her strength to perform her functions as his bride and our mother, the second Eve, the Catholic Church, the Mother of all living souls. Then did the "Be fruitful, and multiply, and replenish the earth" (Gen. i. 28) find its counterpart in the "Go ye, baptize all nations."—(S. Matt. xxviii. 19.) Then made He the "barren woman to keep house, and to be a joyful mother of children."—(Psalm cxiii. 8.) And from that day to this has the Spouse of Christ been bearing Him children, feeding them as doth a mother, first with milk and then with meat, nurturing and tending them in sickness and in health, and laying them, one by one, to rest in the Paternal arms.

God has ordained that in and by means of the sacrament of Holy Matrimony a man and a woman are so wedded together,

so united the one to the other that they are "no more twain," but sacramentally "one flesh."—(S. Matt. xix. 6; S. Mark, x. 8.) And this He did, as S. Paul teaches, to symbolize the nature of His relation to, and the intimacy of His union with the "Church which is His Body.—(Ephes. i. 22, 23.) The husband is the head of the wife, even as Christ is the Head of the Church."—(Ephes. v. 23.) God spake by the mouth of Adam—(Gen. ii. 23)—Eve is "bone of my bone, flesh of my flesh;" God speaks by the mouth of Paul, "We are members of His Body, of His Flesh, and of His Bones."—(Ephes. v. 30.)

Language cannot supply words more accurately plain, more nakedly definite than these, whereby to express the intense reality of that union, which the Sacraments, and above all, the Sacrament of the Altar, effect between us men here on earth and our Maker there in Heaven. What can we say more than does S. Paul? "We are members of His Body, of His Flesh, and of His Bones;" members of that Body which, eighteen hundred years ago and more was conceived by the Holy Ghost in the inner room at Nazareth of Galilee, was born of Mary in the stable-cave without the gates of Bethlehem of Judæa, and was racked and torn on the Cross of Calvary, outside the walls of Jerusalem. "Members of His Flesh;" of that Flesh, for He has none other, that was pierced by the soldier's spear; the Blood of Jesus runs in our veins.

What is it that differentiates man from the other animals? It is his possession of the flesh and blood of the first man. A dog and a horse have each flesh and blood, but not the flesh and blood of the first Adam—not the flesh and blood which is common to mankind. In like manner, what is the *differentia* of a Christian? It is his possession of the Flesh and Blood of Christ. To say that a man is a Christian because he believes in, that is, holds certain opinions with regard to Christ, is simply an abuse of language. The protestant view that a man may, by an exercise of faith, (which is an operation of the intellect, which is but one power of the soul, which is again but one part of a man,) unite himself, body and soul to the Body, Soul, and Divinity of Jesus Christ, is about as tenable as the notion that a man may, by an exercise of the imagination, unite himself to and become one with the body of a horse or a dog. A man is a man, in that he shares with his brethren of the human race the flesh and blood of their common ancestor. A Jew is a Jew in that he has been circumcised and eaten of the Paschal Lamb. A Christian is a Christian in that he has been made a member of Christ in

his baptism, and had communicated to him in the Blessed Sacrament Christ's Flesh and Blood.

The unions of husband and wife, of parent and child, represent to us the unions of the Bridegroom and the Bride, of the God-Man and His children; but they fall short of the reality. The earthly unions are but unions of flesh and blood; the union of the Heavenly and the earthly is something more. What are the embraces, the strainings to her bosom by a mother of her child, but so many instinctive efforts to break down the barriers of sense, and effect an union of soul with soul? And all in vain. But in the Holy Communion there is union not only of Fesh with flesh, of Blood with blood, but of Soul with soul. The barriers of sense were impotent to stay the incoming and the outgoings of Jesus in His Conception, in His Nativity, and in His Resurrection: shall they withstand Him now?

As a word which, in the material order, is but a series of circular undulations excited in the air, like those we see on the surface of a troubled pool, as this word arrives, notwithstanding, in all its mysterious integrity, and enters every ear within the sphere of the agitated air; so, in like manner, does the Word of God, radiating from its natural centre in the Bosom of the Eternal, enter entire the body of every faithful man, and thus infinitely multiply without dividing Itself.

And thus it is that, being "very members incorporate in the mystical Body," "being made holy," "dwelling in Christ, and Christ in us, one with Christ, and Christ with us," we scruple not to offer and present unto God ourselves, our souls and bodies, and to call that oblation a "reasonable, holy, and lively sacrifice." We present not ourselves, but Him dwelling and energizing within ourselves; and yet so intimate is the union between us that we say, "we present ourselves." Were it otherwise, how could we call that holy which, apart from Him, is unholy, or that lively which, apart from Him, is "dead in trespasses and sin?" The offering of the unclean and the naturally dead was not, even under the old law,* a "reasonable service." We have seen that in the Sacrifice of the Cross, in the Sacrifice of the Golden Altar, and in the Sacrifice of the Earthly Altar, Christ was and is both Priest and Victim. By virtue of the union with Him of the members of His Body, what He, as the God-Man, and their Head, is and does, they are and do. He is the Christ, and as such He fulfils the offices of a prophet, of a priest, and of a king.—(S. Thomas, 3ª, xxii.; xxxi.; lix.) We read of them "Touch not My

* Exod. xxii. 31; Lev. xvii. 15; xxii. 8; Ezek. iv. 14; xliv. 31 Mal. i. 13.

Christ, and do My prophets no harm."* And again: "He hath made us kings and priests unto God."—(Rev. i. 6; v. 10; xx. 6.)

And so in order to this, that the faithful may unite with Christ not only in offering, but in being offered in the Sacrifice of the Altar, Communion is an integral part of the great law of Sacrifice—the law revealed from the beginning of time. It was a condition imposed by God Himself, since, most remarkable fact, the participation of the victim has obtained among all nations, and so in the Old Law when, as in the Holocaust, the victim was wholly burnt with fire, there was offered along therewith, and as forming part of the same sacrifice, a meat offering in order that there might be somewhat whereof to eat. Man communicates with God by partaking of the substances which are offered to God. This was a law of the universal world before the Incarnation. The communion of the priest was the completion of the sacrifice: the communion of the people was the bond of religious unity. And this universal idea was true and prophetic; *true*, it came of the primitive revelation; *prophetic*, it announced another communion as the ancient sacrifices announced another sacrifice.

The Sacrifice of Calvary was a Holocaust, and so there was offered along therewith, and as identical therewith, a Meat offering, in order that there might be a communion.

Again, this burnt sacrifice and this meat offering were made upon particular spots on this world's surface, on particular days of this world's history, and in presence of particular congregations of this world's inhabitants. But the sacrifice and the communion must be made possible to all people and during all time, otherwise we who are, and our children who will be, are in worse case than those who were. Thus it entered into the designs of all-powerful love to extend the limits wherewith Space and Time—the conditions of the creature—sought to fence it round, by perpetuating both. The result is that on every altar from the rising of the sun to the going down of the same, the Incarnation lies, a Sacrament and a Sacrifice, giving Himself to be received by, and offering Himself for, and offered by men of every nation and kindred and people and tongue.

Our space will not permit us to exhaust the subject of the perpetual priesthood and the *Juge Sacrificium* by working out the types of both in Melchizedeck and his offering, and the relation of that offering to the sacrifices both of the Old and the New Law. To this we may at some time return. We pur-

* Psalm cv. 15. Vulg. transl.: "Nolite tangere Christos unos," civ. 15.

pose meanwhile to conclude our remarks by summarizing and formulating them in a series of propositions as follows :—

1. That religion is the habitual confession by the creature of its relations to the Creator; and that the act of confession is Sacrifice.

2. That it is as impossible to conceive religion without Sacrifice as it is impossible to conceive the Creator without dominion, and the creature without homage.

3. That had the estate of innocence been preserved there would still have been Sacrifice; but bloodless, the creature being sinless: that the guilt of the creature has made bloody sacrifice a necessity.

4. That the twin principles of Sacrifice and bloody Sacrifice have been revealed by God, not to individuals only but to mankind, whether by implanting them in human nature as intuitive instincts, or by preserving them alive as an universal tradition founded on a primeval revelation.

5. That the details of Sacrifice were revealed not to mankind, but to individuals, and that they were of positive precept only.

6. That the sacrifices of the Old Law were of four several kinds; burnt-offerings, thank-offerings, sacrifices of prayer, and sin-offerings.

7. That these correspond to and satisfy the four relations of man to God—as, the creature, the benefited creature, the indigent creature, and the guilty creature.

8. That these four ends were fulfilled by the One Sacrifice of the Cross with its four aspects which the four sacrifices of the Old Law combined to represent and prefigure.

9. That the One Sacrifice of the Cross was at once a Sacrifice of Praise, of Thanksgiving, of Prayer, and of Propitiation for Sin.

10. That unless we break with the consentient past, and affirm a new revelation, the religion of to-day must have as its substantial principle that of Sacrifice.

11. That, if so, it cannot be a return to the sacrifices of the Old Law which were confessedly imperfect, still less to the sacrifices of the heathen which were abomination.

12. That, as it cannot be less than the Sacrifice of the Cross, and, that Sacrifice being perfect, cannot be greater, it must be the same.

13. That Jesus Christ was both Priest and Victim in the Sacrifice of the Cross; that He is both Priest and Victim in the Sacrifice of the Golden Altar: that therefore these two sacrifices are one, or rather, are two aspects of one Sacrifice.

14. That, Jesus Christ being the Head, and thus One with the Church which is His Body, what He does there in Heaven, it must of necessity do here on earth.

15. That as He offers and is offered on the Golden Altar naturally and locally, so also He offers and, in union with the members of His mystical Body, is offered on all earthly altars supernaturally and supralocally.

16. That the Sacrifice of the Cross being one with the Sacrifice of the Golden Altar; and the Sacrifice of the Golden Altar being one with the Sacrifice of the Earthly Altar, the Sacrifice of the Earthly Altar is one with the Sacrifice of the Cross.

17. That, it being so, the Sacrifices of the Golden Altar and the Earthly Altar are as much Sacrifices of Praise, of Thanksgiving, of Prayer, and of Propitiation for Sin, as was the Sacrifice of the Cross.

18. That the relations of man to God being still the same, and the habitual confession of these relations the one idea of religion, and the Sacrifice of the Altar exhausting that idea, the Sacrifice of the Altar is the substance and sum of the religion of to-day.

That there may be no mistaking our meaning let us take a case. How is a baptized person to fulfil his duty on Sundays and other days on which the exterior acts of religion are of obligation? He goes to church, but what service is he to attend? He must ask himself the question in what relation he stands to his Maker. It must be in one or more or all of those we have named, our list being exhaustive. One or more or all then let him confess; and confess moreover by that act which his Maker has Himself ordained as the vehicle, whether of praise, of thanksgiving, of prayer, or of propitiation for sin. This, and this alone, is his "bounden duty and service." Doubtless there is communion, and there are matins and evensong; but they are one and all ancillary and subordinate to this. Communion sustains and strengthens the union of the individual with Christ and Christ's; matins is a fitting preparation; and evensong a glorious thanksgiving; but neither are of strict necessity. He deprives himself of much, but he is not in sin who omits them; he errs "ignorantly and in unbelief," in whose estimation they usurp the place of that from which alone they derive their value.

Sacraments came in with sin, and with sin they will cease to exist; the principle of Sacrifice is coeval with Creation, and its practice must be eternal as the Creator.

The two books at the head of this paper point out to us the ancient Anglican standard of practical teaching on this most essential and important topic. Mr. Dickenson's instalment of the Sarum Missal should be obtained by all students in Liturgiology—Mr. Walker's by all sound members of the National Church. Here is set forth the scriptural teaching of the Anglican Communion before the West was subdivided, and ere Protestantism became at once a pest and a scourge.

Art. XII.—JURISDICTION.

Of all the objections which have been alleged against the position of the Church of England since the Reformation none has been urged more pertinaciously or with greater apparent confidence than her want of true spiritual jurisdiction. It is necessarily involved in the charge of schism; and, consequently, all who say that the Church of England became schismatical by her repudiation of Roman authority, virtually if not in express words charge her with this fatal flaw in her character from that time till now. Many of our divines, as, for example, Andrewes, Mason, and Bramhall, have addressed themselves to this branch of the controversy; but it may perhaps be doubted whether their usual line of defence was in itself altogether the most satisfactory that could have been chosen. There was, it may appear to some minds, our own among the number, not sufficient caution in discriminating that which is essential to ecclesiastical jurisdiction from that which is merely accidental to it; or rather the accidental element was brought into rather unnecessary, not to say unfortunate, prominence. We mean by the "essential" that without which true spiritual jurisdiction cannot exist, and with which it cannot but exist; which, therefore, must be an authority purely spiritual and spiritually derived: answerable to the nature of the Kingdom to which it appertains and over which it is to be exercised: and we mean by the "accidental" that which is not of this kind, but derived from temporal and earthly sources, such as the favour of secular princes, and either has cognizance of matters not in themselves of an ecclesiastical nature, or supplements the force of spiritual authority by the added sanctions of secular authority and civil penalties.

Now the consideration of all such jurisdiction as belongs to the latter category, not being properly ecclesiastical, *i.e.* not such as belongs to the Church as the spiritual Kingdom of Christ on Earth, but only ecclesiastico-civil, *i.e.* such as appertains to ecclesiastical persons by civil authority, lies in reality outside the question of the spiritual jurisdiction of the Church: it may exist in full force where this latter is not, and may be wholly absent where the other is present in its perfection. There was, therefore, no objective necessity for our controversialists to take it into the account, although, subjectively, they were driven to do so by the allegations of their

adversaries that all the jurisdiction of the English Church was of this secondary and improper nature. Being so driven to it they were not always sufficiently careful to distinguish it from the purely spiritual authority which is from God alone. So Bramhall, for instance, while asserting the exclusively spiritual origin of habitual jurisdiction, seems to attribute actual jurisdiction to the gift of the prince. "I confess," he says, "persons deputed and delegated by the King do often excommunicate and absolve and act by the power of the Keys; but this is by virtue of their own habit of jurisdiction. All which the King contributes by his commission is a liberty and power to act in this particular case, and an application of the matter." —(Works, vol. ii. p. 220, L.A.C.T.). Again, "Neither do we draw or derive any *spiritual* jurisdiction from the Crown, but either liberty and power to exercise actually and lawfully upon the subjects of the Crown that habitual jurisdiction which we received at our Ordination, or the enlargement and dilatation of our jurisdiction objectively, by the prince's referring more causes to the cognizance of the Church than formerly it had; or, lastly, the increase of it subjectively, by their giving to ecclesiastical judges an external coercive power which formerly they had not."—(Works, vol. i. p. 272.) Again: "When Austin first arrived in England he stayed in the Isle of Thanet, until he knew the King's pleasure, and offered not to preach in Kent, until he had the King's licence for him and his followers to preach throughout his dominions. So not only their jurisdiction but even the exercise of their pastoral function within that realm, was by the King's leave and authority." (Ib. p. 132.)—The Erastian leaning of these passages is obvious. If it be true that all our actual jurisdiction is derived from the Crown, then is the mission and the whole authority of the English Church, *as* the *English* Church, built on a secular and not on a spiritual foundation. Moreover, as these principles are defended as in themselves righteous and true, and not as an abnormal irregularity peculiar to our own country, it seems to follow that the whole external organization of the Catholic Church may be disintegrated piecemeal, and the actual jurisdiction and mission of the whole unearthly kingdom be made dependent on the authority and good will of that which is earthly.

It is easy to understand how these considerations may have complicated and enlarged the controversy by introducing as a new element the misrepresented and misunderstood question of the Royal Supremacy. The objections of our opponents were accordingly twofold; one negative, that the English

Church had no jurisdiction from the Bishop of Rome; the other positive, that whatever jurisdiction she possessed was drawn from a secular and not a spiritual fountain. The divines of the Caroline and subsequent generations rather increased than dissipated the mists of confusion, and the loss of the nonjurors drained off much of the best blood of the Church which was ill replaced by the muddy stagnation of the eras of William of Orange and the Hanoverian succession, until in our own days the wavering Christianity of national legislation, the defection from the faith of the highest judicial Court of law, and the Erastianism of the mind of the people at large and the public press, have apparently brought matters to a crisis and compelled us to look into first principles more closely than we have ever done before. Even in former days those of our more moderate opponents who have maintained the validity of our orders shrank hopelessly from the vindication of our jurisdiction,* and in later years this point has been selected for attack by Cardinal Wiseman and, more recently, Archbishop Manning, as affording an easy and complete victory over the Church of England to the confusion of all her defenders.

For our own part we make free to confess that, while we acknowledge the Royal Supremacy, as avowed by the Church of England, to be a true and godly doctrine, consonant alike to natural reason and the teaching of God's Holy Word, we consider it, as vulgarly accepted in this country, one of the greatest stumbling-blocks in the path of Christ's Church among us, which must be removed before she can duly perform the work which her Lord has given her to do. We contend for nothing short of the entire and inherent independence of the Church in all matters of faith and discipline, ritual and ceremonial: we cannot *ask for* it as a favour or even as a right of which the Church is not now possessed, because we believe that it is an ever living and indestructible fact; a fact that has been, is now, and ever must remain, irrespective of the consent or dissent of any temporal power or authority whatever. What God has made the Church, that she is, and man cannot reverse it. If, therefore, the jurisdiction of the Anglican Church is to be vindicated at all, it must be done, we believe, on grounds

* It is not necessary to repeat what I have already frequently observed, that I do not undertake to prove that these [the Anglican] bishops are lawfully bishops, that they still preserve their jurisdiction, and that they perform legitimately the functions annexed to their dignity and character. I have explained myself in terms so clear and so distinct on this head that no one can impute to me without injustice an opinion which I disavow.—(*Courayer on Engl. Ordin.* c. xvi. p. 280.)

altogether distinct from considerations of temporal grants and the concessions of princes. A purely spiritual authority must be shown to exist in the Church if she is to make good her spiritual position here or elsewhere. That this can be done we doubt not at all. That it may be done at large and speedily by some competent hand we earnestly desire. But to exhaust this subject or even to deal with it as it ought to be dealt with would require a volume, not the narrow compass of an Article in a Review; and we may as well say at once that we have no intention of attempting anything of the kind on the present occasion. Our immediate object is far more restricted. It is evident that the fundamental principles of jurisdiction must be fixed and uniform, and however much its accidents may vary they can neither alter its essence nor annul its efficacy. It is as much as we aim at or hope to accomplish here if we can succeed in elucidating this fundamental principle in such a way as to admit of its application to the actual position of the English Church without having recourse to either the Royal or Papal Supremacy. Many questions will necessarily be passed over, but if the essential principle be preserved we shall have a clue to guide us through the mazes of all subordinate and accidental anomalies, real or apparent. And thus much we hope to be able to do at least in some slight degree.

First, however, we must explain the sense in which we propose to use the term "jurisdiction." In its legal, technical, and restricted sense, it may be defined as "an authority or power which a man hath to do justice in causes of complaint brought before him," (Tomline's Law Dictionary;) so that it relates only to a judicial authority *in foro contentioso*, a power and authority to execute justice according to law between man and man. And because in every sovereign Society or State this authority can flow only from that which is in all things supreme; therefore, according to the English Constitution, all jurisdiction in this Realm (we are speaking now of temporal kingdoms and their jurisdiction) is held to be derived from the Crown, as at once the head, the representative, and the executor, of the supreme personal will of the nation. But the very fact that it proceeds from and depends on that which is beyond and above itself shows that in this limited signification it represents only one branch of a higher and wider authority, viz., that of supreme government in general. Into this it ultimately resolves itself. The administration of law involves the interpretation of law, and the supreme interpreter of law is the law-giver. *Ejus est legem interpretari cujus est condere* is an ancient and sound axiom. Similarly

the law-giver must have authority to demand obedience to his laws, and a right to punish disobedience, which obviously involves the power of interpretation. Therefore, whether we argue from above or below, jurisdiction in its technical meaning is in its source and fountain the necessary complement of legislative power, and one branch of the authority of supreme government. Hence, as it is convenient to have some term which shall popularly embrace both these closely connected functions, jurisdiction may be extended to a wider and more comprehensive sense of governing authority in general, including all its branches legislative and judicial.

This principle applies equally well to the œconomy of the Kingdom of Heaven. "The whole ecclesiastical power is aptly divided into the power of order and jurisdiction," says Dean Field; and as there are many functions of ecclesiastical government, besides the strictly judicial, which do not belong to, though depending on, the power of Order, therefore it is in the aforesaid more general and extended sense, including but not necessarily restricted to the more technical one, that we propose to use the term in this Article. Ecclesiastical Jurisdiction will be considered, therefore, as equivalent to spiritual *authority* as distinguished from Order, which is spiritual *power*, or, in the words of Dean Field, "that power which is specially given to men sanctified and set apart from others to perform certain sacred, supernatural, and eminent actions."—(Of the Ch. b. iii. c. 39, vol. i. p. 319, Eccl. Hist. Soc.)

It need only be added that for the legitimate exercise of ecclesiastical power or authority in any place or over any persons, there must be a lawful commission to that place and those persons received for that purpose from a competent source.

The way being now clear we can proceed to search out the principles of ecclesiastical authority or jurisdiction. And first we will turn to the Holy Scriptures.

Our Blessed Lord before His Ascension when giving His Apostles their final commission in a summary form, prefaced it by the solemn announcement: "All power [*Εξουσια*, 'power, authority, jurisdiction, rule,'] is given unto Me in heaven and on earth." He asserted His Own personal possession of universal jurisdiction. On this he based the Apostolic commission: "Go ye,* make disciples of all nations, baptizing them—teaching them to observe all things whatso-

* The "*ουν*" is probably an interpolation, but with or without it the sense is clearly the same.

ever, I have commanded you; and lo! I am with you alway even unto the end of the world."—(S. Matt. xxviii. 18, 19.) The complete view of their commission is filled up from other Evangelists. "Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned."—(S. Mark xvi. 15.) "As My Father hath sent Me, even so send I you. And when He had said this He breathed on them and saith unto them, Receive ye the Holy Ghost, Whosesoever sins ye remit they are remitted unto them, and whosesoever sins ye retain they are retained."—(S. John xx. 21-23.)* These passages contain the several parts of the Apostolic Commission and authority, which were before summed up in the comprehensive promise, "In the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—(S. Matt. xix. 28.) And as S. Luke says even more precisely, "I appoint unto you a Kingdom as My Father hath appointed unto Me, that ye may sit on thrones judging the twelve tribes of Israel."—(S. Luke xxii. 29, 30.)

With what full and plenary authority the Apostles exercised all the functions of their spiritual Vice-Royalty we need not stay to prove; we would draw attention, however, to a few important considerations arising out of the terms of their commission and their mode of exercising it. First, and incidentally, for it needs no proof, it was a joint commission, to each individually and to all in common, to rule one Kingdom. The Apostles were each one entrusted with the whole commission, but yet all together made up but one Vicegerent of Christ. The Church was governed by the one Apostolate and by each and every Apostle: for all were equal and all were one. In the next place they, distributively and collectively, received then and there in express words an actual gift of universal mission. "Go ye and disciple all

* We include these last words in our view of the Apostolic commission on account of their manifest dependence on those immediately preceding. For whatever special relation they may have to sacramental absolution, they are not to be exclusively restricted to it.—(Vid. S. Cyp. Ep. ad Jubaian., S. Ambr. de Pœnit. lib. i. c. 8.) They seem rather to apply to the whole evangelical dispensation, of which S. Paul speaks in 2 Cor. v. 18, 19. "All things are of God, Who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation." And even as to penance and absolution, while priests exercise the power in its minor forms the higher excommunication and reception of penitents was the prerogative of the bishop himself.—(Vid. Marshall Pen. Disc. Prim. Ch. passim, and Bingh. b. xix. c. iii. sects. 1, 2.)

nations." "Go ye into all the world, preach the Gospel to every creature." That is: the world was constituted one vast Diocese and the Apostolic College was made its Missionary Bishop. They were one and all endowed with universal mission. Further: wherever their mission was successful they were authorised to exercise jurisdiction. "Make disciples of all nations, baptizing them; teaching them to observe all things," &c. "Whosesoever sins ye remit they are remitted unto them, whosesoever sins ye retain they are retained." Because all ecclesiastical authority is founded on the right of dogmatic teaching and of the dispensation of Sacraments, therefore over all whom they might admit to or restrain from these mysteries, over all whom they might teach with authority and correct if they refused to obey, the Apostles exercised a true and supreme jurisdiction.* And in this way they judged from their thrones the twelve tribes of the spiritual Israel. As, therefore, "all the world" was their diocese in respect of Mission, so "all nations," "every creature," were their subjects in respect of jurisdiction so soon as their message was received. In a word, as they were endowed with universal mission throughout the world, so were they with universal jurisdiction throughout the Church.

And all this was not temporary but perpetual. "As My Father hath sent Me even so send I you." "Lo I am with you alway even unto the end of the world." It was not a personal commission only, but an official and abiding one; not to themselves in their own persons only, but to themselves in their representatives and successors for ever. "God gave some Apostles, till we all come unto a perfect man, unto the measure of the stature of the fulness of Christ." We argue, therefore, that this abiding Apostolate had, has, and ever will have a universal mission and jurisdiction in actual possession by

* "For certain," says Thorndyke, "the power of the keys is the sovereignty of the Church. . . . If therefore the Church be a state independent on any power of the world, as hath been demonstrated, it seems to require a sword, a sovereign power by itself, challenged by the power of the keys, or of excommunication. For if there be power in the Church to cut off from her society it will justly be called the power of the sword."—(The Church's power of Excom., sect. 2, Works, vol. vi. pp. 21, 22., L.A.C.T.) "For though Church laws have been called canons and constitutions to difference them from the laws of states, which have force from the power of the sword, yet supposing the power of excommunication to enforce the common acts of the Church, these ordinances, customs, or whatsoever they are, that are thereby enforced with sovereign power of ecclesiastical sword may be called by the general name of Church laws; and the question stated in this form, that there is a common power in the Church of making laws obligatory to particular persons under pain of being cut off from the Church."—(Thorndyke, The Church's Legislative Power, sec. 2, Works, vol. vi. p. 46, L.A.C.T.)

immediate divine grant once for all. It should also be noticed that this commission as recorded in the Holy Gospels has reference to the ordinary functions of the Apostolate, *i. e.*, to those which were to be perpetuated in their successors, and so strictly Episcopal; not to those which were hyper-Episcopal or distinctively Apostolic, at least not *in genere*. For although the Apostles had free right to exercise their office wherever they pleased or might happen to be, even though other Apostles or Bishops might be settled there, a right which, ordinarily speaking, their successors have not; still, as will be shown more fully hereafter, all who are admitted into the Apostolic succession partake in their measure of the universality of both mission and jurisdiction.

We find, further, that the gift of universal mission and jurisdiction to the Apostles, individually and collectively, was not incompatible with its exercise under certain specific limitations as to time and place. For example; it was not inconsistent with their being appointed to special or temporary missions by (1) God Himself: Acts x. 5, 6, 20; xiii., 2-4 taken with xiv. 26; xvi. 9, 10; xx. 22; xxiii. 11; xxvi. 17; Gal. ii. 1, 2, 7, 8; or (2) Other Apostles: Acts viii. 14; xv. 25;* or (3,) Mutual agreement among themselves, Galat. ii.†

Nor was their universal commission inconsistent with the occasional restriction of its exercise to or from particular fields of labour, as (1) By God Himself; Acts xvi. 6, 7; xxii. 18, 21; 2 Cor. x. 13; and the appointment of S. James to be Bishop of Jerusalem by our Lord, as some writers assert, though others, and these the majority, attribute it to the other

* Acts xi. 22 might perhaps be added, were it certain that S. Barnabas was then an Apostle. There is no record in holy Scripture of his appointment to that office, the events narrated in Acts xiii. being only the special benediction of himself and S. Paul preparatory to a particular mission which we are subsequently told, they "fulfilled."—See Bilson Perp. Govt. Ch. c. vii. pp. 138-140; also Abp. Potter Ch. Govt. c. v. p. 202. Ed. Crosthwaite.

† "By Apostle here I understand a commissioner of Christ's, endued with authority by Him, and this commission given to him, as to all the other apostles, indefinitely and unlimitedly, not restrained by Christ's words to any particular province, but extending equally to the whole world; what therefore is done in this kind is by subsequent act of the Apostles themselves, who are testified to have done that which it had been very unskilful and improvident, and consequently unreasonable not to have done, viz., distributed their universal great province into several κλήρους ἀποστολῆς, "distributions," or "lots," or lesser provinces, one or more to go one way, the other another, which is there called by S. Peter πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον, "to go to his own," or "proper place," or "assignation," for the witnessing the resurrection and proclaiming the faith or doctrine of Christ to the world."—(Hammond, Of Schism, c. iv. sect. 5, pp. 233, 234, Minor Theol. Works, L.A.C.T.)

Apostles.* (2) By their own choice and design; Rom. xv. 20-22; 2 Cor. x. 15, 16; Acts xviii. 11, (where the word used is εκάθισε, he "fixed his see" there;) xix. 8-10; and such instances as the temporary establishment of S. Peter at Antioch, S. John at Ephesus, SS. Peter and Paul at Rome.

From all which we may draw these inferences:—

1. That universal mission and jurisdiction are not incompatible with special, partial, or temporary, mission and jurisdiction.

2. Conversely: that such restricted mission and jurisdiction are not incompatible with the possession of the universal.

3. That as they cannot detract from it, neither can they add anything to it, but are only a limitation of its exercise for temporary or special purposes.

The Apostles died, but the ordinary Apostolic Office and the ordinary Apostolic Commission remained in the Church. That they were thenceforward inherent in the universal Episcopate and in every member of that Sacred College as a co-equal partaker in the plenitude of that office, all antiquity testifies. The one world-diocese remained undivided, and the *Unus Episcopatus* was its *unus Episcopus*. "Pastores sunt omnes, et grex unus ostenditur, qui ab apostolis omnibus unanimi consensione pascatur, ut Ecclesia Christi una monstretur," says S. Cyprian. And again: "Quam unitatem firmiter tenere et vindicare debemus, maximè Episcopi, qui in Ecclesia præsidemus, ut Episcopatum quoque ipsum unum atque indivisum probemus." (De unit. Eccl. c. ii). "Etsi pastores multi sumus, unum tamen gregem pascimus, et oves universas quas Christus sanguine Suo et passione quæsivit colligere et fovere debemus." (Ep. 67). Accordingly the perpetual universal mission and jurisdiction of the Apostolic College inheres in the Episcopate; for "the spirit of Elijah doth rest on Elisha," and the one is the legitimate descendant, successor, and representative of the other. So then we may venture to go one step further and say that the same universal mission and jurisdiction which are the heritage of the *Unus Episcopatus* collectively are the heritage of each bishop individually; for "a singulis in solidum pars tenetur," says S. Cyprian; and to the same purport Clarus a Mascula in the Synod of Carthage; "manifesta est sententia Domini nostri

* We do not enter into the question of the identity of this S. James with the son of Alphæus. It is enough that he is distinctly called an apostle in Holy Writ, and as such is entitled to take rank with the eleven, S. Matthias, S. Barnabas, or S. Paul. All apostles partook equally of the ordinary apostolic commission, and we are here speaking of this only.

Jesu Christi, Apostolos Suos mittentis et ipsis solis potestatem a Patre Sibi datam permittentis, quibus nos successimus eadem potestate Ecclesiam Domini gubernantes." With which also agrees the famous dictum of S. Jerome, "Ubicunque fuerit Episcopus—ejusdem meriti ejusdem est et sacerdotii . . . . omnes Apostolorum successores sunt;" and the pseudo-Ambrose (Hilary the Deacon) as quoted by Bishop Andrewes (Opuscula, p. 184, L.A.C.T.), "Nunquid omnes Apostoli? verum est: quia in Ecclesia unus est Episcopus." And again, "Apostoli Episcopi sunt."

The fundamental principles of Church Government are to be learnt, from post Apostolic sources, mainly from the writings of S. Cyprian, who is indeed the great doctor of the Church on all such questions. The principle which he continually maintains and insists on in all his actions and writings is briefly this: That the Church is one, and the Episcopate one: that all Bishops are by divine appointment equal both in power and authority, as joint rulers of one spiritual Kingdom; all having an equal and that a perfect share in the one and undivided Episcopate. That every one is, therefore, equal to all others individually, but inferior to them collectively, and wherever the collective authority does not interpose, each one is independent in the discharge of his Episcopal functions.*

These may be considered the fundamental axioms of ecclesiastical government; and whatever organization may be adopted for purposes of convenience and good order, it ought to be based on them and preserve them inviolate through all practical adaptations. And we believe this to be the key to the whole system of pure Ecclesiastical jurisdiction.†

* "Neque enim quisquam nostrum Episcopum se esse Episcoporum constituit, aut tyrannico terrore ad obsequendi necessitatem collegas suos adigit; quando habeat omnis Episcopus pro licentiâ libertatis et potestatis suæ arbitrium proprium; tamque judicari ab alio non possit quàm nec ipse potest alterum judicare. Sed expectemus universi judicium Domini nostri Jesu Christi, Qui Unus et Solus habet potestatem et præponendi nos in Ecclesiæ suæ gubernatione, et de actu nostro judicandi."—(S. Cyp. in Conc. Carth.)

† Dr. Neale, in his Introduction to the *History of the Holy Eastern Church*, has a somewhat remarkable passage on the subject of Church government. "It need hardly be said," he remarks, "that all possible theories of the Church may be reduced to four. The Hildebrandine regards it as a despotic monarchy, to be governed in all things according to the will of God's Vicegerent, that vicegerent being *jure divino* the Bishop of Rome. In him only the plenitude of power resides; councils are convoked merely to ratify or to add lustre to his decisions; "none," in the words of the gloss, "may venture to inquire, Why doest thou thus?" And the Church, to use Cajetan's expression, "is the born slave of the Roman Pontiff." The Gallican theory views the Church as a constitutional monarchy, of which the Pope is either *jure divino*, or merely *jure ecclesiastico*, the responsible head, invested

The primary idea of the Church as one Kingdom under the joint rule of the multitudinous unity ("copiosum corpus

with legislative and executive functions while the supreme representative power of the Church, the Œcumenical Council, is in abeyance; but owing implicit obedience to such a synod when assembled, liable to be suspended or deposed by it, and compelled to submit to its decisions on pain of the guilt and consequences of schism. The Cyprianic view represents the Church as a pure republic, every bishop equal not only in inherent power but in external jurisdiction; the keys confided to the unity of the Church and thence equally derived to the units; the institution of metropolitical and primatial sees a mere accident, contrived rather for despatch and order than for government and authority. None of these, it need scarcely be observed, is the Oriental scheme of the Church. By the East it ever was, and still is, regarded as an unmixed oligarchy; based, indeed, on the great body of prelates, but gradually, through the various stages of bishops, metropolitans, primates, and exarchs, finding its sovereignty in the five patriarchal thrones. These were each in its own diocese what the Gallican theory makes the Pope in the Universal Church, not amenable to the jurisdiction of any of their brethren separately: and if they erred, requiring nothing less than an Œcumenical Synod to depose them; acknowledging a priority in order, and perhaps in the case of Rome an undefined and undefinable something more, a privilege of interference that might not have been brooked from another patriarchal see. Hence in Egypt, Syria, and Russia, elevation from an episcopal to a patriarchal throne was accompanied by reordination; hence the decisions of the chair of S. Mark, and in like manner of the other chairs, were received as the dictates of inspiration.

Now out of all these theories we must accept either the Hildebrandine or the Oriental; for the plain reason that the others have been weighed in the balance and found wanting. The Cyprianic, whatever may be its beauty and simplicity, existed only in Africa, and were now clearly impossible. The Gallican, after obtaining a victory at Constance and nearly winning a complete triumph at Basle, made one brief struggle for life under Bossuet and his fellows, and then fell for ever. But Rome and Constantinople still hold each their own theory, and the existence and the domination of each is so far a proof that each is right."—(Neale's Introd. Hist. H. E. Ch. pp. 14-16.) But as these two theories cannot co-exist in the same communion, one at least *must* be false, therefore the "so far" proof goes but a very little way indeed. That neither of them expresses the fundamental principle of Church authority is, we venture to think, demonstrable. The very existence in the Church of the "Cyprianic theory," boldly maintained in Asia and at Rome as of Divine authority, incompatible with both theories and unchallenged by any man, is sufficient of itself to prove as much as this. Moreover the Hildebrandine is a flat contradiction to the whole history of the ancient Church, before which test the Oriental theory also fails. For centuries elapsed before Constantinople or Jerusalem became patriarchal thrones at all; and as for Antioch, the history of Paul of Samosata is a sufficient answer to the notion that an Œcumenical Synod was needed to depose its bishop. But there is a yet more fatal flaw in the foundation of this theory, (common to it with another not mentioned by Dr. Neale, the hybrid Oriental Hildebrandine device of the late R. I. Wilberforce, which having accumulated by pretended delegation all episcopal authority on the metropolitans, and all metropolitan authority on the patriarchs, capped the structure by similarly accumulating all patriarchal authority on the Pope,) which is, that it makes no provision for the case of the autocephalous provinces, of which many existed. These, being included in no patriarchate, were subordinated to none of the thrones in which all ecclesiastical authority is supposed to "find its sovereignty," and, consequently, the authority of these thrones is not co-extensive with the Catholic

unitatis vinculo copulatum," says S. Cyprian) of an equal and undivided Episcopate involves the principle of the universal jurisdiction of each Bishop, the joint care of the whole being committed to each one. Were it not so there would not be one Kingdom, but many: nor would there be any check on a Bishop, however evil, had not others a right to interfere with and overrule him within his own diocese. But the right to interpose in the diocese of another Bishop implies a real jurisdiction there, however sparely exercised and under however great restrictions. The subjection of one to all involves a joint authority in every one of all over every one taken separately. Without this there would be no principle of cohesion, and the Church would be liable to universal anarchy. The universal jurisdiction of every Bishop is the necessary counter-

Church, and cannot be an adequate representative of its government. Dean Field indeed says that "every church was subordinate to some one of the patriarchal churches, and incorporate into the unity of it."—(B. v. c. 30, vol. iii. p. 251.) But this was a mere *obiter dictum* of that learned writer, and even notoriously incorrect. Indeed, Dr. Neale may be allowed to "return answer to himself" in this matter. "In the East," says he, "a separate and independent State implied a separate and independent hierarchical government. While the Emperors of Byzantium were rulers of the eastern world, the patriarchal throne of that city exalted itself to all but an equality with Rome. As the political importance of Constantinople declined, and new states branched off from her, so the dominions of her bishop contracted themselves, and autocephalous metropolitans arose in all directions. The orthodox monarchs of Georgia and Abkhasia each supported his own Catholic. Servia, when raised to political importance, consecrated its own patriarch at Uschize. Russia, so long faithful to Constantinople, at length claimed a fifth patriarchal throne for Moscow. Even in our own times we have seen Greece proclaim its holy governing synod autocephalous."—(Introd. H.E.C., pp. 9, 10.) "So again she [the Oriental Church] has not vainly insisted on keeping up territorial jurisdiction. Constantinople surrendered Russia when it was manifestly inconsistent with the dignity of that Church to depend on a see which might be influenced or corrupted by Turkish despotism; [what becomes then of the regard paid to "the decisions" of these thrones "as the dictates of inspiration"?] in our own day she has resigned Greece rather than give a worldly government a handle for a subversion of the faith."—(Ibid. p. 14.)

That this organisation is in any respect of the essence of ecclesiastical government, its gradual and, in some parts at least, comparatively late growth, partial comprehensiveness, and increasing disintegration, forbid us to acknowledge: and if it be not essential, then it is non-essential, incidental, an ecclesiastical appointment for order and convenience, for the sake of giving readier and better effect to that which is essential; and so it is not incompatible with the Cyprianic axioms, of which, so far as it obtained at all, it may easily have been a peculiar adaptation, but cannot be and never could have been a legitimate rival. And the Hildebrandine (and even the Gallican) theory being contrary to the plain facts of Church history, we are reduced to consider the "Cyprianic" scheme essentially Catholic; not only simple and beautiful in its definiteness of principle, but admitting, far more than any other theory, an elasticity of practical applicability to the varying times and circumstances of the Church in relation to both her own internal government and her connection with temporal sovereignties.

poise to the individual equality and so far, therefore, mutual independence of all the units.

Collectively as well as individually, individually no less than collectively, the Apostles had jurisdiction over the whole Church. "Quamvis Apostolis omnibus post resurrectionem Suam parem potestatem tribuat et dicat, 'Sicut misit Me Pater, et Ego mitto vos, &c.,' tamen ut unitatem manifestaret, unitatis ejusdem originem ab uno incipientem Suâ auctoritate disposuit. Hoc erant utique et cæteri Apostoli quod fuit Petrus, pari consortio præditi et honoris et potestatis, sed exordium ab unitate proficiscitur,* ut una Christi ecclesia et cathedra una monstretur. Et pastores sunt omnes, et grex unus ostenditur, qui ab apostolis omnibus unanimi consensione pascatur, ut ecclesia Christi una monstretur." (S. Cyp. de Unit. Eccl.). The drift of which passage, (if we may venture on rather controverted ground) seems to us to be this: although all the Apostles were, considered individually, absolutely equal, yet they were not absolutely independent and disconnected units, but, collectively, they were still but one, bound together, dependent one on another. And to show this collective unity our Lord "by His Own authority settled the original principle of the same unity as beginning from one," [a unit.] All were what Peter was, but he was specifically named; one unit being put forward as the symbol and exemplar of the collective unity. All were equal: all together the same as each one; each one the same as all: the single Bishop was the perfect model of the single Episcopate, and the whole Apostolic College was only a single Apostle on a larger scale. And as with them so with their successors: every single Bishop is the Catholic Episcopate in miniature, and the Catholic Episcopate a single Bishop magnified. And because the Episcopate is simply the Apostolate in its ordinary functions and permanent form, every single Bishop is the successor of, *i.e.* succeeds to, the ordinary power, character, function, commission, not only of this or that single Apostle but of the Apostolic College at large. "For all are successors" (not of one or another Apostle, but) "of the Apostles" as a body. The difference is simply one of degree, not of kind; as a small circle has every property of a circle in its full perfection, equally with one of infinitely larger diameter. Therefore as universal mission and jurisdiction were ordinary prerogatives of the original Apostolate, they are so, by inheri-

* No apology is needed for the rejection of the clause here sometimes interpolated, "et primatus Petro datur." The other disputed clauses, being immaterial, have been allowed to stand.

tance and succession, of the individual Bishop, the Apostle in perpetuity "to the end of the world."*

It will follow, we think, from what has been said, that as each Bishop is *ipso facto* a successor of the Apostles in all their ordinary prerogatives, his portion of this authority is derived from the act which makes him an inheritor and partaker of that succession; that is to say, from his consecration. The Apostle possessed his authority simply because he was an Apostle; the Bishop possesses it simply because he is a successor of the Apostles, *i.e.* a Bishop. His localization in this or that particular place is but an accident of his Apostleship on which his essential inherent character cannot in any way depend. The Apostles did not lose their universal jurisdiction when settled in no definite see; neither then do their successors. The late Bishops of London and Nelson were as truly successors of the Apostles after their resignations as they were before, and lost none of the inherent prerogatives of that succession. They would, we apprehend, have had as full a right then as before to seats and voices in an Œcumenical Synod. Moreover, as the ordinary Apostolic (*i.e.* the Episcopal) jurisdiction held by that simple tenure of Apostolic succes-

* There is a valuable note to the treatise *On the Unity of the Church*, in the Library of the Fathers, S. Cyprian's Treatises, p. 150, which bears closely on a portion of this argument. "Our divines consider that the Church is one, and that, as there is but one Bishop Invisible, so in theory there is but one visible bishop, the type of the Invisible, how many soever there actually are; each separate individual bishop being but a reiteration of every other, and as if but one out of innumerable shadows cast by one and the same object, each being sovereign and supreme over the whole flock of Christ, as if there were none other but himself. Such is the *theory* of the apostolical system; but in order to avoid the differences of opinion and action, and consequent schism, which the actual multiplicity of governors would occasion, certain ecclesiastical regulations have been from the first observed, accommodating the abstract theory to the actual state of human nature as we find it. First, bishops have been restrained, as regards Christ's flock, into local districts, called dioceses; next, as regards each other, by the institution of synodal meetings, or councils, the united decisions of which bind each bishop as if it was his own individual decision; and moreover, still for the sake of order, by prescribed rules of precedence. . . . Accordingly, when S. Peter is said to be the *head* of the Church—we interpret it of his representing the *abstract* bishop, the one and only ruler who is put over the household; that which each bishop is by office, nay, and is actually, except so far as he is shackled by what may be called the bye-laws of the Divine polity." To give a complete view of the principle it need only be added that all the units in the one episcopate make one compact and indivisible unity; the one visible bishop, the full earthly representative of the Invisible. The subordination of each one to all is a necessary corollary to the principle, and unquestionably as truly an essential part of the Divine polity as the absolute equality of the individuals. From which the synodal system follows as a matter of course, and can be called a "bye-law" only inasmuch as it is but the best means of attaining an essential end, the concentrated action of the collective supreme authority.

sion is universal, that is to say coextensive with the world, it covers by its own native force that limited district to which, at first or subsequently, the Bishop may be specially relegated. He is Bishop of that place *inclusively, vi ipsa consecrationis*; *exclusively*, by his consecration, translation, or other legitimate mode of designation specifically *to it*. Being consecrated he does not receive a new gift of jurisdiction that he may exercise it there, but having received universal jurisdiction by consecration he is sent there to exercise it. Such special designation makes no addition to the authority derived from his consecration, his habitual jurisdiction, (else were the ordinary authority of the Twelve less than that of S. Timothy or S. Titus, S. Ignatius, S. Cyprian, or the diocesan bishops of our own day,) it does but assign a place in which it may operate in actual jurisdiction, *i.e.*, in *acts* of government, *quodam modo*, with due regard to ecclesiastical order. Nor does it cancel or restrict his inherent universal jurisdiction, (else were S. Paul at Corinth, S. Peter at Antioch, S. John at Ephesus, shorn for the time of half their apostolic honour, and reduced to a lower level than every Catholic bishop not in possession of a see,) temporary localization did not evacuate the universal authority of the Apostles, nor, consequently does it that of their successors. This still remains to be exercised in any way consistent with the fundamental equality of bishops and their collective superiority to individuals, according to the requirements of ecclesiastical order and harmony.

We maintain, then, that as "actual jurisdiction" is nothing but habitual jurisdiction in legitimate action, the latter is something much more than a capacity for receiving the former,* (as much more as habitual faith is more than a capacity for receiving faith); it is itself a real objective gift of a real objective authority; incapable in itself of increase or diminution, though subject to regulation and restriction in its use; the only real jurisdiction possessed by any Bishop. And this is received direct from God Himself through consecration and not otherwise.

* Actual jurisdiction, therefore, is not to be regarded as equivalent to *actually* (*i.e.*, *really*) *existing* jurisdiction, and so as contrasted with that which is capable of existing but not actually existent; it is expressive only of jurisdiction, already truly existing, manifested in acts of authority. Perhaps the best popular illustration of the position claimed for each member of the Catholic episcopate is that occupied by the judges on circuit. Every judge is possessed of a real jurisdiction throughout the whole kingdom, which answers to the habitual jurisdiction of the bishop throughout the Universal Church, but for the time then being exercises this authority, *i.e.* has actual jurisdiction, only on that particular circuit to which he has been for the occasion appointed. And this is, we believe, a question of mere convenience and private arrangement among themselves.

In support of this last assertion we will now have recourse to authorities; premising, however, that from the ground we occupy it can scarcely be considered necessary; because, as we have seen that actual jurisdiction is not a distinct kind of jurisdiction from habitual, but only a manifestation of it in act, *sub modo*, according, that is to say, to the requirements of good order in the Church and the rules made for preserving it; and as it is acknowledged on all hands that habitual jurisdiction is conferred in consecration alone, we think the position is already virtually established. It may also be remarked that as, on the principle we are advocating, there is but one real jurisdiction, viz. the universal one inherited from the Apostles, all the various forms of actual jurisdiction, Diocesan, Metropolitical, Patriarchal, are but so many outward expressions of it under greater or less restrictions. This will be shown more fully further on. At present we may observe, as an inference from the general principle, that actual jurisdiction of whatever kind is so far from being an augmentation or supplement to habitual jurisdiction that it is really a certain form of restriction imposed on it; not a new gift, but a limitation to the use of one presupposed as already existing.* To show,

* It is a singular and very instructive proof of the wonderful adaptability of the organisation of Church government to all conceivable emergencies, that the severest censures which can be inflicted on a bishop are but a direct carrying out of this same principle and on the very same public grounds. The fundamental principle of order underlying the diocesan (and, we may add, the larger) localization of bishops, is that enunciated by S. Cyprian in the following well known words:—"Neque enim aliunde hæreses obortæ sunt aut nata sunt schismata, quam inde quod Sacerdoti Dei non obtemperatur, nec unus in Ecclesiâ ad tempus Sacerdos et ad tempus judex vice Christi cogitatur: cui si secundum magisteria divina obtemperaret fraternitas universa, nemo adversum Sacerdotum collegium quicquam moveret, nemo post divinum judicium, post populi suffragium, post coepiscoporum consensum, judicem se jam, non episcopi sed Dei, faceret; nemo discidio unitatis Christi Ecclesiam scinderet, nemo sibi placens ac tumens seorsum foris hæresim novam conderet."—(Ep. liv. Ed Paris, 1836.) The evils apprehended from divided or co-ordinate authority in the same place were rivalry, faction, schism, heresy, opposition to the Episcopal College, severing the unity of the Church: the remedy—"unus Episcopus in Catholicâ Ecclesiâ," to restrain the ordinary exercise of his universal jurisdiction *to* his own diocese, that of all other bishops *from* it. Now the deposition of a bishop proceeds on the same grounds. An evil or heretical bishop raises factions, gathers a party, sets up a heresy, makes a schism, opposes the Catholic College, pleasing himself, rends the unity of the one episcopate: the remedy, to restrain still further the exercise of his jurisdiction, excluding it from that sphere also wherein it was previously free, and so shutting up within the bishop's own breast that authority which is in itself a character of his order and indelible. "Episcopus depositus," says Mason, "et gradu dejectus, non dicendus est pristinâ suâ potestate simpliciter et absolute privatus, sed materia subtrahitur in quam potestas illa operari possit. Hanc Alphonsi ac aliorum esse sententiam fatetur Franciscus Vargas, quam et ipse amplectitur.—(De Min. Angl. lib. iv. c. 1, sect. 12). "Episcopus censuris illaqueatus, ipsam Jurisdictionis inter-

therefore, that a man becomes Bishop of a particular see by consecration to that see is to show that actual jurisdiction is conferred by consecration; and to show this is to show that actual jurisdiction is but habitual jurisdiction under certain conditions. To this, then, we now come.

First, for jurisdiction in general: Mason writes: "*Phil.* Si Jurisdictio mere spiritualis a Christo immediate fluat, quando et quomodo a Christo ad Episcopos vestros derivatur? *Orth.* Qua et unde Episcopi sunt jurisdictionem habent. Sunt autem Episcopi per consecrationem: ergo dum consecrantur jurisdictionem accipiunt . . . Archiepiscopus (atque unà reliqui præsentes Episcopi) manus imponit, dicens, Accipe Spiritum Sanctum, id est, istius modi sanctam et spiritualem potestatem, seu Spiritus Sancti gratiam, qualis ad hoc requiritur, ut quis ex Presbytero fiat Episcopus. Quare his verbis novo Episcopo exhibetur quicquid ad officium Episcopale spectat. . . . Ecce tibi Ecclesia Anglicana, non modò munus ministeriale in genere, sed etiam disciplinæ administrationem in specie, id est, jurisdictionis potestatem, mediante consecratione, tribuit." (De Min. Angl. lib. iv. c. i. sect. 10). To like purpose Bishop Andrewes, "Quod Episcopi immediate a Deo sint, non negat hic Cardinalis: quod a Deo immediate jurisdictionem habeant, id negat; et annon pugnant hæc inter se? Qua enim et unde Episcopi sunt, jurisdictionem habent: nec vel re duo hæc, vel ratione dividuntur. An enim Spiritus Sanctus 'Episcopos ponit,' dat ut Episcopi sint, sed sine jurisdictione, donec gratificetur eis illa Romanus Episcopus? Par est autem et de presbyteris ratio; ad manuum impositionem quicquid vel habent, vel sunt, a Deo itidem consequuntur. Locus assignatur forte certus aliquis, ubi, et populus, in quem exerceant. Potestas ipsa a Deo est." (Resp. ad Bellarm. p. 290. L.A.C.T.)* The same truth is conveyed with great

nam potestatem non amittit, sed potestatis duntaxat usum et exercitium; idque non simpliciter, sed quousque Ecclesiæ visum erit."—(Id. lib. iv. c. 2, sect. 8.) Between the position of such an one and that of a Catholic bishop without a see there is this difference: that the latter being under no censure, may still exercise his universal authority wherever the bye-laws of the Church do not prohibit it (as in undertaking missions to heathen lands outside the existing territorial divisions of the Church,) whereas the other is actually under the condemnation of the Apostolic College, and must be pardoned before he can again act in its unity. May it not be a fearful part of the punishment of such a bishop, that the commission and command of God are still upon him, and yet that by his own unrepented and uncondoned sin he forces himself to live in unceasing violation of both. A dispensation of the Gospel is still committed to him, but he cannot preach the Gospel; woe unto him!

* That the principle of universality conferred by ordination holds good in its measure even in the case of priests appears from the Scriptural account

force in his "Concio ad Clerum in Synod. Provinc."; A Quo huic præpositi estis tam pretioso gregi, Is Spiritus Sanctus est: Spiritus vos posuit. . . Muneris enim vobis auctor Spiritus Ille, vestrum omnium Designator, Consecrator, Metropolitanus est. Non enim, si veri nominis et non titulo tantum tenus Episcopi estis, Episcopos vos hominum quisquam; Pater Ipse œconomos fecit familiæ Suæ, Christus Ipse pastores dedit Ecclesiæ; Spiritus Sanctus Ipse Episcopos vos posuit. . . . Nostis reddendam Illi rationem, Qui vos posuit, œconomiæ vestræ, &c." (Opuscula pp. 44, 45, L.A.C.T.) So also Bishop Bilson: "To create ministers by imposing hands is to give them not only power and leave to preach the word and dispense the sacraments, but also the grace of the Holy Ghost to make them able to execute both parts of their function." (Perp. Gov. Ch. Ch. c. ix., p. 160, Ed. Oxon. 1842.) And Mason again (quoting Cardinal Cusanus) "*Phil.* Si jurisdictio ad impositionem manuum immediate daretur a Deo, in omnibus Episcopis esset æqualis. *Orth.* . . . . Idem penitus statuit Cardinalis Cusanus (De concord. l. 2, 6, 13) 'Omnes,' inquit, 'Episcopi sunt æquales quoad jurisdictionem, sed non quoad executionem; quod quidem exercitium executionum sub certis terminis positivis clauditur, et restringitur propter melius.'" (De Min. Angl. l. iv. c. i. sect. 12.) Again: "Aliud est ipsa jurisdictionis potestas, aliud ejusdem potestatis usus legitimus. . . . Nam ut ex Francisco Varga (quem vestri laudant ut insigniter eruditum) et aliis docuimus, censura non tollit ipsam Jurisdictionem in consecratione acceptam, sed ejusdem duntaxat subtrahit materiam in quam ageret; subtractâ autem materiâ, cessat executio, seu exercitum." (Id. l. iv. c. ii. sect. 8). Archbishop De Marca says the same thing: "Etenim quando Apostoli fundabant Ecclesias, tametsi Episcopo ordinato conferrent cum impositione manuum omnem potestatem ordinis et jurisdictionis, tamen ei locum assignabant ubi munus suum impleret." (De concord. Sac. et Imp. lib. vi. c. i. sect. 3.) And so Bossuet, as quoted by Pusey: "This holy and Apostolic doctrine of the Episcopal jurisdiction and power proceeding immediately from, and instituted by, Christ, the Gallic Church hath most zealously

of the first Council of Jerusalem. The prerogative inherent in the priesthood is to counsel and advise the bishops in the exercise of their jurisdiction, and, if permitted, to give formal assent to what they may determine. This prerogative we find the Jerusalem priests exercising with regard to branches of the Church far removed from their own special diocese, in the affairs of which they, as priests *of the diocese of Jerusalem*, would have had no right to interpose. They acted, therefore, on the broad ground of their universal authority as priests of the Catholic Church.

retained." "Therefore that very late monition, that Bishops receive their jurisdiction from the Pope, and are, as it were, vicars of him, ought to be banished from Christian Schools as unheard of for twelve centuries."—(Pusey's Eirenikon, p. 271 note.) So S. Cyprian affirmed that Bishops are governors of the Church as succeeding to the Apostles by consecration. "Christus dicit ad Apostolos, ac per hoc ad omnes præpositos, qui Apostolis vicaria ordinatione succedunt,* Qui audit vos Me audit, &c." (Ep. ad Florent. Pupian.). We need not multiply quotations as to the general principle.

That actual jurisdiction in particular sees is similarly given by consecration to those sees we have abundant evidence. S. Cyprian says of Novatian, "Pastor haberi quomodo potest qui, manente vero pastore et in Ecclesiâ Dei ordinatione succedaneâ præsidente, nemini succedens, &c." (Ad. Mag., Ep. 75, Ed. Paris.) Indeed the whole weight of S. Cyprian's argument in support of Cornelius as true and rightful Bishop of Rome lies in the fact of his having been consecrated to that See when it was vacant. "Factus est Episcopus a plurimis Collegis nostris qui tunc in Urbe Româ aderant; qui ad nos literas . . . de Ejus ordinatione miserunt. Factus est Cornelius Episcopus . . . cum nemo ante se factus esset, cum Fabiani locus . . vacaret," (Ep. ad Anton. 51, Ed. Paris.) The very sins of Novatian testify to the same truth. He claimed to be Bishop of Rome expressly and only because of his asserted consecration to that See. So also did Felicissimus at Carthage. So again we read of Novatian: "Nisi si episcopus tibi videtur qui, Episcopo in Ecclesiâ a sedecim coepiscopis facto, adulter atque extraneus Episcopus fieri a desertoribus per ambitum nititur . . . cumque jampridem per omnes provincias et per urbes singulas ordinati sint Episcopi . . . ille super eos creare alios pseudo-Episcopos audeat." (Ep. ad Anton. ut sup.) This point is proved at length from Primitive, Roman, and Anglican authorities by Palmer in his "Episcopacy Vindicated," Section II. "It is the doctrine of our Churches that no man may presume to execute the office of a Bishop, *i.e.* to exercise the various branches of Episcopal power and jurisdiction, until 'by public prayer with imposition of hands' he be 'approved and admitted thereunto by lawful authority;' from which we naturally infer that Episcopal jurisdiction is conferred by ordination only."—(p. 13.) "The Tracts are perfectly right in assuming, as the Church of England does, that lawful ordina-

* Meminisse autem Diaconi debent quoniam Apostolos, id est, Episcopos et præpositos, Dominus elegit.—(Ep. ad Rogat., 64, Ed. Paris.)

tion to a See transmits at once Episcopal or Apostolical jurisdiction."—(p. 16.) "Jurisdiction, according to the Primitive Church must have been either conferred *in* ordination or *before* it. Let us consider what occurred *before* ordination. When a See became vacant by the death of its Bishop a successor was elected by the clergy and people, and his claim to ordination thus commenced. But was a prelate *merely elect*, and not consecrated entitled to *exercise jurisdiction?* Certainly not. Such a thing was unheard of in the primitive Church, and it remains prohibited by the Canon law, even of the Roman Church, to the present day.* But according to the discipline of the Church for more than a thousand years election was immediately followed by ordination or consecration; there was no other confirmation of a prelate elect except his consecration. . . . Jurisdiction, according to the primitive Church, is not given by election; it is possessed immediately after ordination; therefore, it must be given in ordination, because nothing else intervened between election and ordination." (pp. 18-20).† Palmer also

* Mr. Palmer adds in a note: "Van Espen says, 'What now obtains by virtue of the decretals, *i.e.*, that a person elected to be a bishop is, after the papal confirmation, held to be the true pastor of a church, and may exercise all the points of jurisdiction, as if he were a bishop, is, beyond doubt, contrary to the discipline of the primitive Church, and to the primary end of the institution of the Episcopate; and it appears that for at least ten centuries it was a thing unknown for any one to be called bishop or exercise episcopal jurisdiction before he was ordained a bishop."—(Jus. Eccl. Univ. Pars I. tit. xiv. c. v. sect. 6.) Episc. Vind. p. 18, note.

† He adds, in a note from Van Espen: "Pristina disciplina, quæ facile per decem secula inconcussa permansit, confirmationem Episcoporum ab eorum consecratione vix sejunxit; sed Episcopus electus a metropolitano et comprovincialibus examinatus, uno eodemque quasi actu et tempore consecrabatur et confirmabatur, sive potius ordinando confirmabant; neque ante ordinationem prælatus aut Episcopus dicebatur, nisi ad summum cum additamento *Electus*."—(Van Espen Jus. E.U. Pars I., tit. xiv. c. iv. art 1.) Episc. Vind., p. 19, note. De Marca, after noting that if a canonically disqualified person were elected to a see, the bishops of the province elected another in his stead, proceeds: "Itaque si nihil canonicum obstaret, metropolitanus cum coepiscopis suis ordinabat electum, ac dein illi literas tribuebat, quibus fidem faceret, ordinationis, aliasque insuper ad clerum et populum Ecclesiæ cui ordinatus erat Episcopus."—(De Concord. Sac. et Imp. l. vi. c. iii. sect. 8.) In a note to Thorndyke's *Primitive Government of Churches*, (p. 74, L.A.C.T.,) it is said: "The *jus prælaturæ* accrues to a bishop elect, but its exercise is forbidden him before confirmation. By a rigid construction of the canons it came to pass that when confirmation was a separate act from consecration the bishop exercised jurisdiction though not consecrated. Van Espen considers this separation to have begun as late as the eleventh or the commencement of the twelfth century.—(Jus. Eccl. Univ. P. I. tit. xiv. De confirm. c. i. 7.) Peter de Marca, however, thinks it began in the fourth century.—(De Concord. Sac. et Imp. l. viii. c. ii. 1.) [De Marca's words are: "In Episcopis constituendis petitam ab exemplo Apostolorum formam secuta est vetus Ecclesia, quæ in personæ designatione

appeals to the Gelasian and Gregorian Sacramentaries, published by Muratori, in proof that "consecration alone was supposed to confer Episcopal or Apostolical jurisdiction."—(P. 21.) The passages quoted, which might have been multiplied from the same sources, refer to various branches of Episcopal authority which God is besought to bestow on the Bishop elect at consecration. Similarly, "Van Espen infers from the very terms used in the Roman Pontifical and Ordinal, that jurisdiction is given in Consecration. He argues from the words with which the Gospel is given by the Ordainer, 'Receive the Gospel, and go preach to the people committed to thee;' and from those in the Preface, 'Give to him, Lord, the keys of the kingdom of Heaven, that he may use, not boast of, the power which Thou givest to edification and not to destruction; whatsoever he shall bind on earth, &c., Grant to him, O Lord, the Episcopal Chair, for the ruling of Thy Church and people committed to him,' that 'Bishops receive their jurisdiction from God himself, not from the Roman Pontiff.' For that it would be 'mocking God' so to speak and so to pray, without believing that the Bishop would have that which was prayed for." (Opp. T. 5, p. 441.) (Pusey's "Eirenicon," p. 270, 271, note.) Palmer says of the Roman Sacramentaries appealed to: "They clearly establish our position, that Episcopal jurisdiction is conveyed by lawful ordination to a See. . . . We might appeal to the ancient forms of Episcopal ordination in the Greek and Oriental Churches for further proof, but what has been already said will suffice to establish our position."—(Vind. Epis. p. 23.) To these we may add the testimony of Thorndyke: "By virtue of their ordination a Bishop was established and invested, so that a Bishop with jurisdiction before ordination was an estate not yet come into the world, so long as the primitive custom and rule of the Church was in force, which it seemeth succeeding custom hath brought to pass since."—(Prim. Gov. of Churches, p. 74, L.A.C.T.) And again, "True it is when the Canon that prohibited ordinations without title of office was in force, to the true purpose of it, by receiving the order a man was deputed to the service of the Church in which he received it,

et ejus postea consecratione per manus impositionem versabatur. Quæ duæ actiones ab ipso Ecclesiæ exordio usque ad hanc ætatem in Oriente, et usque ad quartum sæculum in Occidente conjungi solebant."] Cavallarius says plainly that to invest the bishop with jurisdiction before he is consecrated is "against the ancient discipline, which derived the jurisdiction of the bishop and his whole power in sacred things from consecration, and made no distinction between the power of order and that of jurisdiction."—Instit. Jur. Canon, Part I., c. xxiv. viii. Matriti, 1821." (Thorndyke's Works, Vol. I. Part I. p. 74, note.)

[he is speaking of Priests], as a Bishop is now when first he is ordained."—(Id. Service of God at Relig. Assemb. p. 160.)

We conclude, therefore, from all that has been said, without a further needless accumulation of authorities, that the universal jurisdiction which inheres in the Episcopal office, and that special limitation of its ordinary exercise to a particular district, commonly called actual jurisdiction over a specific diocese, are conferred, the one in and by consecration in the abstract, the other in and by consecration to a specific see in particular, whenever such consecration takes place.*

* There are really but two stages in every such episcopal appointment, election, and consecration. For confirmation, even as now in use, is but the final stage in the act of election. It is not the person elected but the election of the person that is confirmed. "Auctoritas illa (Metropolitani et Episcoporum Comprovincialium) in eo versatur, non ut electio ab illis celebretur, sed ut eam approbent aut repudient prout consentanea fuerit aut contraria canonibus (quod a canonici juris interpretibus vocatur jus confirmandi electionem,) utque dein electi ordinationem aut consecrationem peragant," says De Marca, l. vi. c. ii. sect. 4. Which confirmation is but a new form of the exercise of the original right of the bishops to elect, as the same author says elsewhere: "Itaque desideria et vota cleri atque populi necessaria quidem erant ut in pace fieret ordinatio, sed vis et supremum arbitrium electionis penes Episcopos erat uniuscujusque provinciæ." Then, in course of time, to avoid delays arising from the absence of the bishops, "Electiones itaque in occidentali Ecclesiâ separari cœperunt a confirmatione, et hæc ab ordinatione sive consecratione. Tum clero civitatis, cum consensu populi, electio futuri Episcopi tributa est, et Metropolitanorum cognitioni, una cum Episcopis suæ provinciæ, decreti de electione facti reprobatio vel confirmatio reservata. Quod jus ad solum deinde Metropolitanum posterioribus Canonibus translatum est ob Synodorum infrequentiam."—(De Marca, lib. viii. c. ii. sect. 1.) Confirmation, therefore, is but the completion of election, the seal which makes it sure, and not a distinct act intermediate between it and consecration, imparting a specific character and powers to the person confirmed. If election does not give jurisdiction confirmation does not, because confirmation simply ratifies that which the electors have done. It is true that in common parlance we speak of the confirmation of the bishop (elect), and the same expression occurs occasionally in carefully-worded documents, but this is for brevity's sake, and is an elliptical formula, as the more precise portions of the same documents show. For instance, in Oughton's *Ordo Judiciorum*, Vol. I. tit. 337, is headed: "Forma confirmandi Episcopum; et quæ facienda sunt per procuratorem, tempore ejus confirmationis." And in the *Observationes* appended the author refers to a mandate, "pro confirmatione et consecratione dicti Domini electi." Again, we find "Directorium expediendorum in negotio confirmationis Episcopi." And once more, "Dominus Episcopus Electus et confirmatus, et ego, petimus &c." Nevertheless, wherever the greatest precision is used we find a different form of expression, as, for example, "Reverende Domine . . . . præsento Dominationi vestræ Literas Patentes Regias, pro confirmatione Electionis Reverendi viri, &c." Again, immediately afterwards, "humiliter peto, quatenus dignemini in vos acceptare onus *dictæ* confirmationis," &c., to which the vicar-general replies: "Nos . . . onus confirmationis hujusmodi electionis in nos acceptamus," &c.—(Oughton, Ordo Judiciorum, Vol. I. pp. 482-484.) To attribute any true episcopal jurisdiction to a bishop confirmed is to attribute it to him as a bishop fully and validly *elect*, and this is an unreality, "beyond doubt," as Van Espen says, "contrary to the discipline of the Primitive Church and to the primary end of the institution of the Episcopate."

And from a consideration of the real nature of this Diocesan (and the same principle applies equally to Metropolitical and Patriarchal) jurisdiction, it appears that it is only a certain expedient restriction placed on the exercise of that which is universal, and which therefore, as including within itself the particular, is the only true ecclesiastical jurisdiction existing in the Church, and equal in all Bishops without exception as equally successors of the Apostles *vi ipsâ consecrationis.*

These principles lead to results of the very highest value and importance; but before advancing further in this direction it will be well to show the reality of the universality of the jurisdiction of every Bishop, which will appear, if we mistake not, to be not a mere name but a living and energizing power throughout the Church. And this also will have a material bearing on our ultimate conclusions.

But this and other matters must be reserved for another occasion.

ART. XIII.—1. *Anglo-Continental Society. Report for the Year* 1864. Printed by Gilbert & Rivington, 1864.
2. *Lord Campbell's Act for the Suppression of Immoral Publications.* London: Eyre & Spottiswoode.
3. *Eleventh Year's Report of the Anglo-Continental Society, for the Year* 1865. London, Rivingtons, 1865.
4. *The Fenian Movement in Ireland; Debate on the Suspension of the Habeas Corpus Act.* "Standard," Feb. 19, 1865.
5. *Report of the Public Meeting of the Anglo-Continental Society.* "Standard," March 8, 1865.

THERE are few facts more melancholy to contemplate than the steady decadence and corruption of two once influential schools in the Church of England, viz., the Evangelical (so-called) and the High and Dry. Modern representatives of the former, it must be admitted, are as thoroughly unlike the Simeons, the Fletchers and Martyns of a past generation as the figures in a third-rate wax-work exhibition are unlike living and breathing mortals. Evangelicalism is a thing of the past. Cant phrases and party Shibboleths are all that at present remain of it. It did its work, and was respectable once, but its leaders and votaries now trade on the reputation of dead people, whose well-meant labours they refuse to imitate and whose sincere and unaffected piety they appear unable to comprehend. And so it is with the High and Dry school. Formerly its members were orthodox, learned and consistent. They occupied a recognized position and influenced the Anglican Church for good. They had a literature and a great reputation—founded not only upon their own creditable labours but on the traditions of respectable divines in previous generations. Some of their old theories would at all events hold water for a time. Now, however, it is otherwise. Driven by the sheer force of logic from their positions, which have been shifted again and again during the past thirty years, the dregs of this party, sinking to the level of Irish "soupers" and itinerant Protestant lecturers, go to form the warmest supporters of that dangerous and damaging confederation the Anglo-Continental Society.

This organization, which was originated about eleven years ago by a few soured Anglicans, whose personal friends had joined the Church of Rome, has done a very considerable work in degrading the Anglican Communion in the eyes of Continental Catholics. Under the specious pretext of informing

foreign Christians of our true character, its emissaries have adopted a policy which, when fairly examined in its principles and details, must be pronounced as radically Protestant as that of any Orange Society of the Sister Isle. Forgetting that the Anglican Church neither claims to be exclusively *the* Catholic Church, nor hesitates to affirm that the Church of Rome is a most important part of it, the Anglo-Continental agents, "Liberal" busybodies, and revolutionary plotters, incite the dissatisfied to disobedience, and sow the seeds of anarchy amongst believers; while, at the same time,—notwithstanding what is recorded in the formal rules of the Association—proselytes (who commonly end in becoming avowed infidels,) are quietly but perseveringly made.

If the Society, trading under false colours, and acting in a manner considerably at variance with its reputed object, had not obtained the patronage of our four Anglican Archbishops and twenty-six Bishops,* its policy and vagaries might have remained for ever unnoticed by us. Mr. Meyrick and Dr. Wordsworth might have continued their charitable labours of creating dissensions and nurturing disobedience in Italy, without let or hindrance. The amiable feebleness of the former, and the tedious prolixity of the latter would, we quite believe, have done exceedingly little harm. The writings of both would only have acted as powerful opiates. But, as it is, the whole Church of England becomes committed to their policy, through the avowed patronage of the rulers of our Church. To remain silent under these circumstances is to acquiesce in a system antagonistic and fatal to any attempt at Corporate Re-union, so therefore, at the suggestion of many, we venture to speak out.

And first let us remark that the policy complained of is totally at variance with the principles of the Branch Church Theory taught by High and Dry divines of thirty years ago. The notion of members of one branch proselytizing members of another was then abhorrent to the Anglican instinct. Such an idea, Protestant in all its bearings, only obtained amongst the mushroom sects that surrounded the Church of England. Bishops Barrington and Ryder, Bishops Pretyman, Moore and

* The Bishop of Ely, its President, who has made himself notorious by denying that the Christian Church, and especially the Anglican portion of it, has an altar—thus expressly contradicting the apostle S. Paul—has attacked Mr. Molyneux at Sudbury, on the one hand, for Catholic practices, and gone down to Dr. Rowland Williams' parish, on the other, to support one whose notoriously unsound writings have been formally condemned by the Church of England in her spiritual capacity. It must be tolerably evident in what direction the Bishop's sympathies lie.

Gray, would have scouted it as unpleasantly odorous of Bethel and Bethesda.† It has been reserved for Mr. Meyrick, the Norfolk School inspector, to recommend it to the attention of our present bench of bishops, as worthy of their acceptance and patronage.

And what is the principle? Our answer shall be taken

† Dr. Pusey has distinctly condemned the proceedings of this Society, and Mr. George Williams, of Cambridge, has likewise written to the same effect. We reprint, with much satisfaction, a communication by the latter to the *Churchman*:—

"SIR,—As I am quite sure that what is most needful for the profitable discussion and enunciation of the questions at issue between my friend Mr. Meyrick and myself is the calm and candid deliberation of a dispassionate judge, not the vehement, impatient, and somewhat contemptuous partisanship of an advocate, I shall endeavour in my brief reply to avoid the spirit of his letter, which is obviously calculated rather to strengthen than to weaken any misgivings which I and others may have previously entertained as to the proceedings of the Anglo-Continental Society in Italy.

"For I am now referred—not for the first time—for the justification of those proceedings, to certain *principles* of Church polity, which seem to me to have no bearing on the case in hand; and which must, in any case, be interpreted consistently with the general law of the Church, and limited in their application by other principles and practices of Catholic Christendom.

"Now, this is precisely what I desire to see done by competent authority. For Mr. Meyrick will forgive me for saying that the Secretary of the Anglo-Continental Society, however otherwise well qualified to perform this extremely delicate task, is incapacitated by the very *per se judicium* attaching to his office. Without, then, pretending to reconcile the apparently conflicting laws of the Church, or to determine what amount of deflexion from right faith and practice would warrant the interference of our bishops in foreign dioceses and provinces, I would beg briefly to state two of the many inconveniences which would appear to me to result from the acceptance of Mr. Meyrick's position.

"First, it must inevitably introduce universal anarchy into the Church; for if the "diffusive power" of every individual bishop may be exercised at his discretion, wherever he sees, or thinks he sees, a violation of doctrinal or even of ritualistic propriety, then there is an end at once of all diocesan independence, and of all order and subordination in the Church: and how then can it be said that "God is not the author of confusion but of peace, as in all the Churches of the Saints."

"Next: Could the Pope and the Roman Catholic hierarchy in this country, as in other countries of the West and East, desire a more complete vindication of those acts which Mr. Meyrick and myself both agree in regarding as schismatical aggressions?

"It is all very well for us to maintain that the differences between their case in England and ours in Italy are infinite; but we must, in order to judge fairly of them, put ourselves in their position; and then we shall see that every argument whereby we seek to justify the exercise of a 'diffusive power' by Anglican bishops in Italy applies with ten-fold force to the Papal assumption of ecclesiastical jurisdiction in England; and I am very loth to concede them this vantage ground.

"But, as I have no wish to draw out this argument, unless I am forced to do so, I shall now satisfy myself with expressing my conviction that the plea is absolutely suicidal, and would involve the necessity of our doing, what we have lately been reminded is equally difficult and dangerous,—'changing our front in the face of the enemy.' "GEORGE WILLIAMS.

"King's College, Cambridge, March 26, 1866."

from an able Roman Catholic contemporary, which has very accurately measured the true character and operations of this Society, and argues with no little force and justice in the following terms:—

"One of two conclusions is made plain by the working of this new association. Either proselytism is its real though concealed object, or to make known the principles of Anglicanism on the Continent is *ipso facto* to proselytize. If the latter side of the alternative be the less discreditable to the Association, it is not the less fatal to the pretensions of Anglicanism. It proves that the Anglican theory, despite every disavowal of its maintainers, is essentially and unalterably Protestant; that theory convicts itself of its true origin the moment it passes from paper into action. It is English all over. It cannot travel without exposing itself. It is made for the Queen's dominions, not for the world. Introduced into a foreign body it exhibits itself as a principle not of amalgamation but of disturbance. The one practical consequence of making known on the Continent the principles of the Anglican Church is to turn Catholics first into sceptics, and then into apostates. And when this tendency makes itself apparent, what is the effect? Not to throw the originators and supporters of this Association upon reviewing its character or modifying its action, but to call for the deliberate and all but official sanction of the principles of proselytism itself."

We all remember the stir that was made when it was discovered that the pretended Anglican bishop of Jerusalem,—an ecclesiastical abortion begotten, as it were, by a temporary union of the English communion and the Evangelical establishment of Prussia—was devoting his episcopal energies to the encouragement of apostacy from the Holy Eastern Church. We have not forgotten the noble protest of more than 1200 Anglican priests, headed by some of those who, alas! have now been entrapped into becoming cats'-paws of Archdeacon Wordsworth and his lieutenant, and have so stultified their former act and deed.

Then, again, it is no sound argument to assert that because the Anglo-Roman hierarchy has been re-established in England, and a section of the converts are enthusiastic promoters of a policy of individual secessions, we should be induced to adopt a similar policy. Our respective standing points are essentially different. It should be remembered that we all own the Roman communion to be a portion of the One Universal Fold; whereas the convert-making Roman Catholics emphatically deny, (wrongly as we hold,) that the Anglican

Church, in its corporate capacity, is any part of that body. To give up a great and enduring principle, therefore, for the sake of a temporary and exceptional triumph, (if the loss of faith in Italian clergy can be called a triumph,) is not only to indicate a great need of breadth of vision, but a narrowness of perception and a want of a solid intellectual basis for our own religious polity.

At the Reformation we repudiated appeals to Rome, and our authorities, hardly knowing what they were about, blindly cut us off from visible communion with the rest of Christendom. We are now punished by the Gorham judgment, in which we appealed for assistance to Her Most Gracious Majesty the Queen, and by Lord Westbury's decision regarding the *Essays and Reviews*. So, being highly satisfied at this blessed and beneficent interference of the Civil Power, the Anglo-Continental Society proceeds to recommend such "beautiful wares" to foreign Churches. Here are the formal rules, the object of the Society being:

1. To make the principles of the English Church known in the different countries of Europe and throughout the world.
2. To help forward the internal reformation of National Churches and other religious Communities, by spreading information within them, rather than by proselytizing from them.
3. To save men, whose religious convictions are already unsettled, from drifting into infidelity, by exhibiting to them a purified Christianity which they may be able to embrace.

The means said to be adopted by the Society are:

1. The publication, in different languages, of books and tracts, illustrative of the doctrine, discipline, *status*, and religious spirit of the English Church, and of the character of her Reformation,

2. The dissemination of these books and tracts, together with the S. P. C. K. versions of the Bible and Prayer Book,

(1) by the voluntary agency of travellers, British Chaplains, and by other residents;
(2) by the agency of foreign booksellers and depôt-keepers;
(3) by the employment of native agents, where it is thought desirable;
(4) by the agency of one or more Travelling Secretaries, charged with the duty of explaining by word of mouth, and by any other means they can usefully adopt, the nature of the English Reformation* and the Example

* The Anglican "Reformation" took from us very many blessings which the recent Catholic Revival has, by the Divine goodness, in some degree

that it offers to other National Churches and Religious bodies.

In what way the Society acts, let us judge from its own reports of its proceedings. We pass over the notorious case of the unhappy French Abbé—given in the report for 1857—who buoyed up with promises that were forgotten, and pledges which were made only to be broken, "forsook the Church of his baptism," (that is the orthodox phrase, we believe,) and descending, step by step, on the ladder of doubt, ended by becoming an avowed infidel. The case of Don Antonio Sino y Soler, as far as it has gone, is of precisely the same character. That gentleman likewise has been deliberately induced to seat himself on an inclined plane. From being a Catholic he became a Christian unattached, from being a Christian unattached he allied himself, as long as funds were provided for his support, to the Anglican community at Gibraltar. "A circular issued by the Secretaries in his behalf produced £42, but as soon as this small sum was exhausted there were no funds on which to fall back. Feeling himself 'deserted by the Church of England,' to which he had by choice addressed himself first, he transferred himself to the Presbyterians,* who at once found him a maintenance; and he is now preaching every Sunday in Spanish in the Free Kirk at Gibraltar."—(Pp. 31, 32, Report, 1865.)

It is reported that Don Antonio Vallespinosa, (p. 24; Report, 1864,) a sub-deacon of the Spanish Church, has gradually renounced Christianity altogether. The Bishop of London, it is said, promised him ordination, but after his old faith had been duly shaken by the pestilential publications of the Anglo-Continental Society, he is asserted to have lost his belief altogether. Here, then, is a special example of the Bishop of Oxford's University sermon anecdote, which annoyed

restored, *e.g.*, the religious life, early communions, private confession, Church independence; but, on the other hand, intercommunion with foreign Catholics, extreme unction, reservation of the Blessed Sacrament, a reversion to the ancient canon of the Sarum Liturgy, with several other restorations, have yet to be merited, by still further labours and many more self-sacrifices. A considerable change, thank God! has come over the minds of the people of England regarding the true character of the "Reformation." Mr. Hurrell Froude's epigrammatic judgment is now admitted to have been not far wrong.

* A correspondent, Captain Fraser, has informed us that the Free Church authorities at Gibraltar have quite lately been obliged to appeal to the Central Committee of Doctrine at Edinburgh, because "a convert from Popery," who had been licensed at one of their stations at Gibraltar—evidently Don Antonio—had recently taken to deny the doctrine of original sin, to speak lightly of Christ's Divine character, and to preach the most advanced Pelagianism,—another blessed fruit of the Anglo-Continental Society's labours. The money that the Bishop of Salisbury, Mr. Claughton and Mr. Upton Richards contribute, is evidently—from a "free-thought" point of view—being exceedingly well laid out.

Dr. Stanley so greatly, touching the "viper-brood of doubts," and the infidel pupil dying in "darkness and despair." Let the bishop, a Patron of this Society, preaching obedience and faith at Oxford and helping on sedition and unbelief in Spain, remember that Spanish sub-deacons as well as Oxford undergraduates may not impossibly suffer from temptations to doubt, and have immortal souls.

Don Ambrogio, who had his licence withdrawn for conduct which his bishop and the bishop's chapter thought "scandalous," has become a mob-orator and street-preacher. Reasonably enough he is very much against all authority. His shriek is "Liberty, liberty!" He desires "the fullest licence to think or act as he pleases." He is of course against the "the tyranny of the Bishop of Rome." In language and diction he reminds us of Bishop Bale of Ossory, one of the most foul-mouthed of the Anglican Reformers. Yet he is an ally of the Anglo-Continental Society, and Mr. Meyrick tells of his reforming doings as a sign of "progress" in his advocacy of that Society at the Norwich Congress.—(Report of Church Congress, p. 147.)

Dr. Scudieri, of Messina, who, like Dr. Colenso of Natal, has apparently lost his faith and desired to retain his pay, is another telling example of the Society's miserable work. On his own showing (Report, 1865, p. 14) his brother priests very properly "declare aloud that I am a false prophet, and that I teach doctrines contrary to the holy religion of Jesus Christ," which no doubt he does, while he in return tells them that they "have reduced religion to mere external ceremonies and superstitions."—(P. 14.) Of course the result is that he has been very properly "deprived of the church of the SS. Trinitá and of all my Church offices,"* and has been "thrown into a very bad state financially."—(Report, p. 17.) For our own part we certainly think that after such a sacrifice Mr. Meyrick is bound to support him.

* "Ever since the moment that the gracious God called me to a knowledge of the errors of Rome," writes Dr. Scudieri, "my mode of action has always been to enter into all classes of society, and in public as well as in private conversation to denounce the errors introduced by the Roman Church, and her additions to the doctrines of Holy Scripture, and I have had the pleasure of obtaining sympathy in my view of the necessity of a religious reformation, although, as to acting, no one will resolve to take the initiative.

"When these proceedings of mine became known to my ecclesiastical superiors, who are opposed to the doctrines that I hold, they used every means to make me desist from my intentions, and tried by promises and threats to induce me to subscribe with my own hand to a profession of faith founded on that of Pius IX. I resisted their persuasions, and was suspended a *divinis*, as you have been informed by the two newspapers I sent you."—(Report, 1865, pp. 18, 19.)

These are some of the fruits of the Society's operations. "By their fruits ye shall know them." Now, let us add a few words regarding the "agents."

One of these is Count Tasca. He appears to be a gentleman by birth, and holds an office under the Piedmontese Government. Like most of the other "agents," he has been cut off from communion by his bishop, and like other people in a similar position, has become an ardent reformer, and one of Mr. Meyrick's tools. The virtuous king, Victor Emmanuel, as Count Tasca tells us, approves of him :—

"Of the marked progress of public opinion in our favour, I can offer a personal instance, which is of great comfort to me in the midst of the many sorrows which oppress me: it is that, in spite of all the anathemas hurled at me by Monsignor Speranza,* and in spite of my being proclaimed a *heretic, apostate,* and *impenitent,* the sympathy of my most gracious king, and the esteem and respect of my fellow-countrymen have never diminished towards me, for which I return most fervent thanks to Heaven; for in the honourable but difficult position in which my religious convictions have placed me, the esteem and respect of the public are essential to me.—(Report, 1864, p. 13.)

A parliamentary deputy, Signor Moretti, published a work,† similar in kind to that of Dr. Colenso on the Pentateuch, in which the rationalistic principle was apparent throughout :—

"I publicly congratulated the author upon his happy production," writes Count Tasca, "and he publicly thanking me, confessed that he owed to me and to my exhortations his conversion from the path of error to the way of truth. He and I were anathematized by the incensed Bishop of Bergamo ; nor were the most furious censures of the book lacking; *but the sharpest criticisms fell powerless against the dictates of the Gospel and the truth of strict logic. We were denounced by the Bishop and his party, but the applause of the good, and the favour of the majority of the public, and, more than all, the testimony of our own consciences,* amply indemnified us for the anathemas. This work was a precious acquisition for Italy, and it is only *the blind* who can fail to see the hand of God in the good effects produced by it upon the people."—(Report, 1865, pp. 7, 8.)

* The following exclamation is amusing to those who, acquainted with facts, remember that Bishop Trower ruled the Protestant Diocese of Glasgow from "Wiston Park, Tunbridge Wells :"—"Oh! if Monsignor Speranza, Roman Catholic Bishop of Bergamo, possessed even a portion of the modesty, the gentleness, the learning, and the virtues of Dr. Trower, Anglican Bishop of Gibraltar, how much happier would be the diocese under his administration."—(Report, 1865, pp. 11, 12.)

† It was entitled *The Word of God and the Modern Pharisees.*

Such a paragraph substituting "Bishop of Capetown" for "Bishop of Bergamo," and "England" for "Italy," might have been penned by Dr. Colenso.

M. Varnier, an excommunicated priest, (quondam Father Felix), Signor Gatti, Signor Donna, Signor Pifferi, are all persons who have been cut off from communion with the Italian Church, and are chosen, therefore, to represent an organization, the members of which preach obedience to their flocks in England and do their best to incite rebellion and insubordination abroad.

Mr. Archer Gurney, the Society's agent at Paris, in the language of an Exeter Hall fanatic, (warmed into deeper extravagances by female applause,) writes as follows :—

"Here are great if not insuperable difficulties. Firmly convinced as I am that the whole working system of Romanism is rotten to the core,—that the grossest Mariolatry is rampant everywhere,—that the moral teaching of the Church is fatally corrupt, and her moral influence pernicious as to truth and falsehood, right and wrong,—still *I cannot think that much can be done here at present by the Anglo-Continental Society*, [a point to be thankful for.] Thus thinking, I might rather say thus knowing, it seems manifest that nothing but a most sweeping reformation, or revolution even, can regenerate the heart of France."—(Report, 1864, p. 2.)

And again, in the same letter, rash and impetuous, with a notable absence of good taste, considering that he is existing on sufferance in a foreign land—a tolerated schismatic in a Catholic country :—

"*It is a received principle in France, among all but Protestants,* (!) *that a man should always tell a lie to serve a friend, or, in fact, whenever it is convenient so to do* (!!). The inevitable consequence is that the great body of the educated laity look on the Gospel as a pious fraud, and believe prophets and Apostles and the Son of God to have been engaged in a vast moral conspiracy for the amelioration of mankind, of course from the noblest of motives. Hence the vast success of M. Renan's otherwise insignificant book, because it expressed an almost universal sentiment."—(*Ibid.*)

A libel more insolent, insulting, or atrociously false and uncharitable it would be impossible to pen. Were Mr. Gurney, his Anglican schism-gallery, and all its appurtenances, turned out of France, after such a gratuitous slander, he would only receive his just deserts. God forbid that he should be looked upon as a representative of the Church of England!

Professing to "make the principles of the English Church

known," they disseminate books which in no sense represent it. For example, who will say that Bishop Cosin's treatise on *Transubstantiation*—full of peddling arguments against principles, to deny which would be to deny the Incarnation—is a part of the Faith of the English Church? That treatise may represent Bishop Cosin, but it certainly does not represent the Church of England. It was possibly useful in its day, but the idea of reprinting such a book for the instruction of persons who are notoriously bound by the Creed of Pope Pius, is either exceedingly childish or excessively wrong. To endeavour to rob people of their faith is more cruel than to rob them of their good name, fair fame or property: for the former concerns "the life of the world to come," and once lost is seldom regained, while the latter has reference only to the present. The Anglo-Continental Society is "circulating," writes a Roman Catholic author, "books in France, Italy and Spain, no one of which a Catholic in those countries could read without sin, except by permission of authority, and no one of which any Catholic authority in Christendom would allow to be read except for the purpose of publicly refuting it." The Bishop of Oxford, soon after his most eminent brother, Archdeacon Wilberforce, left the communion of the Church of England, very needlessly thought it necessary to assure the Protestant public who had mistakenly suspected him of "a leaning to Popery" that he had no intention of following that example.* To do this he adopted a remarkable method by going out of his way to attack the Blessed Virgin, on the feast of the Annunciation 1855, in her own Church at Oxford in language which was not simply shocking but heretical. His lordship maintained, in opposition to S. Leo the Great and every Catholic writer on the Incarnation, that our Blessed Saviour assumed human nature in its *corrupt* form.† He argues in

* His Lordship has himself to blame if any such *prima facie* improbability were imagined, remembering that, after Archdeacon Manning's secession, he is reported to have remarked to the late Prince Consort, who was lamenting it, that if that dignitary had been made a Bishop he would never have become a Roman Catholic. Being an Anglican prelate himself, therefore, his gratuitous attack on our Blessed Lady was surely a work of supererogation.

† Here is the passage from the authorised French version:—"Si cette nature qu'il prit ainsi dans le sein de la Vierge Mère n'était pas celle dont cette Vierge, comme tous les autres êtres humains, avait hérité d'Adam, mais une nature spéciale, faite par la puissance créatrice de Dieu, pour exister dans de nouvelles conditions de pureté originelle, comment pouvons-nous dire qu'il prit réellement d'elle notre propre nature? Sa nature à laquelle il emprunta cette chair qu'il nuit à sa Divinité était donc, non point notre nature décline, mais une nature nouvelle et différente, et alors sa fraternité parfaite avec nous est détruite."—(P. 19.) *Rome—son nouveau dogme, et nos devoirs* par Monsig. Wilberforce. Oxford: Parker, 1856.

this sermon which was published, that if the Blessed Virgin were conceived without sin then our Lord received human nature in a *pure* form, and not in its *fallen condition*, whereas the latter and not the former doctrine, he maintains not only to be, in his opinion, the truth but also the doctrine of the Church of England.* Now it is this startling homily—to read which makes the flesh of a true believer creep—that has been selected to be translated into French, German, and Italian for the edification of foreign Catholics. This novel doctrine, as radically false as any statement in the *Essays and Reviews* or Dr. Colenso's sceptical treatises, is maintained to be, forsooth, part of the Faith of the Church of England! There are other productions of a similar character, which only need to be examined to make evident the untold evils which are being deliberately perpetrated by this organization.

It can cause no wonder, therefore, that Count Tasca and his allies, in their anti-Christian work of stirring up religious strife and sedition, commit breaches of the peace. We note that in each Report of the Association there is a formal record of a row or a riot. Here is one:—

"Three priests prevailed upon some poor creatures who belonged to the dregs of the populace to assemble in the piazza where the Hall is situated. When the Protestant Minister appeared, [the agent of the Society as we imagine,] they began to make a threatening demonstration, and to utter coarse oaths against him; and from words passing to deeds, they assaulted him, and, had it not been for the intervention of myself and some of my friends, who, not without risk to ourselves, rescued him from their hands, I know not what would have happened." ——(Report, 1865, p. 24.)

In a previous very dangerous riot—referred to at p. 5 of the Report for 1864, the faithful of Italy—like the late Lord Campbell in the case of the Holywell Street literature,—very properly made short work of these literary importations:—

"In this disturbance," writes Count Tasca, "my seller of Bibles and religious tracts had his shop, which was set up in the public market, overthrown; when a great number of the books which I had entrusted to him were torn and spoilt. By the time that the people had come to the rescue the work of destruction was already completed, nor did I think it an act of justice in such a misfortune to consider him responsible to us for the damaged volumes."

* We are of course aware that it is an allowed opinion that our Lord's bodily nature was under the condition of the fall, but as that has nothing to do with the doctrine of the Immaculate Conception, we understand the Bishop to refer to His *moral* nature. We should be very glad to find ourselves mistaken.

Of course all this and much more can be discovered by a careful examination of the official papers of this Society. But as so few people take the trouble to make an examination, and as so many bishops have officially sanctioned its proceedings, persons are readily found to provide funds with which the unworthy work of a destruction of the dogmatic principle among Italian Catholics can be efficiently carried on.

Amongst the names of subscribers or donors the following appear:—The Warden of S. Augustine's College, the Bishop of Capetown* [who, be it noted, is prosecuting and excommunicating Dr. Colenso for doing in his lordship's province what Mr. Meyrick and his friends are attempting in Roman Catholic dioceses,] the Rev. W. Denton, the Rev. M. J. Fuller, John Walter Lea, Esq., Rev. R. T. Lowe, the Rev. Richard Seymour, Archdeacon Churton, the Rev. Dr. Oldknow (!), the Rev. Upton Richards (!!), and the Bishop of Salisbury (!!!)

A paragraph given below from the effective speech of an Irish justice of the peace, Mr. Dillon, with regard to the Fenian rebellion, will *mutatis mutandis*, equally well apply to the officials and policy of the Anglo-Continental Society. Mr. F. G. Lee, who—very wisely for the Society's sake—was refused a hearing at the public meeting, by its president and chairman, the Bishop of Ely, hit on a very true and telling idea when he styled these persons "Ecclesiastical Fenians:"—

"These unhappy people," maintained Mr. Dillon, "plotting in a foreign land, by means of unscrupulous agents, and for the sake of weakening those well-intentioned ties which were formed in better times between races of common blood, have succeeded in alienating many from a love of their mother-country, and in fostering rebellion and sedition in the homes and hearths of their miserable and misguided followers. Holding out promises which can never be fulfilled, giving pledges which will never be redeemed, enunciating principles which no civilized nation in its dealings with other nations ever adopted, their agents and allies have sown seeds of anarchy and dissatisfaction which are certain in the future to bear most miserable fruit. But those who pull the wires in a distant country are safe out of harm's way: they plot and instigate, while the ignorant people who have become their creatures and slaves openly and covertly transgress the law. The people in New York in no degree suffer by the miserable evils which the Fenian fanatics here bring upon themselves. From a distance, safe in their security, they

* We venture to hope that in calm moments the Bishop of Capetown may acknowledge the justice of his present trials, as a punishment for having belonged to this mischievous Association.

calmly look on with Platonic indifference while ruin, rebellion, and anarchy are carefully fostered by their deluded dupes."

How thoroughly the well-doctored Reports even point out the exact similarity between the political principles of the Fenians and the ecclesiastical principles of the Anglo-Continental aggressors, let our present paper indicate. These latter people are judged from their own mouths, and if we would be true and impartial to foreign Catholics, we must admit that, as far as unworthy tactics are concerned, Archdeacon Wordsworth deserves the title of Chief Head Centre, and Mr. Meyrick the next position of dignity, whatever it be. That bishops seriously believing, (as all must believe,) that the Roman communion is a portion of the One True Fold, should lend their names and give their money, for such rampant aggressions, is melancholy to contemplate. It shows, as we remarked at the outset, how the old-fashioned principles of Anglicanism are being cast aside and forgotten, how the dregs of two effete schools can act. The Archbishops of Armagh and Dublin, heads of the Irish Establishment, which has sunk so slightly into the affections of the people of that country, and has so utterly failed in its duty, that it may be accurately pronounced to be the most corrupt and impotent Church in Christendom,* instead of labouring in their own barren dioceses, not barren in their natural aspect, for they are beautiful, but barren, dry, and desolate as regards grace,† attempt to lead

* Archdeacon Wordsworth is an ecclesiastical Janus. He is double-faced and a man of double policies. As regards the Irish Church he is a Conservative, ponderously preaching its careful preservation at Cambridge and Westminster Abbey, while he appears as a Radical and Revolutionist in his frantic diatribes against Italy and Spain.

† A correspondent of the *Clerical Journal*, a Protestant publication, remarks that there exists in Ireland a species of vandalism, different from window-breaking—viz., a Puritanical objection to stained glass in churches unless the designs be suggestive of those patterns which a peep into a kaleidoscope will supply. Figures of saints or angels, or even of the Redeemer, are rarely admitted into an Irish church. He relates that not long ago a gentleman in Dublin offered to expend some hundreds of pounds in erecting in S. Patrick's Cathedral a stained-glass memorial to the memory of his parents. The design intended was the Crucifixion, but that would not do. People might mistake the picture for a crucifix, and fall down and worship the wicked image. Christ and Him crucified being thus tabooed, the Lord in Glory was substituted by the intended donor. But the Dean had never beheld the Lord in Glory; quoted, "Eye hath not seen," &c.; and could not imagine any possible representation in glass, or other material, which would not be positively sinful to show to a congregation! The unhappy memorialist, disappointed at S. Patrick's, turned in vain to other churches and other rectors. The highest authorities solemnly but regretfully announced that "public opinion" was so much against "The Crucifixion," that any such representation would be highly hazardous. It is added that, in the north of Ireland, at Downpatrick Cathedral, a similar

away public attention from their own admitted defects by expatiating on those of foreign Christians:—

"DUBLIN, Sept. 20, 1865.

"DEAR SIR,—I shall very willingly give my name, and whatever else I am able to give, to the Anglo-Continental Society. You are at liberty to put my name, as you wish, among the patrons.—Faithfully yours,

"R. C. DUBLIN."

"Nov. 19, 1865.

"MY DEAR SIR,—I shall with pleasure become a patron of the Anglo-Continental Society, and I send five pounds enclosed as a subscription.—Yours truly,

"M. G. ARMAGH."

And, in conclusion, what, let us ask, do the officials propose to give, in place of that which they take away? Man being frail and prone to rebellion, they may readily enough destroy in the minds of hundreds, who will rise up to curse them in the last great day, the Roman Catholic conception of the Incarnation, with all its concomitant practices and telling realities—they may attempt to feed Italians with the husk-like platitudes of obscure national writers, who were apparently more anxious to run in a *via mediâ* groove than to teach boldly the faith of Jesus and Him crucified; but the old results of such an unphilosophical policy will ever occur and re-occur. They will but make new Gavazzis and Baron de Camins, fresh Murphys, Achillis, and Blanco Whites. They will but lead men who, when the sun of life is high in the heavens, can afford—as misled, they themselves judge—to forget their Redeemer, His Mother, and the Saints; but when the evening shadows lengthen, or when the end draws on, only to die the doubter's death, without consolation, without hope, in darkness and despair. Italian priests will never be transformed into *via mediâ* Anglican clergymen, but into anti-Christian apostates.

If the supporters of the Anglo-Continental Society are honest in their desire for an impartial and sound Reformation in the Church Universal, by all means let them begin to work. Their true, proper, and legitimate field is England. Some of their friends and neighbours have been promoting such a reformation for many years. That reformation is known as

instance of antipathy to stained-glass occurred. The splendid memorial which was erected to the memory of Dean Blakely, (father to the inventor of the Blakely ordnance,) was relegated to vaults beneath the cathedral, where it is lying at this moment in neglect and dirt, if it has not been sold as broken glass.

the Catholic Revival, which is extending and spreading itself almost miraculously throughout the length and breadth of our beloved country. There has been a shaking amongst the dry bones of our dark valley, and life is there once again. The progress of reform and regeneration cannot be stayed. Misrepresentation, suspicion, clerical spies, hard words, episcopal charges, petty spite and public persecution, newspaper abuse, Puritan sermons, anti-Christian mobs, and public opinion have each in turn tried to stem the tide of truth and shut out the spreading light; but all in vain, and so the good work goes on. There is still much to do, as long as corporate Re-union is a thing of the future. The respected Prolocutor of Convocation,* who by sanctioning and speaking in behalf of this Association, commits many of the second order of clergy, of whom he is the special representative, to a fatal policy which they detest, might employ his great energies better than in assisting to carry spiritual fire and sword into another man's estate. † Archdeacons Wordsworth and Bickersteth should pause ere they determine on any further action in a destructive line. There is yet much to accomplish in construction and building up at home. Another archdeacon, Mr. Freeman, equally learned and far-sighted, has pointed out one of the several existing blots in the Anglican system, a blot which is "a corrupt following of the Apostles," and which it would be wise that every well-wisher of the Church of England, and especially responsible dignitaries, set themselves promptly and vigorously to remove:—

"Alas! our practice" [in regard to the Christian Sacrifice] "may be stated in a few and fatally condemnatory words. The number of clergy in England may be roundly stated at 20,000. Now, it was lately affirmed in a Church Review of high standing, that the number who celebrate the Holy Communion weekly in England is two hundred: that is to say, if this estimate be correct, that *one in a hundred* of our clergy conforms to the Apostolic and Church law of the first centuries. This statement, it is true, proves to be somewhat of an exag-

* We most earnestly recommend those clergy who disapprove of the Anglo-Continental Society to petition Convocation against its proceedings. Such a line of action is open to be taken by a small number of people in any particular locality, and the influence thus brought to bear on our representatives in that assembly would become, by judicious management, very healthy and considerable.

† Apropos of the Archdeaconry of Buckingham, a correspondent informs that in the whole of that ecclesiastical district, containing several hundred parishes, there is a weekly celebration of the Holy Communion in exactly five!! Archdeacon Bickersteth, therefore, would do well to look at home before he needlessly recommends reforming nostrums for healthy foreign Christians.

geration. But to what extent? The real number of churches where there is Holy Communion every Sunday is, by recent returns, about 430. The number of churches in England is at least 12,000. That is to say, that there are in England at this moment more than *eleven thousand* parishes which, judging by the rule of the Apostles, are false to their Lord's dying command in a particular from which He left no dispensation. It will be said, the Holy Eucharist is celebrated in these parishes from time to time, only less *frequently* than of old. But who has told us that we may safely celebrate it less frequently? How can we possibly know but that such infrequency is direfully injurious? Take the analogy of the human body, which ever serves to illustrate so well the nature of the Church's life. Take pulsation, take respiration, or even food. Is not the *frequency* of every one of these mysterious conditions of life as certainly fixed as their necessity to life at all? Let pulsation or respiration be suspended for a few minutes, or food for a few days, and what follows but death, or trance at the best?"—(*Rites and Ritual*, pp. 12, 13.)

And again collaterally:—

"I will mention one very great scandal, the very canker and weakness of our whole parochial system, which has a fair likelihood of being removed by this means. Next to the infrequency of our Communions, the fewness of our communicants,—that is, in fact, of our *bonâ fide* members of the Church,—is our greatest and most inveterate evil. When this fewness is allowed its due significance, we must see and confess that the nominally Christian condition of this country is but an illusion and an untruth after all. Judged by our own Church's rule (which is the rule of Christ Himself), our *communicants*, and they only, are our people. The rest may call themselves what they will; or we may for euphony call them 'our flocks,' or 'God's people.' But one thing is certain, that in those Apostolic or early days to which we ever appeal, and rightly, as our standard, they would have been held to be reprobates, and not faithful members of Christ's body at all. Such then is our condition:—a miserable handful, even among those who are nominally members of the Church, having any claims to the title in reality."—(*Ibid.* pp. 23, 24.)

So Archdeacon Freeman apparently does not disagree either with ourselves or with Mr. Lee, who recommends that Anglicans should "continue to mend their own windows before they proceed to break those of their neighbours;" sound and timely advice which we take leave, in conclusion, most heartily and sincerely to endorse.

Since the above was written, a new Hibernian scheme has

been set on foot, called "The Italian Church Reformation Fund." It is mainly supported, we rejoice to observe, by Irish clergymen—who, having little or nothing to do at home, turn their attention abroad; the only important English name being, as our readers will regret to see, that of Archdeacon Bickersteth. But many of the lights of the Anglo-Continental Society appear, likewise, on the Committee, and the secretaries appeal to the work of that miserable association as a valuable model for imitation. Proselytism is one of the new society's chief objects:—The 5th Rule runs thus:—"*Assistance* [is to be given] *in the temporary hire of places for reading and explaining the word of God, for lectures upon religious subjects, and purposes of spiritual edification.*" Here, again, is as complete a perpetration of thorough-paced schism as it is possible to conceive. We trust some sound member of the Canterbury Convocation may question the Prolocutor on this his damaging policy. We can hardly think that so generally orthodox, and yet so notoriously cautious a divine as the Archdeacon of Buckingham can hold to "the divine right of perpetual schism," which, as Mr. Oxenham recently so well remarked in the *Guardian*, "seems to be the primary article in the creed of the A.C. Society's indefatigable Coryphæus"—Mr. Meyrick.

ART. XIV.—1. *A Letter to the Rev. E. B. Pusey, D.D. On his recent* "Eirenicon." By JOHN HENRY NEWMAN, D.D., of the Oratory. London: Longmans.

2. *A Review of Dr. Pusey's* "Eirenicon." Reprinted from the "Weekly Register."

3. *The Catholic* "Eirenicon" *in Friendly Response to Dr. Pusey.* Reprinted from the Edition of 1815. London: Hayes.

4. *The Leading Topics of Dr. Pusey's Recent Work. Reviewed in a Letter to the Most Rev. H. E. Manning, D.D.* By the Very Rev. FREDERICK OAKELEY, M.A. London: Longmans.

5. *The Reunion of Christendom. A Pastoral Letter to the Clergy.* By HENRY EDWARD, Archbishop of Westminster. London: Longmans.

6. *The Dublin Review for April,* 1866. Burns.

7. *Tablet Newspaper, March* 17, 1866.

8. *Etudes Religieuses, Historiques, et Littéraires.* Par des Pères de la Compagnie de Jésus, Nos. 37, 38, 39 (Jan., Feb., March, 1866.) Paris.

9. *Dr. Pusey's* "Eirenicon" *considered in Relation to Catholic Unity. A Letter to the Rev. Father Lockhart of the Institute of Charity.* By HENRY NUTCOMBE OXENHAM, M.A., Late Scholar of Balliol College Oxford. London: Longmans.

AN acute Protestant of our acquaintance of the "broadest school remarked the other day, after reading Dr. Newman and Archbishop Manning's recent Letters on the "Eirenicon; "These two men seem to me *to believe in two different religions,*" a remark which is certainly corroborated if we turn from the Archbishop's Pastoral to the unofficial organ which habitually devotes itself to the dutiful task of riding to death his Grace's most irredeemable hobbies, and thus discharges with an unconscious perfection which is truly admirable the function anciently assigned in Sparta to the drunken helot. Certain it is that there can hardly be a more refreshing contrast than to turn from the dreary Pastoral, with its pompous platitudes, its tinsel rhetoric, and its flowing logic—which is never at fault because it always begs one (at least) of its premisses—to the masterly production named first at the head of this article, which we have no hesitation in pronouncing far the most important work, in an ecclesiastical point of view, that Dr. Newman has published since joining the Church of Rome.

It is a worthy response to the great work which elicited it, and most heartily do we trust that no exaggerated scruples on his part, or discreditable intrigues among his ultramontane enemies, will prevent his redeeming his pledge, given at page 18, to complete it by a second part on Papal Infallibility. We may then hope to see the second great idol of ultramontane perversity, its "Llamaism," demolished by the same hand of the first living theologian of their Church which has already dealt a death blow to what is called by the Roman divines quoted in his recent letter to the *Tablet*, their "goddess-worship." One of our own leading divines, Mr. Williams of King's College, Cambridge, has already expressed in the *Guardian* his satisfaction at Dr. Newman's exposition of Catholic doctrine on the position and prerogatives of the Blessed Mother of God—who cannot be more deeply dishonoured than by the hideous blasphemies he repudiates—and we doubt not that he can give an equally satisfactory account of the rightful place and powers of the Primate of Christendom, if only the waspish malice of his puny assailants will leave him in peace to do so. And we have the more hope of this, since one of the ablest and most eminent prelates of the Anglo-Roman Hierarchy, Bishop Clifford, has already administered in defence of Dr. Newman and with all the dignity befitting his sacred office, a stinging reprimand to that class of restless malignants represented by "Mr. Martin" and the *Dublin Review*, whose "tyrannical dogmatism is not to be tolerated." If report speaks true, his lordship's letter has already produced one result, in the suppression of a long and virulent attack on Dr. Newman which had been prepared (and is even said to have been in type) for the current number of the *Dublin*, but which has prudently shrunk into a page of the Short Notices, sufficiently hostile and impertinent after all, as we shall presently show. Should a further result be to transfer the conduct of the *Dublin* to other hands, the Bishop of Clifton will have conferred a lasting service both on his own Communion, and on the common interests of Christian charity and truth. Meanwhile we desire, as Anglicans, to thank him sincerely for what he has already done towards healing "our unhappy divisions."

But it is time to return to Dr. Newman's Letter, which is not less distinguished by its clear and masculine English, as the *Times* has already pointed out, than by its masterful grasp of theological principles. For that, however, our readers must be referred to the Letter itself. All we can do here is to call attention very briefly to its more important bearings on the present state of the Re-union question. And first we would

observe that the momentous issues involved in the appearance of the *Eirenicon* could not be more forcibly stated than in the following passage on Dr. Pusey's exceptional position and influence in our Church.

"However, you are not a mere individual; from early youth you have devoted yourself to the Established Church, and, after between forty and fifty years of unremitting labour in its service, your roots and your branches stretch out through every portion of its large territory. You, more than any one else alive, have been the present and untiring agent by whom a great work has been effected in it; and, far more than is usual, you have received in your life-time, as well as merited, the confidence of your brethren. You cannot speak merely for yourself; your antecedents, your existing influence, are a pledge to us, that *what you may determine will be the determination of a multitude.* Numbers, too, for whom you cannot properly be said to speak, will be moved by your authority or your arguments; and numbers, again, who are of a school more recent than your own, and who are not your only followers because they have outstripped you in their free speeches and demonstrative acts in our behalf, will, for the occasion, accept you as their spokesman. *There is no one any where,*—among ourselves, in your own body, or, I suppose, in the Greek Church,—*who can affect so vast a circle of men, so virtuous, so able, so learned, so zealous, as come more or less, under your influence.*—(Pp. 4, 5.)

It is a very curious phenomenon that the appearance of such a work as the *Eirenicon* from such a man should be owed to a shallow and ephemeral attack on him from the pen of Archbishop Manning—who must regret by this time his suicidal act—just as we owe the *Apologia* to Mr. Kingsley. After correcting a verbal inaccuracy in Dr. Pusey's reference to a statement in the *Apologia*, Dr. Newman goes on to notice another reference of Dr. Pusey's, to his (Anglican) "Notes on S. Athanasius," for the purpose of making the very fundamental admission that there is no real difference between Roman and Anglican doctrine on the Rule of Faith. "You allow that there is a twofold rule, Scripture and Tradition, *and this is all that Catholics say.* How, then, do Anglicans differ from Rome here? I believe the difference *is merely one of words;* and I shall be doing, so far, the work of an Irenicon, if I make clear what this verbal difference is." Of course, with a common *rule* of faith, it only requires to have mutual misunderstandings cleared up for a common faith to be arrived at. All difference of *principle* is *ipso facto* excluded. We are accordingly not at all surprised to hear Dr. Newman's public assurance that his old friend is republishing *Tract* 90 with his

'cordial concurrence," and not in the limited sense he ttached to it himself at the time, but in the sense attached to t by Cardinal Wiseman in his famous Letter to Lord Shrewsbury, viz. as forming "a basis of accommodation between Anglicanism and Rome." This is more, Dr. Newman tells us, than ie meant in writing it, but this is what he has now sanctioned n sanctioning its republication, and he accompanies that ianction by quoting a long and very distinctive passage in avour of Re-union from the late Cardinal's Letter; adding very ignificantly:—"I gather from your doing so (*i.e.* republishing he Tract) *that your Bishops and the opinion of* the public are ikely now, or in prospect, to admit what twenty-five years ago hey refused." We have heard this sentence spoken of as 'ironical"—an interpretation as insulting to Dr. Newman as he sentence itself, if ironical, would be insulting to his friend. The next point to notice is what the *Times* calls Dr. Newman's 'somewhat stern" assertion of his right to speak, which is or many reasons matter of sincere congratulation when so nany of our Roman Catholic friends, not being ultramontanes, eem afraid to call their souls their own. And it is also very vell worth observing that Dr. Newman expressly admits, what night have been *inferred* from the *Apologia*, that in an earlier tage of his career as a Roman Catholic he was betrayed into acts of a more extreme character than he now approves," irough yielding his own better judgment to the intemperate llies of "younger men." One of these younger men is then et down in a manner sufficiently unmistakable. The passage too important not to be given in full:—

"And as to our other friend, do not his energy, acuteness, nd theological reading, displayed on the vantage ground of ie historic *Dublin Review*, fully account for the sensation he as produced, without supposing that any great number of our ody go his lengths in their view of the Pope's infallibility? ur silence as regards their writings is very intelligible: it is ot agreeable to protest, in the sight of the world, against the vritings of men in our own communion whom we love and espect. But the plain fact is this,—they came to the Church, nd have thereby saved their souls; but *they are in no sense pokesmen for English Catholics, and they must not stand in the laces of those who have a real title to such an office.* The chief uthors of the passing generation, some of them still alive, thers gone to their reward, are Cardinal Wiseman, Dr. Ullahorne, Dr. Lingard, Mr. Tierney, Dr. Oliver, Dr. Rock, Dr. Waterworth, Dr. Husenbeth, and Mr. Flanagan; which of these ecclesiastics has said any thing extreme about the prerogatives of the Blessed Virgin or the infallibility of the Pope?"—(P. 25.)

The irritation of the *Dublin Review* at this scathing rebuke will not allow it even to attempt to keep up appearances any longer. With a studied and insolent misconstruction of the obvious meaning, it retorts that of course it never dreamed of any one but *the Pope and the English Bishops* being spokesmen for English Catholics, pointing its hypocritical disclaimer of what nobody ever charged it with by the impudent *tu quoque*, "nor do we think they will accredit any others,"—*i.e.* Dr. Newman! The next paragraph in Dr. Newman's "Introduction" to his Letter is about the Fathers, whom he is quite as willing to accept now as a final court of appeal as he was when an Anglican, notwithstanding Archbishop Manning's insane allegation that it is "a treason and a heresy" to appeal to them;* which would have made Cardinal Wiseman's or Archbishop Murray's hair stand on end with horror. We again extract the passage as it stands:—

"I cannot, then, without remonstrance, allow you to identify the doctrine of our Oxford friends in question, on the two subjects I have mentioned, with the present spirit or the prospective creed of Catholics; or to assume, as you do, that because they are thorough-going and relentless in their statements, therefore they are the harbingers of a new age, when to *show a deference for Antiquity will be thought little less than a mistake*. For myself, hopeless as you consider it, I am not ashamed still to take my stand upon the Fathers, *and do not mean to budge. The history of their times is not yet an old almanac to me.* Of course I maintain the value and authority of the "Schola," as one of the *loci theologici*; still I sympathize with Petavius in preferring to its "contentious and subtle theology" that "more elegant and fruitful teaching which is moulded after the image of erudite antiquity." The Fathers made me a Catholic, and I am not going to kick down the latter by which I ascended into the Church. It is a ladder quite as serviceable for that purpose now as it was twenty years ago. Though I hold, as you remark, a process of development in Apostolic truth as time goes on, such development *does not supersede the Fathers, but explains and completes them.* And, in particular, as regards our teaching concerning the Blessed Virgin, with the Fathers I am content;—and to the subject of that teaching I mean to address myself at once. I do so, because you say, as I myself have said in former years, that "That vast system as to the Blessed Virgin . . . . to all of us has been the special *crux* of the Roman system."—(P. 101.) Here, I say, as on other points, *the Fathers are enough for me. I do not wish to say more than they, and will not say less.*

* The Archbishop's statement is in direct contravention of the Tridentine Decree (Sess. 3) which forbids Scripture to be interpreted *contra unanimem consensum Patrum.*

You, I know, will profess the same; and thus we can join issue on a clear and broad principle, and may hope to come to some intelligible result."—(Pp. 25, 26.)

The next sixty pages are accordingly occupied with establishing the Scriptural and patristic doctrine about the Blessed Virgin. We may think that Dr. Newman sometimes gets more out of the Fathers than their words seem to us at all obviously to imply. But these are matters of detail on which differences of opinion may very well be allowed. On the essential distinction between "true and false devotion to the Blessed Virgin" nothing can be clearer or more thoroughly satisfactory than his language. He begins with drawing out a very important distinction, laid down in one of his old *Parochial Sermons* on "The Visible Church for the sake of the Elect," between religion, in its true idea, and the popular corruption of it which is the inevitable result of its wide and general acceptance by the multitude.

"In the next place, what has power to stir holy and refined souls is potent also with the multitude; and the religion of the multitude is ever vulgar and abnormal; *it ever will be tinctured with fanaticism and superstition, while men are what they are. A people's religion is ever a corrupt religion.* If you are to have a Catholic Church, you must put up with fish of every kind, guests good and bad, vessels of gold, vessels of earth. You may heat religion out of men, if you will, and then their excesses will take a different direction: but if you make use of religion to improve them, they will make use of religion to corrupt it. And then you will have effected that compromise of which our countrymen report so unfavourably from abroad:—a high grand faith and worship which compels their admiration, and puerile absurdities among the people which excite their contempt."—(P. 86.)

Of the substantial accuracy of this view of the case no reasonable man can entertain the slightest doubt, and it has been very forcibly repeated by the Roman Catholic Bishop of Clifton, who observes that "if religion forms, so to say, part of the daily life of entire populations, there must necessarily exist among them a large proportion of persons *more or less ignorant, vicious, and superstitious.* As these sources of evil act on the morals of populations, *so must they act on their religious practices also.*" * And this is the true and sufficient reply to Dr. Manning's extravagant assertion that "whoever rises up *to condemn such* (popular) *practices and opinions*, thereby convicts himself of the private spirit, *which is the root of all*

* Letter in the *Tablet* of March 17.

heresy."* Sad indeed is it for those who once loved and reverenced him to see such a man so trifle with intellect and conscience, without perceiving it, under the fascination of an absorbing passion for the wildest ultramontanism, which seems to act on him like the evil charm of Circe's poisoned cup, as to write in such a style as this. The interval—moral and intellectual—is indeed a long one which separates the late Archdeacon of Chichester, whose Charges are still on record as a silent protest, from the present Archbishop of Westminster, who seems absolutely incapable, as the *Times* reviewer of Dr. Newman intimates, of even recollecting what he formerly believed and taught. We gladly return to Dr. Newman. No Protestant of the extremest school could state more pointedly—and not one in ten thousand would state half so well—the infinite distance between the Creator and the first and holiest of His creatures laid down by the great Roman Catholic theologian in the following words, in strict accordance with his earlier profession of belief in the *Lyra Apostolica* :—

Ah Saviour Lord, with Thee my heart
Angel nor Saint shall share!

None of our readers will quarrel with us for giving them the passage as it stands, which is a masterpiece of theological precision and masculine eloquence.

"He alone has an entrance into our soul, reads our secret thoughts, speaks to our heart, applies to us spiritual pardon and strength. On Him we solely depend. He alone is our inward life; He not only regenerates us, but (to allude to a higher mystery) *semper gignit;* He is ever renewing our new birth and our heavenly sonship. In this sense He may be called, as in nature, so in grace, our real Father. Mary is only our adopted mother, given us from the Cross; her presence is above, not on earth; her office is external, not within us. Her name is not heard in the administration of the Sacraments. Her work is not one of ministration towards us; her power is indirect. It is her prayers that avail, and they are effectual by the *fiat* of Him who is our all in all. Nor does she hear us by any inherent power, or any personal gift; but by His manifestation to her of the prayers which we make her. When Moses was on the Mount, the Almighty told him of the idolatry of his people at the foot of it, in order that he might intercede for them; and thus it is the Divine Presence which is the intermediating Power by which we reach her and she reaches us."—(Pp. 89, 90.)

We must leave our readers to study for themselves Dr. Newman's elaborate, and on the whole very satisfactory, "expla-

* *Pastoral Letter*, p. 65.

tions" of the shocking abuses of the *cultus* whereof the great Anglican divine had—we venture to think with Dr. Newman very "rightly—complained." It is not the least part of the enormous debt of gratitude which all true-hearted sons of the Church of England owe to the saintly author of the *Eirenicon*, that he has elicited from the great spokesman of English Roman Catholics the cheering assurance (for most cheering and consoling it will be to all who are working for Re-union), that, "if the Catholic faith spreads in England, these peculiarities will *not* spread with it," * and still more two such splendid protests as the following which evidently come straight from the writer's heart, and have gone straight to the hearts of his countrymen, both Anglican and Roman.

"And, now at length coming to the statements, not English, but foreign, which offend you in works written in her honour, I will frankly say that I read some of those which you quote with grief and almost anger; for they seemed to me to ascribe to the Blessed Virgin a power of "searching the reins and hearts," which is the attribute of God alone; and I said to myself, how can we any more prove our Lord's divinity from Scripture, if those cardinal passages which invest Him with divine prerogatives, after all invest Him with nothing beyond what His Mother shares with Him? And how, again, is there any thing of incommunicable greatness in His death and passion, if He who was alone in the garden, alone upon the cross, alone in the resurrection, after all is not alone, but shared His solitary work with His Blessed Mother,—with her to whom, when He entered on His ministry, He said *for our instruction*, not as grudging her her proper glory, '*Woman, what have I to do with thee?*' And then again, *if I hate those perverse sayings so much, how much more must she*, in proportion to her love of Him? and how do we show our love for her, by wounding her in the very apple of her eye?"—(Pp. 108, 109.)

"After such explanations, and with such authorities, to clear my path, I put away from me, as you would wish, without any hesitation, as matters in which my heart and reason have no part, (when taken in their literal and absolute sense, as any Protestant would naturally take them, and as the writers doubtless did not use them,) such sentences, and phrases, as these:—that the mercy of Mary is infinite; that God has resigned into her hands His omnipotence; that (unconditionally) it is safer to

* What evil genius can have possessed a writer generally so temperate as Canon Oakeley, to say in direct contradiction to this, "It is quite certain that" Roman Catholic bishops and priests "*will be the instruments of flooding England with the devotions to which Dr. Pusey conscientiously objects.*"—*Letter to Manning*, p. 53. The *Dublin's* eight new canons of Marian faith hardly go beyond this.

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precision and masculine eloquence

"He alone has an entrance i
thoughts, speaks to our heart, appl
strength. On Him we solely dep
life; He not only regenerates us
mystery) *semper gignit;* He is ever
our heavenly sonship. In this so
nature, so in grace, our real Fathe
mother, given us from the Cross;
earth; her office is external, not
heard in the administration of th
not one of ministration towards u
is her prayers that avail, and th
Him who is our all in all. Nor d
power, or any personal gift; but b
the prayers which we make her.
Mount, the Almighty told him of
the foot of it, in order that he mi
thus it is the Divine Presence which
by which we reach her and she rea

We must leave our readers to st
man's elaborate, and on the whole

* *Pastoral Letter,*

...on in my case, or the
... to decide; but I will
...hich is impossible) that
... is greater than God. I
...hich can only be explained,
...however, speak of these
...eir authors, for I know
... believe that they have
... as they lie in your pages.
...aints in ecstasy, I should
...ll I should not repeat them
...ot as spoken by the tongues
...al sense which they bear in
... English women. And, as
...d, in the nineteenth century,
...judice inquirers, to frighten the
...provoke blasphemy, and to work
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... Newman's Letter end, but we
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... inspired "with the spirit of truth,
... generations yet unborn, will more
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...ian's Letter
... wish to the

seek her than her Son; that the Blessed Virgin is superior to God; that He is (simply) subject to her command; that our Lord is now of the same disposition as His Father toward sinners, viz. a disposition to reject them, while Mary takes His place as an Advocate with Father and Son; that the Saints are more ready to intercede with Jesus than Jesus with the Father; that Mary is the only refuge of those with whom God is angry; that Mary alone can obtain a Protestant's conversion; that it would have sufficed for the salvation of men if our Lord had died, not to obey His Father, but to defer to the decree of His mother; that she rivals our Lord in being God's daughter, not by adoption, but by a kind of nature; that Christ fulfilled the office of Saviour by imitating her virtnes; that, as the Incarnate God bore the image of His Father, so He bore the image of His Mother; that redemption derived from Christ indeed its sufficiency, but from Mary its beauty and loveliness; that as we are clothed with the merits of Christ so we are clothed with the merits of Mary; that, as He is Priest in like manner is she Priestess; that His Body and Blood in the Eucharist are truly hers and appertain to her; that as He is present and received therein, so is she present and received therein; that Priests are ministers as of Christ, so of Mary: that elect souls are born of God and Mary; that the Holy Ghost brings into fruitfulness his action by her, producing in her and by her Jesus Christ in His members; that the kingdom of God in our souls, as our Lord speaks, is really the kingdom of Mary in the soul—and she and the Holy Ghost produce in the soul extraordinary things—and when the Hoy Ghost finds Mary in a soul he flies there.

"Sentiments such as these *I never knew of* till I read your book, nor, as I think, do the vast majority of English Catholics know them. *They seem to me like a bad dream. I could not have conceived them to be said.* I know not to what authority to go for them, to Scripture, or to the Fathers, or to the decrees of Councils, or to the consent of schools, or to the tradition of the faithful, or to the Holy See, or to Reason. *They defy all the loci theologici.* There is nothing of them in the Missal, in the Roman Catechism, in the Roman *Raccolta*, in the Imitation of Christ, in Gother, Challoner, Milner, or Wiseman, as far as I am aware. *They do but scare and confuse me. I should not be holier, more spiritual, more sure of perseverance, if I twisted my moral being into the reception of them;* I should but be guilty of fulsome frigid flattery towards the most upright and noble of God's creatures, if I professed them,—and of stupid flattery too; for it would be like the compliment of painting up a young and beautiful princess with the brow of a Plato and the muscles of an Achilles. And I should expect her to tell one of her people in waiting to turn me off her service without warning. Whether

ms to feel be the *scandalum parvulorum* in my case, or the *andalum Pharisæorum*, I leave others to decide; but I will ay plainly that I had rather believe (which is impossible) that iere is no God at all, than that Mary is greater than God. *I ill have nothing to do with statements, which can only be explained, y being explained away.* I do not, however, speak of these atements, as they are found in their authors, for I know othing of the originals, and cannot believe that they have ieant what you say; but I take them as they lie in your pages. Vere any of them the sayings of Saints in ecstasy, I should now they had a good meaning; still I should not repeat them yself; but I am looking at them, not as spoken by the tongues f Angels, but according to that literal sense which they bear in ie mouths of English men and English women. And, as oken by man to man, in England, in the nineteenth century, consider them *calculated to prejudice inquirers, to frighten the alearned, to unsettle consciences, to provoke blasphemy, and to work e loss of souls.*"*—(Pp. 118, 121.)

Here our extracts from Dr. Newman's Letter end, but we ust our readers will carefully study, if they have not already one so, every part of this most important and timely publition. And we cannot take leave of it without again recording r earnest hope that the illustrious author will remember that weightier issues than any of mere personal convenience are stake, and will not shrink from the risk, if so be, of petty oyance and persecution involved in completing his great tribution to the cause of Christian truth and peace; knowing nothing he writes can have a merely temporary interest or e, and that the silent blessings of thousands in his own nunion, who dare not speak out for themselves, as well as ose among us who are incessantly praying that the uni- l Church may again be inspired "with the spirit of truth, , and concord," and of generations yet unborn, will more compensate him for the unnatural and impudent assaults n who, for the most part, owe solely to his teaching and le their knowledge of the very truths they are so shame- torturing into weapons of offence against him.

have necessarily dwelt so long on Dr. Newman's Letter cannot do as much justice as we could wish to the Roman Catholic comments on the *Eirenicon* named at l of this article. It is now no secret that the review of ey, reprinted from the *Weekly Register*, is from the ne to whom we Anglicans owe a deep debt of gratitude

Dublin modestly announces its purpose of correcting Dr. Newman's ke, by defending all the statements he has denounced, in its next

—first, for having the Christian manliness to resist the strong temptation to which so many of his fellow converts have given way, of purchasing "an easy life" by an at least outward conformity to that narrow, base, intolerant sectarianism, in the worst sense of the word, which happens just now to be in the ascendant in the communion of which Dr. Manning is the head; secondly, for not fearing to come forward with words of gentleness and hope, when those who ought to know better are doing all in their power to close that "great and effectual door" which has been so providentially opened to us. Father Lockhart, for it is of him we speak, has already had the satisfaction of calling forth a response in a quarter where, perhaps, he would hardly have expected it. To judge from the language of the first article on the *Eirenicon* in the *Etudes Religieuses*, by the Jesuit Fathers, we should almost imagine that the writer's appreciation of the character and significance of Dr. Pusey's book was due in no slight degree to what he himself calls "the *chef d'œuvre* of the venerable, religious, and learned Rosminian, who has so admirably seized the point of it in the *Weekly Register*." Of Father Lockhart's review—which he has republished with a dedication "to John Henry Newman, D.D., and E. B. Pusey, D.D., *two venerable and beloved names, that one loves in thought to associate together*"—we cannot do better than say, in the words of our contemporary, the *Christian Remembrancer*, in its excellent article on the *Eirenicon*:—"It is scarcely possible for anything to have been written in a fairer spirit, both on points in which the author agrees with the *Eirenicon*, and in positions which he feels it his duty to controvert."* This is, indeed, only what we should have expected from its authorship; and we will but express our hope that a new edition of the pamphlet (which includes some important letters from Dr. Pusey) may speedily appear in a form more calculated to attract attention. The get up and type of the present edition does not do it justice, and the absence of a publisher's name is another drawback. It is only thus that we can account for its not having gained as yet the publicity it deserves. Suffice it to say that the paper is conceived throughout in the most conciliatory spirit, and with the professed hope of "corporate reunion." Members of the A.P.U.C. will read with lively satisfaction the following beautiful passage:—

"To all Anglicans who hold with Dr. Pusey, and would that we had reason to think that he represents the great body of his

* *Christian Remembrancer* for Jan., p. 182.

Church, we would say from our hearts—God speed! And because the mighty changes in minds and wills, that must take place before such a consummation can be possible, must be simply the effect of grace and the fruit of prayer, therefore, placing our whole confidence in sincere and united prayer, do *we hail it as the most hopeful sign of all, that Anglicans are themselves praying for unity.* To the members of their Association we desire specially to address ourselves, promising our prayers and inviting them to join in the same petition, that all the Baptized may be brought within the Fold of Visible Unity under the Successor of Peter, whom Christ the Good Shepherd hath set over His whole Flock. It is this which we mean when we pray for the Unity of Christendom."—(P. 18.)

One more extract from the conclusion of the second article we must make room for:—

"We know not whether this present Catholic movement in the Anglican Church may have any immediate issue other than that of the former movement twenty years ago. We pray heartily that its ultimate result may be *a great corporate reunion* of the National Church with the ancient Mother and Mistress of all the Churches. * * * * May our Lord continue the good work which He has begun, in His own time, and in His own way; and may we cultivate amongst ourselves, and towards those without, *a great spirit of charity and forbearance*—that charity which hopeth all things—that so all our prayers and good works may ascend "like incense before God," in never-ceasing intercession *for the peace and unity of our Jerusalem*, for the conversion of pagans, infidels, and sinners, and for the Reunion of all the Baptized who have once been made Members of the Mystical Body of Christ, to the Visible Communion of the world-wide Catholic Church!"—(Pp. 32, 33.)

Such aspirations are worthy of the saintly founder of the order to which Father Lockhart belongs, and of himself.

We have already noticed in this REVIEW the *Catholic Eirenicon*, which we are informed in the preface is a reprint of *Roman Catholic Principles in Reference to God and the King*, a publication first put forth in 1680, under the sanction of the English Vicars Apostolic of that date, and often since re-edited. It formed the text of Kirk and Berington's well-known work, *Faith of Catholics* (to which, oddly enough, the *Dublin* referred with approval in its first article on Dr. Pusey,) and is now republished in a twenty-fifth edition by a Roman Catholic, and dedicated "to the Roman Catholic Hierarchy of Great Britain and Ireland," as a "Reprint of the Principles so often sanctioned and appealed to by their predecessors during the last 150 years." How far the statement that "the Church

proposes unto us matters of faith—first and chiefly by *Holy Scripture* . . . secondly, by definitions of *General Councils* . . . thirdly, by *Apostolical Traditions*"—no reference at all being even hinted at to the far higher and diviner authority of Papal Encyclicals and Briefs—may meet the concurrence of the present heads of that hierarchy, either in England or Ireland, is quite another affair! Nor will Dr. Manning or Dr. Cullen at all like being reminded, even on the testimony of the great body of their predecessors in the Anglo-Roman and Irish hierarchy, that the Church has no guarantee against error "in matters *of fact or discipline, speculation or civil polity*;" that no Council, "*much less a Papal Consistory*," can depose kings and absolve subjects from their allegiance; and that "Papal definitions or decrees, *in whatever form pronounced*, oblige none under pain of heresy to an interior assent." Nor will Dr. Manning like to hear that "we worship and adore God *alone*," seeing that a book on "*the worship* of the Blessed Virgin" is shortly to appear "from the pen of the Most Reverend Prelate." So much the more seasonable, however, is the republication of so authoritative a pronouncement of principles which those whose first duty is to guard and transmit them seem the most eager to trample under foot.

Canon Oakeley's letter puts forth in its most courteous and least offensive form the ultramontane view of things, which of course is not ours. It differs from Father Gallwey's sermon on the *Eirenicon*, much as the mistaken remonstrance of an educated gentleman, who is labouring under an incurable delusion, differs from the blundering abuse of a surly but incompetent rustic, who has failed to comprehend that you are not doing him an injury when you offer to teach him the alphabet. At the same time, there are many startling and extravagant statements in Mr. Oakeley's pamphlet, some of them in direct and almost verbal contradiction to Dr. Newman's, and we cannot help fancying that his pen has occasionally run away with him. His facility of language is considerably in advance of his depth or strength of thought. The *Dublin Review* could not possibly have paid him a worse compliment than to say that this shallow production "is about the best thing *in prose* he has ever done;" whereas it is of all his prose works we are acquainted with incomparably the poorest, and his prose is very superior to his verse. Nor is the *Dublin* more fortunate in its selection of particular passages for praise. We have already alluded to the Canon's very categorical contradiction of Dr. Newman, as to the spread of

that outrageous system of Mariolatry which both he and Dr. Pusey so righteously condemn. The *Dublin* reiterates his statement still more peremptorily, and with this important difference—that Mr. Oakeley published his Letter *before* Dr. Newman, while the *Dublin* is writing afterwards and with the deliberate purpose of censuring him, which it does pretty freely. It informs Dr. Pusey that "Roman authorities, if called on to speak, would, *of course*, give just the opposite assurance [to what he desires, and Dr. Newman gives]. They would frankly promise to *take every available method of spreading* a devotion, which is *infallibly* guaranteed as true in principle, and which is demonstrated by experience as so *inestimably beneficial in practice*," as that of which Dr. Newman says to his friend "*you so rightly complain!*" And our contemporary improves the occasion by drawing up a portentous catalogue of *credenda* on "the truth as it is in"—Mary, as long as all the three creeds put together, which it would be heretical or at least damnable to deny. Moreover, the *Dublin* selects and quotes for peculiar praise, as "one of the very best passages in Canon Oakeley's pamphlet," a perversion of the evident meaning of Dr. Pusey's words so absolutely monstrous that we can only attribute it to the grossest and most blameworthy carelessness in the writer, while the reviewer who deliberately extracts and reaffirms it is guilty of something much worse than carelessness. We of course refer to the Canon's absurd travestie of Dr. Pusey's statement that our *maximum* and the Roman *minimum* might be found to harmonize. We shall not do him so unkind a turn as to reproduce, like his left-handed panegyrist in the *Dublin*, a passage which he is no doubt by this time heartily ashamed of, and would never have penned, had he taken the trouble to examine what Dr. Pusey was driving at, instead of seizing the opportunity of giving a broad hint that in his opinion those Roman Catholics who do not object to mixed marriages, or doubt the wisdom of compulsory clerical celibacy under existing circumstances, or are jealous of the honour of their country, or dislike devotions which place Mary above her Maker and represent her as "more ready to intercede with Jesus than Jesus with the Father," are "inclined to think that objective truth is a chimera," "to doubt whether supernatural virtues have any real existence," and to accept Pope's latitudinarian creed, that "he can't be wrong whose life is in the right!" We have heard but one opinion on the fairness of this notable passage in Mr. Oakeley's pamphlet from every one we have come across, Anglican or Roman, who has read it, always excepting the *Dublin* reviewer,

and never was there a truer case of *exceptio probat regulam.** We have to complain of another and still more inexcusable unfairness in this pamphlet. The writer quotes at p. 52, as the basis of his argument about the "Supremacy of the See of Peter," the decree of the Florentine Council in the Latin version, *omitting the most essential and characteristic portion*, which limits the rights of Rome by the canons of the Œcumenical Councils! And this is the more extraordinary, as a controversy has been going on for some months between ourselves and the *Dublin* about the exact wording and interpretation of the omitted clause, in which our learned contemporary has exhibited its knowledge of Greek by translating διαλαμβάνεται, *continetur* (which would, we fear, have exposed the writer to a merciless flogging at Eton), but has not even attempted to dispute the *existence* of the clause in the original decree. We are aware that it is (very dishonestly) omitted in some of the Roman compendiums, and can only presume that by some deplorable oversight Canon Oakeley has copied the reference without verifying it.

It is a little amusing to find the former incumbent of Margaret Chapel, who is so eloquent in his *Notes on the Tractarian Movement*, about the foggy mornings which enabled him to light his altar candles, solemnly lecturing modern High Churchmen on the system of "equivocation and compromise highly prejudicial to the moral sense" involved in "seeking to hoodwink their Bishops," and reminding them with edifying gravity that "the only legitimate interpreter of doubtful Rubrics is the Ordinary;" an excellent principle, no doubt, but Dr. Blomfield, if his son's Memoir of him may be trusted, used to complain rather bitterly that Tractarian incumbents of Mr. Oakeley's day were not always careful to remember it! After all this it is satisfactory, though a little surprising, to find that the writer thinks Dr. Pusey's *Eirenicon* "a great and important fact;" and, having at last discovered a point of agreement, we gladly take the opportunity of parting on amicable terms.

We should have been thankful had we been able, like Dr. Newman, to "put aside the Archbishop, of course, because of his office." However, we have reviewed his *Pastoral* in our last number, and need not return to a disagreeable subject.

The articles in the *Etudes Religieuses* will repay perusal, or at least the two first. The third is in every way very inferior,

* The above was in type before Mr. Oxenham's *Letter* reached us. He also points out, with more deferential courtesy than was quite necessary, the unfairness of the passage.

and has all the appearance of being written under constraint. We fear the generous and candid tone of the two earlier papers was not to the taste of the writer's superiors, and that he was ordered to draw in his horns. Certain it is that the straightforward frankness of the former articles is very little in keeping with the shuffling and feeble attempt to whitewash indefensible extravagances in the third. Still it contains some important admissions on the limited and constitutional nature of the Papal sovereignty, as well as on other points. The statement at page 382 that the Greek Church was in communion with Rome at the time of the conversion of Russia, so far from being "absolutely certain," is certainly a mistake. The conversion of Russia dates from the close of the tenth century, more than a hundred years after the original split, and when all regular communion between East and West had long been suspended, though there were then, as often since, occasional negotiations with a view to its renewal. We commend to the notice of Dr. Manning and the *Dublin* the assurance of this Jesuit writer, that "*no one pretends* that provincial or national Councils derive their force from the sanction of Rome." It is also satisfactory to find the invocation of departed Saints, which of course we fully accept, placed on precisely the same footing as requesting the prayers of living friends. "Catholics have recourse to the prayers of the Saints, but they *equally have recourse to the prayers of their living brethren* . . . . the custom of praying for one another is universal among Catholics, and one of the principal elements of our practical popular system. The *cultus* of the holy Virgin and the Saints *forms part of it, but neither the whole nor even the principal part.*" Most true in itself; only this will not cover any of those excesses Dr. Pusey very justly protests against; and it is not candid in this writer to say or imply the contrary. The assertion again, that "all which is now called devotion to the holy Virgin was *as common and popular among Christians of the earliest ages as now*," is one which no tolerably instructed person could make in good faith. As well might he say that steamboats and monthly periodicals were "as common" in the Apostolic age as they are now. And it is childish to maintain that "Dr. Pusey does not pretend to be a Catholic," because he calls himself an Anglican. There is none of this sort of claptrap, however, in the two earlier papers, and we gladly conclude our notice with the following extracts from them. The first, by the bye, quotes in full Dr. Pusey's first letter to the *Weekly Register*, and Prince Orloff's letter to the *Times*. We prefer giving the passages in French to translating them.

"Mais tout en faisant avec une sincère humilité cet aveu d'ignorance, je me permets de penser que le rôle des Catholiques *ne doit pas s'arrêter à de stériles désirs. Une grande porte nous est ouverte*, comme parle l'apôtre saint Paul, et notre premier devoir, c'est de ne pas la fermer pas des excès de zèle, de sévérité ou de tout autre sentiment blâmable. Prier Dieu pour qu'il achève l'œuvre commencée, c'est un autre devoir auquel nul ne doit se soustraire. Il y en a un autre encore—mais celui-là ne s'impose qu'à quelques hommes—c'est que par la parole et par la plume on s'efforce d'aplanir les obstacles qui s'opposent à la reconciliation tant désirée."—(P. 134.)

Our next extract, bearing on Anglican Orders, does not concede all we have a right to demand, and are sure eventually to obtain, but it goes far beyond what our ultramontane bigots in England are in the habit of admitting.

"Serait-il donc nécessaire que les évêques et les ministres Anglicans fissent l'aveu implicite ou explicite que jusqu'ici tous les sacrements qu'ils ont administrés, à l'exception du baptême, sont de nul effet par défaut de pouvoir? *Cela n'est probablement pas requis.* Il paraît suffire qu'ils se soumettent à recevoir le baptême et les saints ordres *sous condition.* La condition pourrait s'exprimer ainsi: 'Si vous êtes baptisé, prêtre ou évêque, je ne vous baptise pas, je ne vous ordonne pas, je ne vous sacre pas. Mais si vous n'êtes pas baptisé, je vous baptise,' etc. De cette manière la validité du baptême et du sacerdoce sera assurée contre tous les doutes. Les Anglicans ne sauraient évidemment repousser une mesure si sage. Lorsqu'on dit et qu'on imprime qu'on est prêt à mourir pour l'union de l'Eglise, saurait-on se refuser à montrer *un peu de condescendance?* Quelque réelle donc que soit la difficulté, elle n'est pas insurmontable: un peu de bonne volonté suffit pour la vaincre."—(P. 267.)

And the following testimony of a foreign Roman Catholic and Jesuit to the claims and influence of our Church is creditable both to his head and his heart.

"C'est elle qui les a baptisés, et qui a été l'instrument dont Dieu s'est servi pour leur communiquer beaucoup d'autres grâces; c'est d'elle qu'ils ont reçu les saintes Ecritures, les symboles de foi, beaucoup d'excellents traités de théologie; c'est dans ses universités qu'ils ont acquis une instruction et une éducation dont ils sentent la supériorité. De plus, à leurs yeux, cette Eglise, malgré ses défectuosités, est en Angleterre *un des principaux remparts opposés au protestantisme radical* qui sape tout et à l'impiété qui nie tout. Enfin cette même Eglise présente un côté si séduisant qui des catholiques anglais et même des convertis—or, l'on sait qu'ils ne sont pas les mains sévères à l'égard de l'établissement,—disent que, grâce aux éléments

catholiques qu'elle possède encore et au génie national qui l'a pénétrée dans toutes ses parties, *c'est l'institution humaine la plus belle qui se puisse imaginer.* Est-il étonnant que des hommes nés et élevés dans une telle Eglise, s'y attachent, s'efforcent de la défendre et cherchent à se prouver à eux-mêmes qu'ils ne sont pas tenus de la quitter?"—(Pp. 268, 269.)

One more extract is all we have room for.

"La manière la plus simple, la plus naturelle, la plus ordinaire de faire sa paix avec l'Eglise, c'est sans contredit de se soumettre sans hésitation à son autorité, de demander l'absolution des censures qu'on à encourues et d'exécuter les œuvres satisfactoires imposées comme pénitence. Les âmes ardentes, généreuses, fortes, surtout celles qui se piquent de sévérité de principes, ne connaissent que cette voie. A entendre quelques-unes de ces personnes, il ne faut rien expliquer, rien aplanir, rien faciliter. Les masses doivent être traitées comme les individus. Toute condescendance devient crime. *Ce n'est là ni l'esprit, ni la doctrine de celui qui ne brisait pas le roseau froissé et n'éteignait pas la mèche encore fumante. Ce n'est pas non plus la pratique de l'Eglise.*"—(P. 270.)

We are really grateful for having these interesting numbers of an ably conducted foreign periodical sent to us for review, and glad to have had this opportunity of directing our readers' attention to what on the whole is a friendly and intelligent criticism on the *Eirenicon* where we should hardly have looked for it.

Of Mr. Oxenham's masterly and most valuable *Letter to Father Lockhart* we shall hope to speak at length in our July number. It only reaches us at the last moment before going to press, and our chief reason for including it in our present list of works on the *Eirenicon* is to advertise our readers of its appearance, and to assure them that even the very hurried perusal we have been able to give it abundantly convinces us of its great importance. Mr. Oxenham is a writer who grapples with a subject thoroughly when once he has taken it in hand, and there is no important topic affecting the present stage of the Re-union question which does not find its place in this closely-reasoned and eloquent pamphlet. A very noticeable feature is the Appendix, containing a carefully digested selection of telling passages on Re-union from leading Roman Catholic, Greek, and Anglican writers of the day. Mr. Oxenham could not have chosen a fitter method for setting forth his sentiments on this vital question than in a Letter to his excellent and accomplished Roman Catholic friend Father Lockhart, whose own contribution to the discussion we have

spoken of already. He has very gracefully explained his reasons for doing so at the beginning of the Letter, and we must content ourselves for the present with quoting the paragraph where he does so :—

"But I had, in fact, further reasons besides that of personal friendship for desiring to address you. Though you were one of the earliest converts, and can reckon more years of priesthood than some who are already preparing to say their first mass can reckon years of life, you have never ceased to take a keen and kindly interest in the great movement commenced some thirty years ago at Oxford, which has exerted and continues to exert so wide and so various an influence over the literature, the thought, the religion, and the policy of England. *You* have never *sneered at the Catholic aspirations, or ignored the conscientious difficulties, or slighted the doctrinal approximations, or laughed at the ritual developments, or mistrusted the sincerity, or discredited the zeal, or repelled the friendly advances* of those without our pale, but who in heart, even when they know it not, are often very near us. And, more than that, you were (I believe) the first among us to call the attention of English Catholics to Dr. Pusey's recent work in two very striking papers, published originally in the *Weekly Register*, which elicited a prompt and cordial response from the author himself, and have since been noticed as yours, with respectful commendation, by the leading organ of the French Jesuits, as also by the High Church Quarterly in this country.—(Pp. 3, 4.)

One thing has been brought very clearly to the surface in the discussion among English Roman Catholics provoked by the *Eirenicon*, and that is the existence of two opposite parties among them as widely separated from each other as High Churchmen and Evangelicals among ourselves. This has of course long been notorious to the initiated. But now its notoriety is become public, and all disguise is thrown off. Not a critic of Dr. Newman's Letter in the daily or weekly papers but has dwelt on it, and the *Dublin* has openly attacked him. We are very glad it is so. The ultramontane faction, chiefly composed of converts, have so long been vociferating with brutal arrogance :—"We are they that ought to speak," and trying to smother every whisper of opposition, that it is satisfactory to know they have found their match at last, and that too in all ranks of clergy and laity. If Archbishop Manning, Canon Oakeley, the *Dublin*, and its ally Mr. Martin, are on one side; Bishop Clifford, Dr. Newman, Father Lockhart, Mr. Oxenham, and the editor of the *Catholic Eirenicon*, have as manifestly proclaimed themselves on the other. The reaction has fairly set in : and we wish it all success.

FRAGMENTA VARIA.

No. VIII.—The "Christian Remembrancer" on the Anglican "Articles of Religion."

The following important opinion was recently put forth in reference to the Re-union movement in the Church of England:—

"When it is considered that the Articles were drawn up when theology had reached nearly its lowest level in the Church of England, and were remodelled after the accession of Elizabeth, when the tone of religious belief was still lower, one is really tempted to ask with wonder, How is it that men have placed such implicit belief in them? And no other answer can be given than that they have been neglected and ignored. Of course, there has been a large party who swear by them, and the existence of whose form of belief in the Church of England is guaranteed by their being retained; but it is impossible to deny that they contain statements or implications that are verbally false, and others that are very difficult to reconcile with truth. In the times that are coming over the Church of England, the question will arise, What service have the Articles of the Church of England ever done? The latter question must be answered very fully and satisfactorily if the answer is to be any makeweight against the condemnation of them virtually pronounced by the *Eirenicon*. We say *virtually*, for it is, after all, only an implicit, and not an explicit condemnation that the volume contains. The slight difference of opinion, (if difference there is as regards what the framers of the Articles intended,) between ourselves and the respected author of the *Eirenicon* need not be remarked on here. But we venture to go a step beyond any suggestion contained in this volume, and boldly proclaim our own opinion, that before Union with Rome can be effected, the Thirty-nine Articles must be wholly withdrawn. They are virtually withdrawn at the present moment; for the fact of the endorsement of the view of the *Eirenicon* by its reviewer in the *Times* proves that, as far as the most important of them are concerned, there are persons who sign them in senses absolutely contradictory."—*Christian Remembrancer*, *No.* 181, p. 188. London, 1866.

No. IX.—On the title "'Vert."

The following interesting and important Letter is reprinted from the *Guardian*:—

"'Vert or What?

"Sir,—I frankly admit the full force of your objections to the term '‘Vert.' It was none of my coining, however, as I stated when first using it, and it was only adopted by me in lieu of a better. As soon as a better is found I will gladly abstain from it. When I first 'went over,' as it is still said, I objected to be called a 'convert,' but gradually became reconciled to it from mere custom; at length my old antipathies revived, and I determined never to call myself or be called so again. Applied to those who leave the Church of England for the Church of Rome, or *vice versâ*, it is a word used in "a non-natural sense," and as such an abomination. There was never a more mischievous or revolting theory broached within my recollection, than that of construing solemn words in a non-natural sense. For the last twenty-five years we have been all sufferers from and martyrs to it, whether we have stayed or gone. A convert is one who quits heathenism, or some other religion, *not Christian*, for *Christianity*; not one who, being a Christian, quits one Christian communion for another. Conversion is either the act of quitting a religion not Christian for Christianity, or else it is the turning of the heart to God in one who, being a Christian, had not hitherto given his heart to God, or lived up to his profession. One that has gone through either of these acts is rightly said to have been converted. Submission to the teaching of the Church of Rome may be, and, I hold, *is* an excellent thing for those who have become thoroughly convinced of the moral and religious obligation to do so; but it is not to be confounded with either of these acts. It not only misleads the individual so confounding it about himself, but it is apt to engender highly improper notions in his mind respecting his fellow Christians. I most emphatically deny that I first began to serve or to love Christ when I passed over to Rome: as emphatically do I deny that I am a bit better Christian—if so good—as hundreds and thousands of my own immediate friends or contemporaries, still members of the Church of England. I know them too well, and myself too well, to have any such unworthy, egotistical, and unreal idea within me. Yet, in the same breath, I would entreat them to believe me when I say that I have found abundance of the same pure—unless purer—love for Christ amongst all who make any pretence of living up to their religion in the Roman Catholic Church—especially among those who have been born and bred in that communion. Let us, in the Name of God, get into the habit of calling things by their proper names.

The separation of the English Church from the Roman in the sixteenth century, if it is called by its right name, was a revolt against constituted authority. That is a fact that should be looked fairly in the face on one side; but there is another, no less important, *for us* to contemplate on the other—namely, that if ever there was a revolt justified under the circumstances, it was this. And it is this latter fact, which, to my mind, explains, quite consistently with the other, the presence of so much holiness of life as has existed, and truly Christian work as has been done, in and by the Church of England, for the last three centuries. Let us now look these two facts in the face together—1, That it was a revolt; and 2, That it was a revolt made just under the circumstances. How is it to be healed? Surely, by *mutual* engagements and understandings? *At least*, there must be some solid guarantee that the evils which drove people into revolt shall not recur again, before there can be any return to the original condition of the body politic.

"WRITER OF 'MUSINGS,' &c. IN THE 'UNION.'"

—*Guardian*, Jan. 24, 1866.

No. X.—THE RECENT MEETING OF THE ANGLO-CONTINENTAL SOCIETY.

THE Rev. F. G. Lee, who in the interests of the Re-union cause, attempted to move an amendment at the recent meeting of this Society, to the effect that its operations abroad were not calculated to promote Peace and Re-union, addressed the following Letter to the *Standard*, where it appeared on March 12, 1866:—

"SIR,—I ask your permission to state in a few words the objections which many feel, not to the idea of informing foreign Christians of the true character of the Church of England, (which is good,) but to the active principles and policy of the Anglo-Continental Society.

"The officials of that organisation apparently very much fear discussion. Their policy will not bear investigation. They denied to me the right of moving an amendment at the meeting yesterday, on which occasion they valiantly shouted me down; and then Canon Hawkins, unrebuked, proceeded to answer arguments which it was assumed I should have used, but which I was not permitted to deliver, as the officials feared their influence and effect.

"Now, at the Reformation, the Church of England deliberately adopted and acted on the principle that national Churches possess equal rights, and that one Church should not interfere with the proceedings of another; and moreover, that

each Church owns an inherent right either to alter its own arrangements and policy, or not—wholly independent of foreign Churches. This is sound both ecclesiastically and politically.

"Again, it is allowed by almost all Anglican writers on the subject—Bishop V. Short, Chancellor Massingberd, Mr. W. Palmer, Mr. Froude, and Dr. Maitland, that the English Reformation was grievously marred by the meddlesome interference of German Protestants and other similar luminaries. They knew neither the wants nor the wishes of the English people, and only put their fingers into the ecclesiastical pie for the sake of what they could pull out of it—in Bucer's and Martyr's case, a goodly Regius Professorship at Oxford and Cambridge.

"If this was so, then, may we not deprecate the interference of Anglicans abroad? Such interference is both dangerous and destructive. Moreover, the whole principle involved in setting up the Anglo-Roman Church in England is justified, if the policy of this society be sound. Still further, if it is fair for Dr. Wordsworth and Mr. Meyrick to incite Roman Catholic priests in Italy to rebel against their lawful superiors, and at the same time to retain their place and pay, it becomes right and equitable for Dr. Colenso, the essayists and their sympathisers, repudiating the advice of the bishops and Convocation in England, still to minister amongst us. People who play with a two-edged sword at random are not unlikely to suffer and be wounded in the game. Then, furthermore—on a collateral point—past converts to the Church of England, De Dominis, Courayer, and Blanco White, were no great credit to us. The former returned to Rome, the two latter notoriously died unbelievers in Christianity.

"I hold it, therefore, to be a most unworthy course of action for dignitaries here, Ecclesiastical Fenians, by a paid agency and regular organisation, to foster disobedience, confusion, and sedition abroad; and this, let it be remembered, in what we all allow to be a duly constituted portion of the One Christian Family. Such a course of religious filibustering is surely calculated neither to promote Re-union nor peace.

"If the French admirers of Renan, or the promoters of German Rationalism, formed foreign societies to act upon the Church of England in the direction of so-called "free-thought," do you imagine, sir, that our rulers could find adjectives sufficient or strong enough to express their proper indignation? And if the promoters of these societies at the same time recommended English clergymen not to leave the Church, but (after having repudiated their obligations,) to remain in it in order to spread their new opinions, I quite believe that very strong sentiments would be enunciated in condemnation of them. And yet, reverse

the picture, and is not this exactly what the Anglo-Continental Society aims at in Italy?

"Surely there is enough to do at home. We are not quite perfect yet. Is there no work in the slums of Westminster, or in other dark and neglected places of our country, for Anglican clergy to undertake? Is there no field for honest missionary operations in our colonies or Indian empire? Is there no work of restoration and expansion to be continued at home? For my part, sir, I honestly think it would be both more profitable and meritorious if the officials of this Association—overflowing with exuberant zeal—continued the good work which has been so well begun, of mending their own windows before they proceed to break those of their neighbours.—I am, &c.,

FREDERICK GEORGE LEE.

19, Coleshill Street, Eaton Square, March 8, 1866.

No. XI.—THE "EPISCOPAL CHURCH IN SCOTLAND."

THE following independent testimony to the accuracy, moderation, and justice of our contributor's paper on the "Two Communions in Scotland," appeared in the *Church Review* of March 31. None of our readers who are acquainted with the recent history of Episcopacy in Scotland can fail to see that its author is one of the few really able and independent priests, whom the tyrannical acts of the Scottish bishops notoriously drove out of his native church. As such all Catholics in England have given him a well-deserved and hearty welcome, though many—ourselves amongst the number—frequently have cause to regret his political peculiarities:—

SIR,—I am not a subscriber to the UNION REVIEW, nor have I read its article on "The Two Communions in Scotland," on which you comment in your last number. My object, therefore, in writing this letter is not to defend the UNION REVIEW, to which, indeed, is due from me personally anything but gratitude—but to correct one or two mistakes into which the writer of your article has fallen.

First, as to the Scottish Church calling itself "Protestant." I think no one can read the preface to the new code of Canons without coming to the conclusion that the term "Protestant" is there used as, if not *the* proper, at least *a* proper designation of the Church in Scotland even now. The writer of your article is also incorrect in denying that "the word 'Protestant' is ever so used in official ecclesiastical documents." In the Letters of Orders of more than one Bishop in Scotland the Scottish Church is designated as "the Protestant Episcopal Church in Scotland."

Again: as one who knows Scotland well, I must express my candid conviction that, outside the diocese of Brechin, the Church in Scotland is making no progress at all. How can it? A formal condemnation of the doctrine of the real substantial Presence of Christ in the Blessed Sacrament lies at this moment unrepealed among the recent Ecclesiastical Judgments of the Scottish Church, and Bishop Wordsworth's notorious "Opinion" has been endorsed by a majority of the Episcopate as their Eucharistic Confession of Faith. I was myself driven out of Scotland on two occasions during the Eucharistic controversy —on the first occasion, because I refused to express publicly my approval of a monstrous act of injustice perpetrated against the Bishop of Brechin by three of his Episcopal brethren; the second, and last, time, because I ventured to protest against the condemnation of Mr. Cheyne, and the heterodoxies—as Mr. Keble characterized them at the time—of Bishop Wordsworth's "Opinion." I left Scotland because I found that I could not exercise my office without denying the faith. I was "cast out" because I could not conscientiously accept Bishop Wordsworth's "Opinion." That in coming South I have "bettered myself," is certainly true; inasmuch as it is better to be under the reign of law than under the capricious tyranny of an ecclesiastical despotism.

Another reason why the Scottish Church is making no progress is, that some, at least, of the bishops discourage proselytism. Some have publicly rebuked their clergy for attempting to convert Presbyterians, on the distinct ground that God bestows his grace "through Presbyterian ordinances." Several of the most prosperous missions have been literally strangled by Episcopal authority. One of the most hardworking incumbents in the Scottish Church (who now occupies an eminent position in the diocese of London) was deliberately starved out of Scotland for no better reason than that he was too high-minded and independent to please Bishop Wordsworth.

And, as if the bishops had not had sufficient power before, the Canons of 1863 have largely increased their power; so much so, that diocesan synods are now a solemn farce, viewed as deliberative assemblies. No subject can be discussed without the permission of the Bishop, who can also stop discussion whenever he sees fit to do so.

These same Canons, moreover, while accepting the English Prayer Book, have expressly abolished the rubric about ritual; that rubric which, to quote the language of Archdeacon Freeman, is "a link of a marvellously interesting kind between us and antiquity, even to Apostolic times, and between us and the whole Christian world."

I could say a great deal more, but I have no wish to pain friends in Scotland, and therefore I forbear. I will only add

one word more. He is no true friend to the Church in Scotland who "skims and films the ulcerous sore," instead of probing it to the quick, and opening an outlet for the corruption which lies hidden beneath the smooth surface.—I am, &c., EXSUL.

No. XII.—THE CHURCH IN SOUTH AFRICA.

With onlookers there can be little doubt that recent events in the South African Church have tended very considerably to open the eyes of many to a need of Corporate Re-union amongst the separate parts of the Christian Family. Thus good is brought out of evil. The question of jurisdiction generally, with the details of (α) metropolitical authority, and (β) the relations of one Church to another cannot for long be considered apart from our want of communion with the venerable Latin Communion and the Holy Eastern Church. We need not say—much as we regret the Bishop of Capetown's connection with the Anglo-Continental Society—that his lordship has had our most sincere sympathy in his recent difficulties and trials. He has done credit both to his high office and to the Church of which he is so distinguished a member. He has been firm, but patient; tolerant but faithful, wise and charitable, and, in all the various intricate steps as yet taken, has deservedly won for himself the admiration even of many of his Roman Catholic episcopal brethren. In putting our testimony on record to the same effect we cannot but regret that the title of Natal is not to be taken by the priest about to be consecrated in Dr. Colenso's place. For what are the facts of the case? The State of England and the Church in South Africa agreed together some years ago to create a Bishoprick of Natal. Each on its part, did what was thought necessary to effect this purpose. Conjointly, it *was* effected. This of course might have been done by the South African Church acting alone and without the State, but notoriously it was not. Since that period, however, the State, by its mouthpiece, Lord Westbury, has declared its own deliberate act to have been utterly null and void. As far as the State is now concerned, therefore, there is no such thing, and never has been, as a bishoprick of Natal, and no such person as a Bishop of that see. All this of course from a State point of view is perfectly formal, perfectly legal, perfectly true. But the Church has never yet participated in a repudiation of her joint act in the creation of the see in question. On the contrary, the Church's act remains unrepealed. What the Church has done, however, is to declare that Bishop Colenso is no longer bishop of that see, and, further, to excommunicate him. Two facts, notwithstanding, still remain, 1st, that Dr. Colenso is still a bishop without a see, for he has not yet been degraded, and 2ndly, that the bishoprick of Natal is unsuppressed.

To this latter point we would especially direct the attention of the Bishop of Capetown's friends and advisers. The see should at once be formally suppressed by a public act and deed on the part of the Church of South Africa; more especially as Petermaritzburg is about to be created a bishop's see in its place. Such a step would complete and make perfect those necessary acts which the Church there has ratified, and would be done, of course, without the smallest reference to the English State, which, having formally denied that there is, in the eye of the law, any bishoprick of Natal, could not object to such a purely spiritual deed. D. C. L.

London, April, 1866.

CORRESPONDENCE.

Suggestions for the Due and Reverent Celebration of Holy Communion.

Dear Sir,—In your March number you have inserted a kindly and favourable notice of "Suggestions for the Due and Reverent Celebration of the Holy Communion," lately issued by the Confraternity of the Blessed Sacrament. But you have, most unintentionally I am sure, misstated its purpose in saying that the "Suggestions" are "throughout defective, because no distinction is drawn between High and Low celebrations."

In drawing up the "Suggestions" the most special care was taken throughout to keep this very distinction clear. The Suggestions are headed "Plain service," implying that they are inapplicable, as they stand, to a High Service. It was felt indeed that this very fact of a separate treatment brought out the more strongly the existence of a higher Service, which would need a distinct consideration. The same caution as to not confounding the two modes of Service is also inserted in the short Preface, which explains that the "Suggestions" are intended only for the case of a celebrant with a single assistant, as characterizing a Low celebration. The council of the Confraternity considered that upon the whole it would be more for the interest of the cause which in common with yourself they have at heart, of diffusing more widely a careful knowledge of the chief elements of Eucharistic Ritual, to do what they might, to secure attention to the simpler and more ordinary use, before proceeding to suggest anything of a more elaborate form.

I should be much obliged to you, as I am sure you will be most ready to do, to correct this misapprehension in your ensuing number.

I remain, yours, very faithfully,
An Associate of the C. B. S. and Member of the Council.

March, 1866.

The Oriental Church and the Immaculate Conception.

Sir,—I observe that Dr. Newman in his admirable letter to Dr. Pusey refers to the Orthodox Church as teaching the doctrine of the Immaculate Conception; it immediately occurred to me, as a member of that Church, that your readers might be glad to be informed precisely what her doctrine is in relation to the Mother of God; commencing with the intention of simply

doing this, I have been induced to make some further remarks upon the general subject, trusting that I shall be able to throw some light upon a question which is now undergoing, in the language of the newspapers, a thorough "ventilation."

For my own part, I think it is greatly to be regretted that such a mysterious subject as the Conception of the Mother of God should ever have become matter of controversy; especially in times like these. From the commencement of the argument, rival disputants have attempted to be *wise beyond what is written*, and, had the theory of the Immaculate Conception never arisen, of course it would never have been disputed, much to the advantage of religion, and to the honour of the Mother of God. We may truly lament that the reticence of S. Augustine has not prevailed; treating of sin he says: "except therefore the holy Virgin Mary, concerning whom, *on account of the honour of the Lord*, I wish to enter into no discussion when writing concerning sin."

This is surely the exact sentiment of the Orthodox Church; true it is, the dogma has been referred to by orthodox writers only to be condemned; still, Authority has not spoken, nor is it to be expected to do so upon a subject on which it has nothing to say; upon which it has no tradition, for this is exactly the position in which it finds itself:—even with respect to actual sin on the part of the Mother of God, its language is very guarded, the definition of Venial sin in the Orthodox Confession (Part III. Quest. XLIII.) is thus expressed: "Sin not mortal, or, as it is called by some, venial sin, is that which no man that is born, except Christ and the Virgin Mary, can be without": is not this the exact counterpart of the words of S. Augustine? Reticence then is what the Orthodox Church recommends upon the subject, for although Scripture concludes "*all under sin*," we must at least except One who is not excepted by name; the rule is not confirmed by the mention of necessary exception, any more than the passages which assert the universality of death mention the exceptions of Enoch and Elijah and even whilst our Church calls our Saviour "the only sinless one" * who only and alone is without sin; † still, "on account of the honour of the Lord," she hesitates to affirm that His Mother partook of the original stain; at any rate to the same extent as we do.

To return, however, to Dr. Newman; in the first 50 pages of his letter he is occupied in establishing what no orthodox Christian could think of gainsaying—that Mary is regarded by the Primitive Fathers as the second Eve; but surely, instead of inferring from this, as Dr. Newman does, that Mary was sinless from the first moment of her being, if we are to carry out this

* Prayer in the Service for the Dead.

† Prayer in the Service of Genuflection at Pentecost.

analogy in its strictness, we should rather conclude that, just as Eve, originally sinless, became a sinner, and thus the mother of all who die in Adam, so Mary, retracing her steps, from being a sinner, became sinless, and thus, as the Mother of Christ, the Mother also of All who live in Him: nor would this be less in accordance with the idea that it was in the "Ave" of Gabriel that Mary reversed the name of Eva.

It is at page 50, however, that Dr. Newman carries the controversy a stage further than has yet been done in England; he here introduces the question whether original sin is a pure privation or something positive; upon this question I will enter at some length, as it has a most important bearing upon the whole controversy.

S. Anselm of Canterbury, who is claimed by Roman controversialists as an authority for the Immaculate Conception, is also considered to be the first who maintained that original sin is a pure privation. This notion was opposed by Peter Lombard, who adduced S. Augustine as witnessing to the contrary. Thomas Aquinas, in those of his works which preceded the Summa, held, with S. Anselm, that original sin consisted merely in the withdrawal of original righteousness, so that natural concupiscence was no longer restrained by sanctifying grace. But in the Summa Theologia, after having most deeply considered the matter "novam tradidit doctrinam, alterius non oblitus," he became of a different opinion;—distinguishing between "habitus ad bene vel male agendum," and "habitus ad bene vel male se habendum," he concluded that original sin was a habitus of the second order, and therefore not a mere withdrawal of an external restraint; thus it is "habitus in ordine ad naturam, *ut ægritudo;*" not a mere privation but a real quality; his conclusion is thus stated: "Peccatum originale habet privationem formalis justitiæ, et cum hoc inordinatam dispositionem partium animæ. Unde non est privatio pura, sed est quidam habitus corruptus." (1o, 2æ, q. 82, art. 1 *concl.*) Contenson maintained the same (t. 1, lib. 7, p. 182). Cajetan thus strikingly exemplifies the difference between the state of *pure nature* merely deprived of primæval grace, and fallen nature, *sick and wounded*, "defectus animæ et corporis naturæ in puris naturalibus nec culpæ, nec pœnæ, nec vulneratum, etc., rationem habent, sed naturalium conditionum; in natura autem lapsa habent rationem corruptionum, vulnerum pœnæ et culpæ in parte susceptiva illius." (*Cajet. Comm.* in 1, 2, q. 109, art. 2, S. Thom.) So Peter Dens—homo natus est, "in statu pejori quam si conditus fuisset in puris naturalibus," et statim, "homo in statu naturæ puræ crearetur, sicut spoliatus et vulneratus a nudo."

Now Perrone himself maintains (*Tract de Deo Creat.* par. iii. cap. v. prop. 1) that even in fallen man, free will involves

liberty of choice or option, liberty of exercise, and liberty of execution. If this be so, it follows that there must be something positive in the nature of (fallen) man which vehemently impels him towards evil, otherwise he would never, being aware of the consequences, commit sin; and although Perrone says "Ratio formalis, vel si mavis *quiddita*s peccati originalis consistit * * * in sola privatione gratiæ sanctificantis," yet he is constrained to admit "ignorantia, in malum pronitas, concupiscentia, mors ipsa, sunt totidem pœnæ et effectus peccati originalis."

Here at last then we are brought to this, that the whole matter resolves itself into the question whether the guilt or debt incurred by Adam is ever actually separated from its consequences in those who inherit it. Original sin, as such, was and is the sin of Adam, that is to say, an act of disobedience, and we all, as being in Adam, are guilty of this sin, and therefore of necessity liable to all the consequences thereof. Hence, *firstly*, the sin does not consist in a personal *act*, but in an *inherited debt*, which is the debt of guilt; and *secondly*, the debt which we have thus incurred through the act of our ancestor involves certain consequences which affect our whole being—1, our living powers—disease and death; 2, our knowing powers—weakness of sense, judgment, and intellect; 3, our volitional powers—weakness and perversion of will; and 4, our social relations. This is the view entertained by our own theologian, Macarius, Bishop of Vinnitza, (Theologie Dogmat. Orthod. Paris, 1859, tom. 1, p. 599,) who, whilst he recognises the logical distinction which may properly be admitted between the actual debt or guilt and its consequences, yet carefully points out that in Scripture "the doctrine of original sin and that of its consequences are not separately set forth, and that in establishing the reality and the universality of original sin, it establishes at the same time the reality and the universality of its consequences."—(P. 600.)

Now to apply this conclusion to the matter in hand. If we are to agree with S. Augustine, S. John Damascene,* Peter Lombard, Thomas Aquinas, Cajetan, Contenson, Peter Dens and the Orthodox Church, and hold that original sin, regarded as the entire, inevitable heritage of mankind, involves not only the deprivation of supernatural grace, but a wounded, corrupt and diseased nature, and then bear in mind the meaning

* Hac igitur percussione principis malorum dæmonis deceptum hominem et conditoris sui præceptum non observantem, et nudatum gratiæ, et fiduciam ad Deum destitutum, *et indutum* asperitate flagitiosæ vitæ . . . et circumdatum mortalitate, crassitieque carnis . . . et a paradiso, justo Dei judicio extorrem factum, et morte condemnatum et corruptione subditum non despexit miserator Deus.—(De Fid. Orthod. lib. iii. cap. i. edit. Basil.)

Inhærens corpori nostro *odor et sensus peccati* id est concupiscentia voluptas corporis.—(*Ib.* lib. iv. cap. xxiii.)

attached by Dr. Newman to the term original sin, (p. 51,) from which alone he asserts that the new doctrine declares the Mother of God to be free, it will follow as a matter of course that the Roman Church, including neither the fault, nor the punishment, nor the disease, nor the wound in this term, so the Doctrine of the Immaculate Conception leaves untouched the question whether the Mother of God is liable to them or no; all that it does declare is that she is free from the simple deprivation!

I shall leave it to others to decide whether this conclusion is consistent with the terms of the Bull "Ineffabilis," nor shall I follow Dr. Newman any further in his arguments on the Immaculate Conception; all I can do is to assure your readers with the utmost confidence that, highly as she venerates the Most Holy Virgin Mary, as Mother of God, and therefore "excelling in grace and nearness to God, and so also in dignity every created being," "honouring her far above the Cherubim and Seraphim,"* "the Orthodox Church has never entered on the question whether her Conception was Immaculate, but even considers the question itself unsuitable to the dignity of the Queen of Angels:"† and although she keeps the Festival of the Conception of S. Anna on the 9th December, she does so in commemoration of the fact that the Mother of God like the Forerunner was born of sterile parents, as is shown by S. John Damascene,‡ and commemorated further by the Church on the 8th September, the Festival of her Birth, as clearly appears from the Kontakion of the day." "By thy Birth, unspotted One, were Joachim and Anna delivered from the reproach of childlessness, and Adam and Eve from the destruction of death."

I shall now conclude, as I am not writing a review of Dr. Newman's work, and shall hope to see the work worthily commented on in your pages.

Yours faithfully,

ORTHODOXOS.

THE "SCOTTISH EPISCOPAL CHURCH."

DEAR SIR,—I have seldom read an article which has more interested me than that in your March number on "The Two Communions in Scotland." It has put into shape what I have long thought and frequently attempted to set forth—the result of visits to Scotland for several considerable periods. I need not say that my ancient ideal very soon faded away. Picturing to myself a primitive and apostolic church I found what looked

* Longer Catechism of the Russian Church. Part I. art. iii.
† Mouravieff, in *Voices from the East*, p. 127.
‡ *De Fid. Orthod.* lib. iv. cap. xv.

like a mere modern sect, with little life, no missionary energy, decreasing yearly in number and influence, and altogether taken up with church squabbles. The good Bishop of Brechin can do little or nothing, because the Episcopalians are so hampered by lay influence and lairdism, and the bishops are bound to make themselves popular. I shall never forget the first service I attended at S. Paul's, Dundee. Morning Prayer was not read, sung, chanted, nor intoned; it was "pronounced" with an assumed solemnity and a very emphatic twang, the reverse of impressive. There was a celebration of the Lord's Supper at midday. After the money had been gathered from the people, the bishop, who had preached a most impressive sermon, went into the vestry on the south side, handed the cup and other things to the clergymen within the rails, and then with *nine-tenths of the congregation left the church!* On afterwards remarking upon this to his lordship, he said it was the established tradition in Scotland, and that the Scotch were very conservative, (a new idea for politicians, I should imagine.) The altar at S. Paul's is miserable, without any of the legal ornaments, but with a great red velvet cushion in its middle placed at the wall against which stands a large open Bible. At all this I was greatly disappointed.

The Church of Brechin—the bishop's cathedral I suppose—is certainly a marvellous curiosity. No dissenting chapel in England could be uglier. It is quite worthy of a visit as an original specimen of native ecclesiastical taste. Six peers and baronets divide the three galleries between them. The services in it would not be tolerated in any English Church, even of the most Puritan sort; and as a matter of consequence, Episcopacy in the town is surely dying out—the congregation being under 200. I made special visits to these and other places, innocently imagining that the bishop's theories, than whom no one has more ably or faithfully set such forth in his continual and most acceptable visits to England, would have been completely carried out into practice in his fortunate Scotch diocese. But *O tempora, o mores!* what a contrast! Let tourists go and explore for themselves. The Scotch Episcopalians, with their present anti-missionary policy, will never do anything but continue to decrease by degrees, and in the end become as extinct as the Dodo.—Yours very faithfully,

H. D. R., Chaplain R. N.

Sir,—Though I cannot go with you in all that is written in your remarkable paper on the Scottish Church, I do not hesitate to thank you most sincerely for what, I am confident, will produce great good. You have no doubt hit hard, but to all true Catholics in Scotland this is a source of satisfaction. Nothing

influences our bishops so much as English public opinion, and we certainly want law instead of tyranny, Primitive Catholic principles instead of Edinburgh Christianity. As a party, powerful for good, the Catholics here are broken up. Little can be done except by help from England, and little is likely to come after the S. Mary's, Aberdeen, case. Self-sacrifice, personal devotion and success all count for nothing when Catholic principles are plainly taught. Repeat the dose, Sir, your patient needs it.—Yours, etc.,

PRESBYTER ABERDONENSIS.

March 18th, 1866.

P.S. I once mentioned to one of our Bishops that I hoped Provost Fortescue or Canon Humble might one day be elected to the Scottish Episcopate, but his reverence immediately replied "If they were elected twenty times over, we should never allow them to be consecrated."

SIR,—The history of the Scottish Episcopal Church has yet to be written. The history, I mean, of its latter days, since the rosy halo which enmantled it has given place to the chilly mists of its native mountain air: the record of its inner working and influence, of the way in which it meets exigencies, of the refinement of the cruelty of its tender mercies, of its failures, its selfishness and its ambition. Towards such a history and record your contributor, P. C. J., in the March number, offers much most valuable and to some, no doubt, startling material. I write (unfortunately for me, as I am tempted to think) from one of the centres, perhaps viewed in some lights, *the* centre of Scotch Episcopal death and inaction. Will it be out of place if I attempt to give some evidence confirmatory of the state of things to which P. C. J. has so ably drawn attention? I venture to think not, for these reasons (1) because common honesty and fairness demand that the delusions which hover about the Scotch Episcopal Communion should by all means lawful be dispelled; (2) because those most closely interested in the welfare of that Communion should be aroused, roughly even, if need be, to do something in its behalf before it be too late. Before it be too late, because facts, those irrepressible "chiels that winna ding" clearly prove decadence which if unarrested must end in torpor, paralysis and death. Declension from sound doctrine, abandonment of pious usages and practices; do these always indicate a waning cause (I mean in a popular sense,) or a tottering house? Unfortunately experience teaches just the reverse. But in the case of the Scotch Episcopal Church "a terrible Nemesis," as a priest once said to me, is haunting the steps of those who have been dragging Catholic doctrine and practice through the dirt for the last fifteen years. Non-success,

distraction, internal strife such as those not behind the scenes have no idea of, steady and fatal decrease in numbers, this is her portion whose faithlessness is as clear as the day.

Two ideas seem to have filled the Scotch Episcopal mind to the exclusion of all higher considerations. These are: (1) A lowering of standards to please Presbyterians within and without; (2) Peace at any price. It is no secret that many members of the Scotch Episcopal Church are not Catholics in belief and practice but Presbyterians with a Bishop and liturgy, taking this last word in its generally, though wrongly applied, sense.

Bishops, priests, and lay people are at least pretty much at one in this—viz., the endeavour to tone down as far as possible the notes of Catholicity to the uniform dull level of the Presbyterian pitch. The present writer on one occasion had to assert the truth that Presbyterians are external to the Catholic Church. A Deacon just ordained to an important town curacy protested against this broad statement, and the vice-president of the Church Institute (the only one in Scotland) before which I had been speaking could not deny to Presbyterians the right to be considered members of the Church Catholic. The majority of the Institute men endorsed these sentiments which in the latter case were justified on the ground that the vice-president, who is a lawyer by the way, could not bear to think that so many of his relatives were in such an uncomfortable position. Precisely so. Many of the clergy have either sprung from Presbyterian parents or have Presbyterian connections who must be treated civilly. The laity follow suit; "Converts" cannot bear to reflect upon their belongings and surrounding while Episcopalians born and bred are so influenced by the atmosphere of the Kirk which surrounds them, their connections in life through intermarriage, business and pleasure that they find it hard, not indeed to draw the line, but to follow the line of demarcation which the Church has clearly drawn between herself and the sects established or non-established. One who is a fair sample of the thoughtful intelligent Scotch Episcopal layman has frequently argued against any ritual developments such as have obtained in the sister Church in England, on the ground that incense, lights and vestments, choral service, and the decent ordering of the public offices would render "our Church still more obnoxious to Presbyterians: our standards should be lowered rather than heightened in the face of the present signs of the times when the Natural Kirk is stretching forth her hands to us." The argument besides being of course very silly is very wicked, and although in the present instance, only urged by a private layman in a sort of Church debating club, is in reality the argument upon which the retrograde actions of the Scotch Episcopal Church are grounded. It embodies the views not

only of the great majority of the lay people but those also of the Bishops and clergy. In a sense, but a bad one, the Church's cords are lengthened indefinitely in this way. Never mind, however, if in the effort her stakes are fatally weakened. Conciliation and compromise are the cankers that are eating away the heart of the Scottish Communion. Anything like manly independence and clear sharp outline is rapidly vanishing. And all without the result aimed at. Presbyterians are still what they were, and the Scotch Episcopal Church has fallen grievously from her former status. If she has obtained the good will of those "other Christians" who surround her, if she has passed through her hour of persecution and trial into something like Parliamentary and Southern favour, it must be allowed that what is Primitive, Apostolic and Catholic has grievously suffered in the process.

And when Scotch Episcopalians are charged with paucity of ritual and meanness of worship, what is the constantly urged excuse? "Our Church is essentially a missionary Church." Now what is one distinguishing work, one prominent feature in a missionary Church? I answer—warm, earnest, intelligible preaching, preachments in season and out of season; appeals to the heart in the cause of the Crucified. In preaching the Scotch Episcopal Church most grievously fails. The kirk attracts by the eloquence of its preachers. Dr. Candlish, Dr. Guthrie, Dr. MacLeod, and a host beside, if very unorthodox and anti-Catholic, at least take care to set their heresies in decent dress before their rather fastidious audiences. If their sermons are intolerably long, they at any rate convey instruction of a certain order, and have a measure of warmth and a tone of cultivated thought running through them which more than atone for their length in the opinion of those who "sit under" them. But as in other things, so in preaching, the Scottish Episcopal Church cannot meet the wants of its members. Her children ask for bread, she gives them a stone. She cannot boast one great preacher in the ranks of her native clergy. If the enemies are to be fought with their own weapons, surely it is utter madness to neglect preaching. Presbyterians will have preaching, and if they don't get it there is no hope of winning them. It is in vain that Daily Services or frequent Celebrations or Ritual is set before them. Their strong inbred affection for "hearing the Word" must be consulted, or all else will fail. Why are we "Episcopalians?" Why is the kirk all wrong? These are questions that enquiring Presbyterians want light thrown upon. I never heard a sermon in which these questions were handled with ability or candour. "Lowering the standards" is much more usual.

It is true that here and there a spasmodic attempt at lively preaching is made, but when the "life" is divorced from

common sense and allied to the ludicrous, the effort is valueless, if not worse. What would be said in the south to such examples of pulpit eloquence as these to which I have listened? "Zaccheus was a little man with the bump of curiosity very large." In a reference to some names in the genealogy of our Lord, certain persons were referred to as "being no better than they should be," while of the Samaritan woman we were told that the "least said about her the better." Ponderous homilies of the seventeenth century type, or the productions of divines fresh from Glenalmond, blundered through with perverse emphasis, and directed apparently to the pulpit cushion,—these are the husks with which the children of the Scottish Episcopal Church are fed. I heard perhaps the greatest preacher in this communion a short time ago. His subject was one of very deep interest and importance, and his high position as a scholar, his irreproachable character, and his churchmanship, alike demand respect and deference when he speaks. Only a handful of persons, chiefly women, assembled to hear him. In the same week I attended a service with our Roman Catholic brethren. A searching, piercing sermon was preached on the words "O all ye who pass by," &c., by a Passionist. The congregation consisted of some six hundred mill-workers and artizans, who at eight o'clock at night, after a hard day's work, were willing to meditate on their Saviour, and adore Him at His Altar. Could Scotch Episcopacy in this great city of Glasgow show such a sight? And if not, why not? Of one thing I am certain, that few of our clergy dare speak the plain things that this good young priest spoke from his heart. Scotch Episcopalianism would be "offended."

In justice to the clergy I will say that the attendance at sacred seasons is most disheartening and discouraging. I know two churches where during Lent the attendance has averaged in one 12, in the other 20 at the Wednesday and Friday services. Still the laity are not solely to blame. The hours of service are terribly inconvenient, in many cases utterly impracticable. It would certainly be desirable to enquire into the working of the Roman Catholic Church in this matter. Mass at 7, 8, and 9 A.M.; Benediction and Sermon at 8 P.M., in some cases 9 P.M. during Holy Week: are services evidently intended for the masses, not for the few ladies who have mid-day shoppings to do in the city and who find the Church a convenient halting-place. Certain indications of improvement have at last appeared and I am bound to acknowledge them and trust that they will lead to better things. All great bodies, however, move slowly, and amongst all her "findings" the Episcopal Communion in Scotland and the "Protestant Bishops" and clergy thereof, have not as yet found what best suits the requirements of her members. Some few people from England

have latterly tried to set a better example, with what success P. C. J. has shown. When a Bishop, his leading incumbent, and a minister of an "English chapel" are conjointly gazetted in the daily papers as having graced a conversazione in Passion Week, I need scarcely remark upon the gross violation of Advent and Lent by priests and people. I know a priest who makes very great pretensions to Catholic Churchmanship, who honestly avowed having gone to see Charles Kean in Lent. And I have never yet heard the laity rebuked for attending balls, concerts, and parties which in Glasgow come to a grand climax in Passion-tide.

A friend writes regarding a Church in this diocese :—

"There was no celebration either on Ascension Day or Trinity Sunday though clause 5 of Canon XXX. directs that 'the Holy Sacrament of the Lord's Supper shall be administered on the great Festivals.' In the matter of Daily Service the Incumbent is bound by the constitution of the Church in addition to the obligation laid on every priest to perform both Morning and Evening service. Beside this, there is a printed notice on the church door specifying the hours as 10·30 A.M. and 7·30 P.M., the same appearing in Masters' Guide. It will hardly be credited that in spite of all this, only Morning Service is performed. Holy Baptism is never administered at the time the Church directs."

Of the celebration I would rather not quote his account. My own eyes, however, have borne testimony to the sad facts my correspondent details.

According to "Masters' Guide" for 1866, another Church in the Glasgow Diocese is put down for Daily Choral Service at 11 and 2·30. This is, I believe, quite as fallacious as the case instanced by my friend. One evil result of such shams and perhaps the least, is the "unfaith" which is generated in such a useful publication, and the handle given to those priests who are negligent in the matter of the Daily office.

Glasgow, March, 1866. W. C. D.

"MULTUM IN PARVO," OR, "A CHIP OF THE OLD BLOCK."

SIR,—Most people like to have a key to their puzzle, but it is not often that a puzzle contains its own key. This is what will make Dr. Ward's Preface doubly valuable, if not to those who knew him previously, at least to posterity. On page 15 of it he says :—"In all these cases alike I hold this without the shadow of a doubt, *not* because, in any one of the three instances I have personally examined every imaginable his-

torical difficulty, but *because I know for certain* that the Church's teaching is infallibly true."

Consequently, we may reverse the compliment which is paid to another party further on in his own favour. "If any man ever lived who exhibited the principle of private judgment in its most naked features and its extremest shape, it is the *Ultramontane Dublinist*."—(P. 448, *Dublin* for April); and assume for certain that Dr. Ward will never confess himself refuted till he refutes himself. This, however, to those who knew him previously may be stale news.—Yours, &c.,

April 7. PHILALETHES.

[We have been compelled to omit several letters and reviews, notwithstanding an addition of many pages to the present number.—ED.]

ORIGINAL POETRY.

THE AUTHOR OF "THE CHRISTIAN YEAR."

I.

JULY 14, 1833.

"If the trumpet give an uncertain sound, who shall prepare himself for the battle?"

The night was black, and but few stars were bright,
The chill of Death hung o'er a rocky steep;
Around our citadel men slept their sleep,
While the foe gathered for a deadly fight.
Then rose a clear, calm voice, sweet as of yore;
Sounded a trumpet for the sleeping hosts,
Who, rising, staggered to their proper posts,
And grasped their arms, with watchword as before.
Behind the city's towers, when Morning broke,
The torn flag floated in its silver glare;
The old Cross gleaming in the morning air
Of future triumph to our soldiers spoke;
Sword, breast-plate, helmet, each to other given,
Were blessed by Michael through the bars of Heaven.

II.

MARCH 29, 1866.

"Eternal rest give unto him, O Lord; and let perpetual light shine upon him."

A change unken'd has overpassed this land,
A Breath Divine has breathed new life again,
The whitened bones upon a desolate plain
Redclothed once more, show forth God's mighty hand.
Slowly the work of restoration grows;
Strangely the wills of men He moulds anew;
Nourishing rain, keen winds, autumnal dew,
Stern Winter's Frost, or Autumn's golden glows,
Succeed,—to bring forth Earth's all-beauteous flowers.
And he is called home when this Spring is here,
When Holy Grayle is feasted, and so dear
The Cross's deep'ning Way—when Grace in showers
Descends.—All peace divine be his, for aye,
Waiting the noontide of a perfect day!

LITERARY NOTICES.

It is a bad sign that some of our leading Catholic newspapers and serials have given an almost unqualified praise to Mr. Freeman's *Rites and Ritual*, (London: Murray.) We are fully conscious of the advantage of having at last obtained a live Archdeacon who is prepared to defend to a considerable extent the Catholic system of worship, and we thank him for what he does defend. But Catholic worship apart from Catholic dogma is not only no blessing, but a snare, a delusion, and a curse. Without the truth as it is in Jesus, we had far better be rid of our copes, our chasubles, and our incense, and appropriately return to the external ugliness of Protestantism. It has been reserved for Mr. Freeman to excogitate and invent a heterodox notion,—an idea which, ignoring the Athanasian Creed, divides the Person of Christ, and is twentyfold more difficult to accept than the scholastic theory of Transubstantiation; viz.:—that the Dead Body and Blood of Our B. Lord are mysteriously present in the Eucharist, apart from His Person and His Presence, but are not to be worshipped. At pp. 97 *et seq.* of our first volume, we patiently examined this newly-invented and monstrous heresy (for so it is) at some length, and therefore shall only quote a few passages from its author's present pamphlet to show that he still unhappily retains it. In spite of his pious phraseology and considerable learning, we cannot do other than regret his appearance as a defender of Catholic observances, for he belongs to another camp. He may possibly help us for the moment, but he will certainly sow the baneful seed of theological error for many a long year, fostering crotchets and hindering Re-union. His recommendation of that which is good and true cannot condone his avowed promulgation of that which is markedly novel and false. If he could completely misrepresent the Archdeacon of Taunton's doctrine, his neighbour and contemporary, much more might he do the same for the Fathers—which he certainly has done with singular success. Here are two statements, which if not the most flagrant heresy, such a thing as heresy does not exist:—"Is it not perfectly certain from hence (*i.e.* from S. Chrysostom's Liturgy) that in the conception of antiquity Our Blessed Lord was not lying personally on the altar: that personally He was as regards His majestic Presence on His Throne in heaven? and, as regards His mysterious Presence on earth, it was to be sought not in or under the elements, but (according to the proper law of it), in and among the faithful, the Church of God, there present? For He is invited to come by an especial efflux or measure of that Presence, and to give the mysterious things—His Body and Blood."—(P. 38.)

And, again: "It is said [the writer is attempting to combat the Catholic Faith,] that Christ's Body, wherever It is, and under whatsoever conditions existing, must demand and draw Divine Worship towards It. Is it so indeed? Then why, I should ask, do we not pay Divine Worship to the CHURCH, for the Church certainly is His Body, His Flesh and His Bones. Nay, why do we not worship the individual communicant? for he, certainly, has received not only Christ's Body but Christ's very Self, to dwell in him."—(P. 39.)

Such remarks as these are not only feeble and childish, but ridiculous and insulting to his readers on the part of one claiming to be regarded as a ritualist and theologian, and are altogether unworthy of so grave and momentous a question. High Churchmen who are so hard upon Dr. Colenso, might surely find subjects for indignation nearer home. And yet the *Ecclesiastic* terms Mr. Freeman's book "a truly seasonable publication," and the *Church Times* designates its author as a person who holds "the first rank save one, among English Liturgiologists." We regret to have to record our deliberate conviction that as Archdeacon Freeman's theories are false and dangerous, his present tractate ought to be read—if read at all—with "many grains of salt."

The Heavenly Father: Lectures on Modern Atheism, by Ernest Narille, &c. Translated from the French by Henry Downton, M.A. (London: Macmillan). We are always inclined to suspect a book, and its author consequently, of shallowness, that affects to see any danger of Christians, or of mankind in general, lapsing into atheism. Pantheism, rationalism, the deification of man or of nature, is but another phase of idolatry, differing from that of the ancients only as being of a more spiritual and refined cast, in proportion to the general advance made by man in his social condition since then; and this is a danger to which angels themselves were once liable. But that atheism should ever be the besetting peril of a generation like the present, so wedded to the study of cause and effect as it has been by the progress of the inductive sciences, is what we should think no man in his senses could propound seriously; and a book with a sensational heading seems to apologise beforehand for certain defects of matter which it thus attempts to conceal. Neither, again, do we think the first part of its title unobjectionable—*The Heavenly Father*—if it is intended to advocate "faith in God, as it has been given to the world by the Gospel." Why not more distinctive and avowed Christianity? To make men intellectual believers in God at this late period of the world is but a sorry aim. If they are not taught or brought to love Christ with their whole heart, there will never be any real conversion of the head. We do not think that our author got much out of Professor Faraday, and we shall be surprised, agreeably

indeed, if, after perusing his work, that eminent "*savant*" felt called upon to make a stronger or more definite profession of faith than he has. We confess to finding nothing in these lectures at all savouring of originality: nothing that has not been said over and over again, as well or better. However, their author has read and can make use of his contemporaries, and reproduce what they have said with method and even with eloquence; and in Switzerland, where we fear there is a great deal of abstract unbelief and a general turn for speculation, they may do some good; but, unless we are greatly deceived, they are not practical enough for England, even were England tending towards atheism, which we utterly disbelieve. Positivism may be the dream of some minds amongst us, but while it has such a vigorous and determined opponent as the Regius Professor of Modern History at Oxford—to name no more—its fallacies will not be allowed to pass unchallenged; and even if they were, positivism is not really atheism, nor would it ever be likely to have the effect of driving into atheism many minds of the practical British mould.

Mr. Baird's Three Lectures on *The Mystery of Bethlehem* (London: Hayes) are very decidedly above the average of even the better class of sermons in learning, depth, and theological precision. The third, on the effects of the Incarnation, is the ablest and most original. There are some passages, however, which the author would do well to correct in a second edition, which his Lectures certainly deserve to reach. There is a false analogy at p. 8 of the Preface, repeated in the third lecture, between our Lord's suffering life and the divided state of Christendom; which would imply that division is the *normal* state of the earthly Church, as suffering was of our Lord's human life. Mr. Allies' comparison between S. Augustine and Cicero, which is quoted at p. 39, is a very unfair one, for S. Augustine ranks among the highest examples of Christian sanctity, and Cicero is one of the poorest moral specimens of the better class of Pagans. We have so lately expressed our opinion on the Scotist and Thomist controversy, in reviewing Mr. Liddon's Sermons that we need not return to it here, further than to observe that Mr. Baird's remarks upon it in his concluding note do not appear to us happy, and the criticism on a recent Roman Catholic work on the Atonement based upon them is both irrelevant and unjust. It does not follow because the Scotist view is more accordant with Roman and the Thomist with Protestant theology, that the Roman Church is tending to rationalism; nor does the fact (if it is a fact, which we greatly doubt) that the Thomist view is more effective for preaching "to the hearts of our people" prove its truth. The same argument would apply, or certainly would have once applied, in full force to the Lutheran heresy of justification, or

the Wesleyan view of conversion. And to say that "the sacrificial aspect of our Blessed Lord's death, and its connection with the pardon of sin has been *more clearly and fully taught* in the English Church, *and in the foreign Reformed Communions*, than in the Church of Rome," is a piece of claptrap paradox quite unworthy of so thoughtful and devout a writer, and at issue with his own previous statement of the connection between a denial of the Eucharist and of the Cross. We should not have taken the trouble to point out these blemishes in a really valuable set of lectures, if we did not think them quite worth the trouble of revision.

It is difficult to review a writer who lays claim to divine inspiration, and who certainly, if he is not a prophet, must be a late arrival from Hanwell. Mr. James Biden has composed a pamphlet on *The Pestilence, why inflicted*, (Gosport: Legg,) and claims to be heard because he has been "dealt with in a manner not ordinary," and "Divine aid has been accorded" him for his various publications (of which a list is kindly supplied,) though, sad to say, "my books have been so little read, there seems to arise a necessity for repetition"—an inference possibly inspired, but hardly logical. It is instructive to learn on the high authority of one who gives 30 reasons for assuming that he is the "son of man" mentioned in Ezekiel, and "a watchman unto the house of Israel," that "our barbarous, heathenish, pagan ritualism" must be replaced by an observance of the decalogue; our belief in priestly ordination, baptism, and consecration, original sin, eternal punishment, a personal devil, and "a straightlaced belief in creeds" generally, must be abandoned; and that when at last the "millions of human beings called Christians" are delivered from idolatry and priestcraft the pestilence will cease, but not sooner. "Romanists" may be interested to learn that High Mass is worship of the sun, and "Protestant high-churchmen," that the 20th chapter of Ezekiel refers to their restoring "the *abomination of their fathers*," *i. e.* Convocation, in the year 1855.

The second edition carefully revised and well-printed of Bishop Forbes' *Explanation of the Nicene Creed* (London: Parker and Co.) will be welcomed by many. It is one of the best of the bishop's books, being written with great lucidity, considerable theological knowledge and a thoroughly excellent system and style throughout. The author has had an eye to the needs and difficulties of present times, so that on points where other writers are apt to be ambiguous, uncertain, or misty, the Bishop of Brechin is clear, forcible and distinct. We know of no volume of the same size which is so well calculated to be of great use both to theological students, or to laymen who desire to know something of the Queen of Sciences, and as such we

venture to recommend it, with much cordiality and confidence, to all who may desire to possess an extremely able and we may now add standard, treatise on the Nicene Symbol.

There seems a good deal of matter in *The End of All Things*, (London: Darton,) but the author having a theory of his own makes everything subservient to that theory, and ignores all that goes against it. In one thing he is no doubt safe, in concluding (that is) that much of what is absurd is mixed up with the Millenarian Theory. There was even a heresy under that name condemned in the early Church, but no sound Roman Catholic Millenarian either now or formerly held the absurd and even impious propositions which the Church at that early period condemned under the name of "*the Millenarian heresy.*"

It is notoriously an open question among Roman Catholics, whether our Lord will reign *personally* on earth during the thousand years, of which S. John tells us he saw Satan bound during that period, and the Saints living and reigning with our Lord during the same, the *first* Resurrection having preceded it.

In a brief notice it would be impossible to enter into the arguments for and against so mysterious a question. In the Roman Communion there are able writers on both sides of it, as there are also in that of our own Church. But without enlarging upon this, it is sufficient to remark that the author altogether contradicts the statement of the inspired psalmist, "He hath made the round world so sure, that"—to translate literally—"it shall *never* be moved," non movebitur *in æternum*, as the Vulgate words it; while on the other hand he overlooks the new earth, or renovation of the earth, of which S. John speaks, as well as the whole argument derived from the resurrection of the body, for which, if the eternal abode of glorified humanity were to be in some ethereal heaven, we can see neither a reason nor an intelligible explanation. S. Paul tells us that the whole creation groaneth under the effects of Adam's fall, waiting "for the great *restoration of all things.*" What can this mean? but that great and divine resurrection of the whole creation of God, which will at once justify the mystery of the antecedent probation, and set forth that infinite and incomprehensible mercy which God has already manifested in the Incarnation and Death of the Eternal Word. The author of *The End of All Things* has evidently not duly pondered over the ineffable mystery of the Incarnation, and its obvious relation with the future condition of redeemed humanity after that *Resurrection of the Flesh*, which from the days of Job to those of the Apostles, and in all subsequent ages of the Catholic Church, has ever been a cardinal point of orthodox belief. We shall revert to this subject at length, on another occasion.

Most of Mr. William Bright's verses in his new volume, entitled

Hymns and other Poems, (London: Rivingtons,) are written with scholarly taste, general theological precision, and an accurate knowledge of English versification. The "hymns" are superior to the "poems," but several of them are somewhat unequal, suggestive of a certain school of versifiers which was a natural development of the classical style of the seventeenth century; while, in some instances, we are unpleasantly reminded of the once popular metrical version of David's psalms. In form and subjects the book challenges comparison with the *Lyra Apostolica*, but it wants that true poetical afflatus which made this last-named collection so deservedly popular, while the marked Catholic characteristics of that beautiful volume are likewise lacking. Of this we instance a noted example of imperfect dogmatic teaching in "The Evening Absolution." It is not an "absolution" that comes at evensong, but a "declaration of absolution," two very different things. The "Hymn for Michaelmas" is good, but for practical purposes might have been well compressed. "Easter Communion," not open to the same objection, is sweet, terse, and musical. "Secular Opinion," though not remarkable for its poetry, is, however, eminently so for its vigorous thought and telling truths; the same will apply to "Antichrist." "Ritual" is a beautiful poem, while "S. Fructuosus" and some others are undoubtedly prosaic and heavy. Poetry, we should say, is not Mr. Bright's *forte*, though the present exercises will no doubt be acceptable to people who are fond of plain religious verses, full of useful teaching, of which the following on "Hell" is a fair, average specimen:—

"Not true—not true! our souls protest—
  From that fell yoke our minds are free;"
So raves the cry of fierce unrest—
  "Eternal Death? It shall not be!

"For ended faults, an endless pain?
  All mercies lost in vengeful ire?
Nay, more—God's justice ye profane,
  Who say it feeds a quenchless fire.

"Sooner than woe should age endure,
  Perish the hope of constant bliss!
Nor say, Christ's words have made it sure;
  They could not mean a doom like this."

They could not mean! O blinded hearts,
  What means your strife with that high law
That forms us free to take our parts,
  And makes us hold ourselves in awe?

Go, read the cause of endless death
  In that dire mystery of a will
That holds, beyond the parted breath,
  Its fixed persistent choice of ill.

Ye dare not say, "No choice can last,"
  Or, "God must needs our freedom quell;"
Then learn, 'tis no mere vanished past
  That calls for penal throes in Hell.

No! 'tis the soul whose will intense
  Survives Probation's measured day,
And, bidding goodness still "Go hence,"
  Finds answer, "Take thine own dark way."

Heed this, O man, ere grace be spent;
  To fall from God and scorn to rise,
To sink in woes and ne'er repent,
  This makes the death that never dies."

The Report of the Norwich Congress, 1865, (Norwich: Cundall & Miller,) is by far the most complete, best arranged, and satisfactory Congress Report that has yet been issued. Full of valuable matter on subjects of crucial interest to all churchmen, it deserves a wide circulation, being extremely well edited, clearly printed, and published at a very reasonable cost.

On the Ritual question we have received, (1) *Doctrine and Ritual, a Letter to the Bishop of London*, by a Layman (London: Palmer,) thoughtful, pointed, and suggestive, written with scholarly power, in a tone worthy of all commendation; (2) *Ritualism, its importance and necessity*, (London: Palmer,) a letter to the Bishop of London, by Mr. Place, and is a useful publication; (3) *The Queen's Vesture*, (London: Palmer,) a sermon by Mr. H. Moore, though unpretending and plain, is a well-reasoned and clever discourse—likely to be valuable for circulation as a tract; (4) *The Ritual of the Anglican Liturgy*, by a Catholic Priest, (London: Palmer,) is a small, well-printed volume of brief, but accurate and needful directions for the proper celebration of Divine service. In some particulars its rules may seem to go beyond what is lawful, but generally speaking the principle that what was not forbidden at the Reformation is still legal, would cover almost all that is here ordered. The practical directions at p. 27 to the end are very valuable, and few could study them without being all the wiser for so doing. For the clergy and sacristans this is a publication of true interest, and can be well recommended. Should it shock a few, by the straightforwardness of its language, it will not only edify many, but give them sound rules for a guide, and refer them to a list of excellent books for further instruction.

A second edition of the *Devotions for the Three Hours' Agony of our Most Holy Redeemer* (London: Palmer) will be welcomed by many. It has been largely adopted at several London churches with good results, and deserves to be widely known. The oftener such devotions are restored the more accurately will English Churchmen measure how much was iniquitously flung aside as superstitious and useless by the Anglican Reformers.

Mr. Collyer Knight, in his small treatise *The Law, the Prophets, and the Psalms,* (London: Longmans,) has brought together with some ability and considerable care several telling arguments, and not a few pertinent facts, very damaging to Bishop Colenso's method of Biblical criticism.

We have never read a sermon more carefully guarded in its statements, nor more remarkable for the extreme moderation of its tone, than that on *The Christian Sacrifice* (Dublin: Hodges, Smith & Co.) by Mr. Arthur Dawson. And yet, we learn with surprise and indignation that Archbishop Trench gave the writer the alternative of immediately withdrawing it, or of resigning his grace's chaplaincy. It bodes ill for the defence of the Irish Church, which High Churchmen here are attempting to make, that a Puritanism, reckless, vulgar, powerless for good, and ignorant, should have compelled the Archbishop to have acted as he has done. Such a deed is not unlikely to prove a large nail in the coffin of the Hibernian establishment.

Daily Communion an Ordinance of God and *Early Confirmation,* (London: Palmer,) two admirable publications by Mr. Pollock of Birmingham, will be found very useful in any places where the Catholic Revival is being carried on: being written in an excellent spirit and with clearness and ability. They are both second editions.

Church Work, (London: Hayes,) still marked by that pracical spirit of earnestness for which it has been always noted, 'ell deserves to be known beyond the limits of the S. Alban's uild.

The First Annual Report of the S. Lawrence Parochial Associa-n, Norwich, is highly promising for the future.

Dr. Vaughan's sermon on *Free and Open Worship* (London: ıcmillan) is eminently practical, and will carry weight with ny, for it avoids the excessive exaggerations of certain 'ocates of this movement. Mr. Temple West's *God and Cæsar* ɔndon: Masters) is a bold and outspoken protest against ıstianism and State tyranny. The remarks upon the dis-ting Divorce Court are very much to the point. *The New ıade against the Cross and Ritual,* (London: Palmer,) a letter 'ean Close, is a well-intentioned and in many repects sound nce of Catholic practices, by one who might no doubt write ıtter taste if he made the attempt. Strong arguments are ɜ preferred to strong words. Mr. Burns' *Short Manual of rmation* for Roman Catholics will be acceptable, for it is ırranged, formally sanctioned, and exceedingly cheap.

ıe late Music Meeting at Gloucester, (London: Masters,) a needed protest by Mr. Davies of Abbenhall, is like all he —plain, practical, and catholic.

S. Augustine, or the Fruit of a Mother's Prayers (London: Palmer) is a simple sketch of the life and conversion of that eminent saint and doctor—free both from sentimental exaggerations and grotesque stories, and, therefore, likely to be useful to many.

Mr. Ackland's *Evidences for the Bible* (London: James Parker & Co.) is a book of no common character. Remarkably thoughtful and suggestive, it brings before the reader, in a systematic form, a train of thought and line of reasoning, admirably calculated to be of great service in our present trials. The book is perspicuously written and well condensed; as a preparation for a judicious and thorough study of Bishop Butler's masterly treatise nothing could be better.

The *Office for a Confirmation Class*, published by Mr. Palmer, good and appropriate, is deserving a general notice and use.

We have received two pamphlets on *the Conscience Clause*, one published by Rivingtons, the speech of the Archdeacon of Taunton in Convocation, the most telling, clear, and brilliant attack on that Clause we have ever read; the other *A Reply* (London: Ridgway) by Mr. John Oakley. This paper which was read at one of Mr. Kempe's Broad-Church domestic convocations, is written with feeble sobriety, in good and not unpolished language. The attempted replies to the well-known Seventeen Reasons of the Archdeacon, however, are as weak, irrelevant, and pointless, as they possibly could be. We are well enough aware that the Committee of Council were on the look-out for clerical support—this they have obtained, but clerical arguments of any value or force have yet to be hunted up. Mr. Oakley has failed conspicuously to do what abler men might have tried in vain to accomplish, viz.—to fight Principle with Expediency. But he certainly deserves a School-inspectorship, with Mr. Lingen's solemn benediction, for his Quixotic self-assurance.

We have seldom read anything more jejune or devoid of sound argument than a tract which has just been issued by Mr. Parker entitled *The Priest at the Altar*. To Catholic churchmen it must always be a question of extremely small moment what were the particular crotchets or "views" of the Anglican Reformers, still less what are the opinions of their modern admirers as regards Catholic practices. It is our duty to see first what the present law of the Church of England is, and secondly, to carry it out. Happily an overruling Providence stayed the hands of the rash and the meddlesome, at a dangerous crisis, while, in the particular point here considered, the old rules would of course come in, if there was any ambiguity in the new. But there is none—common sense teaches the simple that the north *end* and the north *side* of a table are not identical,

while Dr. Littledale has notoriously settled the question for educated people who are unprejudiced. To speak of the "north side" position of the Celebrant as "Catholic" is either to write in dense ignorance or to joke on an important point at the expense both of truth and history.

Mr. Charles Mackeson has done good service in publishing his *Guide to the Churches of London*, (London: Metzler.) For sixpence we have the names of the churches, of their Incumbents, hours of services, title of hymnals, style of music, etc., with much other useful and interesting information. We presume the facts are furnished by the clergy themselves, and that, therefore, Mr. Mackeson is not responsible for the extraordinary statement recorded at p. 7 about Bedford Chapel, Bloomsbury: we read that "The Holy Communion is celebrated (!) by the whole congregation." We note with pleasure that the use of incense and vestments obtains in several churches, and trust that next year we may find the number largely increased. Deeds, not words, are necessary for the full development of Catholic Ritual.

Mr. Gerard Moultrie has reprinted his graceful poem *The Wreck of the "London,"* which, if we remember rightly, first appeared in the *Church Times*. It is touchingly written, and, in its new form, neatly got up. Mr. Palmer is the publisher.

Winchester City Cross has been recently restored: and, in restoring it, Mr. Gilbert Scott represented William of Wykeham carrying his pastoral staff—mirabile dictu! in his *right* hand: this has given rise, Mr. Scott remarks, to "not a little asperity of feeling," and after considerable debate the Town Council of Winchester has refused to pay anything until the "figure is rectified free from further expense to the city." This, and the many arguments on both sides of the question our readers will find in a small pamphlet entitled *The Restoration of Winchester City Cross*, (Winchester: Jacob and Johnson,) which indicates increased Catholic feeling and knowledge in quarters where it would be least looked for.

We have received the *Church Magazine* for February (Birmingham: Sackett) too late to notice in our last number. This periodical takes a decided line, and will, we trust, prove a success. The paper entitled "the Service of Obligation," of which an instalment is given, promises to be valuable. Plain speaking on this and kindred subjects is more than ever needed in the Church of England.

Those who wish to read details about the Central African Mission cannot do better than obtain *Mission Life*, (London: Lothian & Co.), of which we have perused the February and April numbers. The general information is interesting, and

there are some exceedingly good wood-cuts: but an utter absence of definite Christian principles, making the publication a marked contrast to the Roman Catholic "Annals of the Propagation of the Faith."

What the author—anonymous be it observed—of *The Court of Popular Prejudices* (London: Farrell) aims at in "Paper 1," which we have tried to read, is hard to say. Addressed to the clergy of the "Established Church," it appears to identify the Anglican Communion with Henry VIII., Luther, Calvin, and Dr. Colenso. Then follows a sort of appendix on "Bible *versus* Bible" which apparently tries to show—what every one allows—that some parts of the Sacred Volume are not edifying when read aloud in Church. There is a good deal of truth in what is alleged against some of the so-called "Reformers," and a great deal of nonsense in the tirade against the Anglican Church. English Catholics need not trouble themselves with such publications.

We cannot but regret, on the whole, that Mr. Enraght, of St. Luke's, Sheffield, has published his sermon *Bible-Ritualism indispensably necessary for purposes of instruction and of worship* (London: Masters.) We do not deny that there is very much of what is terse and valuable in the sermon itself, exceedingly well put, but this is so mixed up with unnecessary and unwarrantable misrepresentations of the Latin Church, and it breathes such a thoroughly insular spirit, that we cannot but record our opinion. What Mr. Enraght means when he says at p. 1 (in the footnote) that Rome holds a "*too natural* doctrine of the presence of Christ in the Eucharist" we really are unable to comprehend. Side altars and the invocation of the Blessed Virgin are, we note, stigmatized as "errors," at p. 11. A few lines further on, to our intense astonishment, we are informed that our churches resemble "in the general appearance of our sanctuaries and services the Holy Eastern Church." Has Mr. Enraght ever been inside a Greek church? Certainly English churches in their general features resemble Roman much more than Greek churches, as is only natural when we reflect that the Anglican body is a part of the great Western communion. Just now when Dr. Pusey's *Eirenicon* is attracting so much attention we think Mr. Enraght's sentiments exceedingly unwise and their publication ill-timed, and in no way calculated to advance the Re-union of Christendom; moreover we deeply regret that the wise remark in note to p. 1 about throwing stones at one's neighbours has not been more fairly acted upon by the author of the otherwise interesting sermon before us.

Anything from the pen of the Bishop of Brechin we gladly welcome: and his lordship has just added another to the many

valuable devotional treatises which have been issued. *Meditations on the Passion of our Lord Jesus Christ by the Abbot of Monte Cassino*, edited by Dr. Forbes, have just been published by Mr. Masters. The meditations extend through Holy Week, and are followed by a few prayers on the Passion. The book will be found valuable in Lent and Passiontide, and we regret that we did not receive it in time to notice it in our last number.

The same remark will apply to *Twelve Short and Simple meditations on the Sufferings of our Lord Jesus Christ*, (London: Masters,) edited by Mr. Butler of Wantage. They are systematic, simple, and suggestive—exceedingly well adapted to their purpose, and, in the best sense of the word, Anglican in their tone.

Words for Meditation during the season of Lent (Westminster: Emily Faithful) will also be found useful. They are not too long—a great matter in a book striving to become popular. We must, however, remind the author that the week preceding Easter is "Holy" not "Passion" week.

The Vicar of Ditchling has published a small volume entitled *Holy Thoughts and Musings of a departed friend* (London: Masters) which consists of a series of short meditations on various subjects: some of them very beautiful. The remarks on Festa Days in Italy at p. 128 may be commended to the attention of certain of our Anglican friends. The book is dedicated to the Bishop of Oxford.

We grieve to note that *The Month*, which promised to be an impartial and even-handed organ of Anglo-Romans, has adopted a policy in regard to the Anglican Church which is already so efficiently carried out in other quarters, as to look almost like a policy of supererogation in this. It pleases some of the "'verts" however, and does not harm the community attacked.

The press still teems with books of poetry, good, bad, and indifferent: Mr. Arthur Munby in his *Verses new and old* (London: Bell and Daldy) has given us in a fresh and original style some very favourable specimens of his powers as a poet, and his volume may be pronounced a decided success. As the title informs us, some of the pieces have appeared before, and we learn from the preface that many of the verses first saw light in *Fraser's*, *Macmillan's*, *Temple Bar*, and other magazines. The book numbers 248 pages, is clearly printed, and elegantly got up: while the contents afford considerable variety and are likely to please different tastes. We have verses on men and women generally: on "Common Folks:" "Woman's Rights," and "Auld Lang Syne," two pieces longer than the others in the volume; "Love in various aspects," "Irony," "Decay and Death," and "Six farewells" which form an appropriate

conclusion. In the first section we can point out "Ducie of the Dale" as a very pleasing and touching specimen. Throughout the volume the short pieces are, generally speaking, the most satisfactory. The "Six farewells" are graceful and finished and appropriately pathetic in tone. Hoping to meet Mr. Mundy again we conclude with a quotation from the lines headed "October":—

> "Fair leaf, so crisp and curl'd, and yet so fair,
> Whose veined purples shading into bronze
> Make autumn lovely; is it hard, for once
> To fall thus gently through the silent air
> And die?
>
> * * * * * *
>
> "Fair rose, yet lingering where yon topmast spray
> Climbs through the trellis o'er the garden wall,
> Is it such grief, to see thy petals fall
> So fast, and having watch'd them all away,
> To die?
>
> * * * * * *
>
> Ah then, I said, if death be only this—
> Through the dark hills a channel short and wide
> That leads to sunshine on the other side—
> Then better than the rest of life it is
> To die."

Dr. Mountain, prebendary of Lincoln, has translated Erasmus's *Tract on preparation for death*, (London: Masters.) It is a good and sober publication dedicated to the Archbishop of Canterbury, and will, no doubt, be useful to those who cannot, or will not, take the trouble to read the Latin.

We are not sure that Mr. Whittle in his able and brilliant pamphlet, *Freedom of Education*, (London: Rivingtons,) has fully weighed all the bearings of the Irish University question; neither can we enter on that tangled discussion here, nor does it very directly concern us. The real interest of the pamphlet,—which has very deservedly reached a second edition,—lies in its masterly and instructive exposure of the history, tactics, and principles of Ultramontanism, which only require to be exposed in their native ugliness to be shunned like the malaria by every rational and pure-minded Christian. The *Dublin Review* and Father Rawes' frantic philippic against liberal education have supplied their assailant (like the Libyan eagle) with fatal weapons for the destruction of all their most cherished principles. Mr. Whittle, who is an Irish Roman Catholic, takes the late high-minded and saintly primate of his Church, Archbishop Murray, as the type of the true Catholic tone of mind, and his unhappy successor,—who has the melancholy distinction of having driven Dr. Newman from the establishment where he wished the Copernican system to be still regarded as a "hypothesis" or a heresy—as the type of the Ultramontane character.

No better specimens could be chosen. He shows conclusively the anti-social and dangerous nature of these theories which are a standing menace to every government and nationality in Christendom. It is more to our particular purpose in this REVIEW to point out their deadly antagonism to Re-union, and we quote a striking passage which illustrates it. The Ultramontanes are wise in their generation. They have sagacity enough to understand that their ill-omened influence would die out like poisonous exhalations in the purified atmosphere of a re-united Christendom :—" Moreover, in England there arose about thirty years since, a new element of danger in the Tractarian movement. Though many of the leaders of that movement sympathised with the theoretical principles of Ultramontanism, yet the practical effect of the movement has been this—to develope a cast of thought in sympathy with the religious feelings of earnest Catholics, *in union with them on almost every point of dogma*, but yet external to the Church. In dealing with such a class the old landmarks of controversy were swept away; Roman Catholics were naturally disposed to ask themselves how far *they* could lower the barriers that separated them from their Anglican brethren. There was danger of the Roman Catholic mind falling into a channel of thought *that would make the adoption of Ultramontane views of Papal authority hereafter impossible.* Accordingly, as Anglican Catholicism developed itself, we see year by year the Ultramontane tenets put forward more prominently." We hope Mr. Whittle's pamphlet will be widely read by all who are interested in the religious problems of the day, especially by members of his own communion.

A very few years ago, and the *Manual of Devotions for the Blessed Sacrament* (London : Hayes) was one of the most popular amongst us. A large edition was soon sold off, but circumstances prevented its immediate re-issue. Now the copyright having been transferred to Mr. F. G. Lee, he has produced a second edition, only very slightly altered, which we feel confident will be acceptable to many. As a practical manual—notwithstanding more recent publications—we quite believe that it stands second to none. The arrangement of it is simple, judicious, and quite adapted to the structure of the Prayer-book. Its language is clear and good, it contains a valuable Preparation for communion and appropriate thanksgivings, with Litanies and Hymns of singular devotional beauty—in fact all that can be ordinarily needed. Moreover it can be used by people both for Worship and Communion ; and this plan, which has been imitated by the compilers of other manuals, is one of its best features. Then again : it can be bound up with either of two good Oxford editions of the Prayer-book, and if the 39 articles and the metrical Psalms be removed, the bulk of the Prayer-book is not greatly increased by the addition. We have

no hesitation whatsoever in commending it as the best of the many excellent manuals now in use.

The Church owes a deep debt of gratitude to Dr. Littledale for his masterly and exhaustive Essay on *Incense*, (London: Palmer,) which contains an array of facts of the deepest importance and value to all who are engaged in the good work of Catholic restoration. Those who appeal to the primitive and undivided Church are here very plainly shown what them commonly obtained. The Essay is written with great system and considerable learning, and, though it does not throw much light on post-reformation practice, yet is one of the most valuable contributions to general Liturgiological study which we have yet had from Dr. Littledale's pen, and as such we recommend it—issued, to the publisher's credit, at a most reasonable price.

Not a few persons will welcome, with sincere satisfaction, a collection of very valuable and interesting papers by the late Mr. Charles Winston, which have just been published in an exceedingly handsome volume under the title of *Memoirs illustrative of the Art of Glass-Painting*, (London: Murray.) Considering the state of utter degradation to which this decorative art had sunk thirty or forty years ago, there can be little doubt that some progress has been made by moderns, and that Mr. Winston has assisted, both by criticism, great knowledge, and good example, in the important work of restoration. His patient examination of old glass, the immense care that he had taken in collecting drawings, the judicious comments he constantly made on modern examples, together with the practical acquaintance he displayed in the manufacture of glass, led people rightly to regard him as one of the greatest, if not *the* greatest modern authority on the subject. This posthumous volume, therefore, will certainly be popular. It contains a series of independent papers, in some few of which he travels over the same ground, all of which received due notice at the time of their first publication, and are full of suggestive hints and valuable criticisms. Of the sixteen papers given, the most attractive are those which are comments upon the stained glass of York, Salisbury, Lincoln, Gloucester and Southwell; while those numbered VIII. and XII. are remarkable for their thoroughly practical character. The illustrations—between thirty and forty in number—which are most carefully rendered, are perfect specimens of artistic excellence, enhancing the value of the book very considerably. As regards some of Mr. Winston's theories, we are altogether unable to follow him—certain of them being grounded on misconception, and certain others having been since proved to possess no solid nor secure foundation. His unbounded admiration of the Cinque-Cento artists induced him to favour the employment of Munich artists for

the recent windows in Glasgow Cathedral—than which nothing could be more incongruous, unsatisfactory, if not vulgar. But the truth is, Mr. Winston never thoroughly grasped the great religious principle of the Catholic Revival—hence his comparative failure in constructing an intelligible intellectual theory. He never seems to have appreciated the motive of the older artists, or indeed to have realised the depth of sincerity which has taken root in the convictions of their successors. This key being wanting, a hundred difficulties remain unsolved. On the other hand, however—as a mere archæologian—he was enabled to effect much, his forte being accurate knowledge of the old, and an impartial comparison of new work with it. We entirely sympathise with him in his dislike of the ill-drawn eccentricities with which some modern artists attempt to disfigure our churches. There may be archaisms without distortions and dislocations—a sound ancient tone and Christian spirit without exaggerated attitudes and grotesque "bogie-work"—coarse and laughable specimens of which may be seen at S. Michael's, Brighton, and S. Raphael's, Bristol. In concluding our notice of this handsome book, we can most strongly recommend it to our readers as well deserving a place in the library of all who are interested in the Revival of Christian art, still so successfully progressing, containing as it does a record of the experiences and opinions, well-expressed and faithfully recorded, of a by no means un-eminent man.

Under the title of *Constitutional Reform*, (London: Saunders, Otley and Co.) Mr. Bulley has very wisely reprinted five of Mr. Disraeli's most remarkable speeches on this subject, together with the Conservative Reform Bill as an Appendix—a publication most well-timed and valuable. Regarding Mr. Disraeli as one of the most far-sighted and high-principled statesmen of the present day—whose knowledge of the Church's polity, principles and needs is greater, perhaps, than that of any of his contemporaries—we cannot but rejoice that this fresh contribution (a large mark of his great ability) has been put forth. To all who respect the Constitution in Church and State we recommend this valuable publication as deserving of a careful and attentive study. His anonymous maligners and waspish assailants will rather pass by his arguments, than attempt to answer them—for the very best and wisest of reasons—that they are unanswerable.

Mr. Charles Walker's handsome edition of *The Liturgy of the Church of Sarum* (London: Hayes) shall shortly receive full notice at our hands, for it is thoroughly deserving of careful attention. All who profess to follow the rule of the Church of England should strive to be Anglicans indeed. In such a strife they could not study a more useful and practical book

than that before us, to which Mr. Carter of Clewer has prefixed a very appropriate Preface, and which is most gracefully and properly dedicated to the Bishop of Salisbury. The notes and explanations as might have been expected, throw a vast amount of light on the rules and directions of the Prayer Book.

The Messrs. Parker of Oxford have just issued an edition of the *Imitation of Christ*, which for beauty of typography, excellence of paper, and general sumptuous appearance could not be surpassed. Beyond this we have little to say of a book which is known, used and loved wherever the Christian religion is taught. We recommend this volume with sincere cordiality, as by far the most splendid edition issued of an almost inspired treatise.

We cannot do more in our present number than put on record the publication of a translation from Mr. Oxenham's pen of Döllinger's *First Age of Christianity and the Church*, (London: Allen & Co.) which will be fully reviewed in our next. The name of Dr. Döllinger and the subject of the work will be sufficient guarantees for its general interest to members of our own Church as well as of his. For we all have need, as the motto on the title page reminds us, to look to our common Christian origin, the rock whence we were hewn and the pit whence we were digged. As far as we have had time to observe, Mr. Oxenham's mastery of English as an original writer does not fail him as a translator. The book seems to us a perfect model of style, terse and eloquent.

The compiler of *Morning and Evening Prayers, specially intended for Children, with Devotions for the Holy Sacrifice; to which are added Hymns, &c.*, (London: Hayes,) has supplied a great want by publishing these thoroughly Catholic devotions for children, suitable as they are for all who are fairly educated, whether of the upper or middle classes of society, from five years of age and upwards. Careful directions are given by Mr. Le[illegible] by which to encourage reverential habits in those using them, and the faith and practice of the young who may happen daily to be trained by such a manual cannot but be strengthened to resist sin and its temptations whenever so assailed. To find carefully-compiled devotions for the holy sacrifice really suitable for children till now has been a desideratum. The book is prettily got up with a telling frontispiece. We heartily wish it a wide circulation.

We had hoped that Mr. Archer Gurney would have been satisfied by this time with the universal condemnation which his most gratuitous attacks on Dr. Pusey so promptly received. But we are disappointed. In *A Letter to the Bishop of Oxford* (London: Rivingtons) what he impertinently terms a "necessary refutation" of Dr. Pusey's "exaggerated" "and "erroneous

opinions is again attempted. To say that the letter is in bad taste, ill-argued, feeble, and full of theological blunders and personal crotchets, is no doubt the truth: but these, not its most notable faults, are ever capped by an abounding self-consciousness which, banishing Humility from the sphere in which Mr. Gurney has his being, is obtrusive and most painful to contemplate. "Secondary-worship"—whatever that means—may be very bad, but self-idolatry is no better.

We are disappointed, in most respects, with *Anglo-Romanism Unveiled*, (London: Hayes.) Without denying that some of the criticisms are pointed, and certain of the remarks pertinent, we cannot but confess that the general tone is not by any means calculated to promote peace and amity. The author ignores altogether the many difficulties which the Anglican position presented in times gone by,—and even now to some extent still presents to many minds, and is remarkably onesided in his judgment of Latin Christianity. If Roman Catholics have unduly elevated the B. Virgin, Protestants, and too frequently Anglicans, have failed to acknowledge and recognise her true position in the economy of grace. And what is so particularly needed for general consideration—especially from a Re-union point of view—is the fact that no portion of the Christian family is so perfect that members of one part can afford to lecture and reprimand members of another. Moreover, if "a layman" can so completely misrepresent the work of men in his own communion, as is the case in the present instance with regard to S. Mary Magdalene's, S. Alban's, and S. Matthias'—how much easier it becomes to misrepresent members of another communion. We cannot, for ourselves, see the object of the publication under review, though we admit that it is written with shrewdness and sharpness, and ought certainly to be added to any list, pretending to be complete, of the considerable literature produced by the *Eirenicon*.

Rivington's Ecclesiastical Year Book for 1866 is an admirable idea, well carried out. Here is a volume of between three and four hundred pages containing a very judiciously-arrangd record of the Ecclesiastical events of the past twelve months. It is divided into five parts: 1. Memorabilia, 2. Synodalia, 3. Church Statistics, (a most valuable department,) 4. Religious Literature, and 5. Obituary. We are glad to observe that it is in no sense of the word a "party production," but that the strictest impartiality has been preserved in its compilation and preparation, and that fair play is given to all. Even on the Ritual and Re-union questions, where persons are so apt to be ungenerous, the compiler of this volume is thoroughly fair. The sections devoted to "Clerical Subscription," to the work of Convocation, as well as to the Norwich Congress are capitally executed, and

full of interest to churchmen of all schools. Some of the reviews of books (impartial enough, both as to the selection and treatment) are amazingly eccentric. To speak of the Anglo-Roman Church as a "sect" is not only contrary to fact but feebly ridiculous. Anglo-Roman Catholics may be partially guilty of creating the division that exists, but that they are a "sect" is simply absurd. People who throw dust in their fellow churchmen's eyes by such statements, too frequently do as much towards cutting the ground from under the feet of waverers than even Archbishop Manning himself. Enquirers can never be hoodwinked long by statements that are at once both shallow and bottomless.

Mr. F. G. Lee's Oxford Prize Poem, which was favourably noticed at its first appearance, *The Martyrs of Vienne and Lyons*, (London: Bosworth,) has gained the unusual distinction of having reached a *third* edition. Dr. Stanley's poem "The Gipsies" reached a second, but Mr. Lee, in popularity, seems to have shot ahead. It is, perhaps, the most distinctively Catholic Newdigate that has yet been written.

An Altar Book for young Persons, (London: Masters,) though too difficult for children, is well calculated to be of use for those to whom, judging by its title, it was particularly compiled.

Art. XV.—JURISDICTION.—No. II.

We have now to show that the universality of every Bishop's Jurisdiction is a real and living principle in the Church Catholic.

First, then, let us observe that as valid consecration is on all hands allowed to convey habitual jurisdiction, which may become actual within any legitimate sphere, *i.e.* a universal jurisdiction which may actively energize wherever unrestrained by the laws of the Church (for these are equivalents as we have already argued;) and as consecration by one Bishop is a valid consecration, (however irregular, except in extraordinary circumstances, and consequently obnoxious to the Church's restraining laws;) therefore one Bishop by himself is capable of conveying by consecration universal jurisdiction to him whom he consecrates. But no one can give real authority to another in places and over persons wherein and over whom he has no authority himself. Therefore every Bishop has in himself universal jurisdiction. Instances of such consecrations, though rare, are sufficiently numerous for the purposes of our argument. Some of these cases were not only consecrations, but consecrations to particular sees, as those of Siderius to Palæbisca and Evagrius to Antioch, which latter, though not only uncanonical but schismatical, was for a considerable time acknowledged as legitimate by the Churches of Rome and Alexandria and most of the West.*

Then again, we find single Bishops appointing others to the care of particular Churches over which themselves had no authority beyond what was involved in their habitual jurisdiction. Such was the action of Eusebius of Samosata which Theodoret records with so much praise, calling him "virum Apostolicis sudoribus exercitatum." For when he was banished from his Diocese by the Emperor Valens, "cum multas Ecclesias pastoribus viduatas esse comperisset,—Syriam, Phœnicen ac Palæstinam peragravit, Presbyteros ordinans ac diaconos . . . Ac si quando Episcopos eandem cum ipso

* The most remarkable example in modern times occurs in the Church of Holland, in which, after a vacancy of fourteen years, the archiepiscopal see of Utrecht was filled by the consecration of Steenoven by the suffragan Bishop of Babylon, a bishop *in partibus*, *i.e.*, without any real see at all. The three succeeding archbishops were consecrated in the same manner by the same bishop. This course had the sanction of many doctors of the Sorbonne and Louvain, including Van Espen, who wrote a treatise in its defence, and the marked though cautious approval of some Gallican bishops. See the whole in full detail in Neale's *History of the Church of Holland.*

doctrinam fidei profitentes reperiisset, eos Antistites Ecclesiis indigentibus præficiebat." (Theod. E. H. lib. iv. c. xiii). A list of these Bishops is given in B. v. c. iv. from which place it appears that he consecrated some of them, though evidently, from the passage just quoted, not all.

These are notable instances of the exercise of Catholic jurisdiction by single Bishops, which, however out of the customary order of the Church, were (with the exception of the consecration of Evagrius) justified by the unusual circumstances of the time; and it must be remembered that though extraordinary emergencies may warrant the extraordinary exercise of actually existing authority, no emergency, however great, can evoke an authority which has *no* actual existence.

But the universal Episcopacy of every Bishop does not need special exigencies of the Church for its manifestation. The principle is equally, though not so strikingly, apparent in its ordinary working.

What we have said of consecrations by one Bishop will apply with equal or greater force to consecrations by more than one, so we need not dwell further on that point. The whole method of the extension of the Church is founded on this principle. When a Bishop is consecrated for missionary work, or to any place outside the existing Diocesan organization of the Church, he goes forth with full power and authority to plant a new branch of the Church of Christ and to govern it when planted. But whence is this authority derived but from God through his consecrators? And where does their authority come from? Not from their Diocesan jurisdiction; for this, as its very name imports, is limited to the Diocese of which each is Bishop. Nor, for like reasons, from the Metropolitical or comprovincial authority which they may possess; for this is confined within the bounds of the Province. The same may be said of the Bishops of a Patriarchate, that their jurisdiction as such is defined by the geographical limits of their Patriarchate. The authority by which these Bishops consecrate is, therefore, none of these, but something more comprehensive; viz. that universal authority which inheres in them as Bishops of the Universal Church; by which they have in themselves world-wide mission and jurisdiction, and may impart it to others in the same way by which they themselves received it. If it be true, as it is true in the sense intended by our Articles, that "the Bishop of Rome hath no jurisdiction in this realm of England," it is equally true, and in the same sense, that the Bishop of Canterbury hath no jurisdiction in the realm of Hawaii, or in the territories of the Orange Free State or the

Niger. That is, the Bishop of Rome *as* Bishop of Rome and the Bishop of Canterbury *as* Bishop of Canterbury, although a Patriarchal jurisdiction attaches to the one see, and a Metropolitical jurisdiction to the other, have no jurisdiction in these places. But as equal Bishops of the Universal Church they have equally universal jurisdiction; albeit the Bishop of Rome is restrained by the Church's bye-laws from exercising it ordinarily in England, and the Bishop of Canterbury is not restrained from exercising it in the places we have mentioned, and he exercises it there accordingly. Every missionary Priest or Deacon is ordained and sent out by the same universal authority, and goes to the work by virtue of his own universal priesthood or diaconate, though of course and of necessity in dependence on the Episcopate. Had it not been for this universal mission and jurisdiction of every Bishop, the Gospel could have had no missionaries and the Church would have perished in its cradle.

We may clearly trace the working of the same principle in the Synodal system of the Church. The Diocesan Bishop is supreme in his own Diocese, and is not amenable to the authority of any other single Bishop: "Quando habeat" (they are the famous words of S. Cyprian) "omnis Episcopus pro licentia libertatis et potestatis suæ arbitrium proprium, tamque judicari ab alio non possit, quam nec ipse potest alterum judicare,* sed expectemus universi judicium Domini nostri Jesu Christi, Qui Unus et Solus habet potestatem et præponendi nos in Ecclesiæ Suæ gubernatione, et de actu nostro judicandi." He alone can act alone in both consecrating and judging Bishops,

* We may observe that S. Cyprian uses the singular throughout. No *one* can judge or be judged by any other *one*. He does not say no one can be judged by all, as though he were independent of the college collectively as well as individually, but the only *One* (unus et solus) who can judge a bishop is Christ Himself. We may compare the somewhat parallel passage in the Synodical Epistle to Pope Stephen, (Ep. 71, ed. Paris.) Quâ in re [the matter of heretical baptism] nec nos vim cuiquam facimus aut legem damus, quando habeat in Ecclesiæ administratione voluntatis suæ arbitrium liberum unusquisque præpositus, rationem actus sui Domino redditurus." No doubt, in its special reference to the Bishop of Rome, the Synod implies by these words that they did not desire to remove him from their communion, or to judge him who belonged to another jurisdiction; but in the wider scope of the sentence as applying to those within the jurisdiction of the province of Africa, the Council does not say that it has no power to give law and to bind these, but only that it does not do so; and this marks the difference between the two passages; the one says of every bishop that "judicari ab alio *non possit* quam nec ipse *potest* alterum judicare;" it *cannot* be done; the other says only "nec nos vim cuiquam facimus aut legem damus," (not 'facere aut dare possumus,') it *is not* done; and the reason is because in this matter, "quâ in re," every bishop is free to exercise his own judgment; it is not a case necessitating the exercise of the controlling authority of the collective episcopate.

but no single prelate has both these powers; for though, as we have already seen, he has his part in the former he has not in the latter. One Bishop can make another; but having made him he is not his superior but his equal, and, therefore, cannot singly act as his judge. Every Bishop may, then, govern his own diocese by his own inherent authority, in independence, where not restrained by that of the Episcopate collectively. In the dioceses of other Bishops he has no such power; ordinarily speaking, no power at all. Yet in the Synod of his Province he sits as a legislator and, if need be, a judge for all other Dioceses in the province as well as his own. He makes laws for them; he receives appeals from them; he confirms or reverses their decrees; that is to say, he exercises all functions of jurisdiction throughout or over the whole Province. This is something of wider scope than a mere Diocesan jurisdiction; it rests on a broader basis. Passing to the Patriarchal Synod we find him exercising precisely the same complete jurisdiction over an entire Patriarchate, his single Diocese being merged in the aggregate of all. If it be said that he does these things as a Bishop of the Province or Patriarchate only, and not by one and the same authority acting in wider circles as we ascend from the narrow bounds of the single Diocese, we reply that this answer has no definite meaning; because these Ecclesiastical divisions are but arbitrary and accidental, while Episcopal authority, under whatever conditions exercised, is of the essence of the Church and always the same. For the purposes then present the whole Province or Patriarchate becomes but one Diocese, governed and administered by the undivided collective authority of many equal units. There is but one gift of jurisdiction, there can only remain a greater or less freedom of use: in the Diocese more contracted in its sphere of action but more individually unrestrained; in the Province and upwards less individualized but more extended in its range. It is but another form of the truth set forth by Mason; "Cum Episcopus a sede minoris ambitus ad ampliorem transfertur, majorem potestatem non acquirit, sed ampliorem materiam subjectam in quam priorem suam potestatem exerceat."—(De Min. Angl. l. iv. c.i). In the Œcumenical Synod we again find him exercising the same jurisdiction in its highest form. He governs the whole world from his Catholic throne: here he appears as a "Universal Bishop" and an "Œcumenical Judge," and his only title is that he is a Bishop of the Catholic Church. Here is both the culmination and the explanation of his authority in every sphere of jurisdiction. It is no new character given for the nonce; it

is only the perfect manifestation of what he is always and everywhere; the full glory of the gift of God which is ordinarily more or less veiled for the sake of others. When any one is designated or designates himself a Bishop of the Catholic Church, it really involves a claim to this universal jurisdiction, which acts freely everywhere where the regulating laws of the Church do not interpose to prevent it.

Now this regulative power of the Church finds expression in the system of localized jurisdictions, which, however, as we have already said more than once, are not *in strictness* (though practically it matters but little which way we speak of them) to be regarded as the assignment of authority within a certain sphere, because the Bishop already has authority there as everywhere else; but rather as a restraint upon all other Bishops, prohibiting them from using their authority within that sphere, except in a regular synodical manner. As regards the Bishop himself it is a grant not of authority but of freedom from interruption; as regards others it is not an exclusion but a regulation of their authority there. And so the various forms of local jurisdiction were the divinely taught method of harmonizing the equal and universal authority of all Bishops with the preservation of order and the maintenance of unity. In its wonderful completeness and elasticity it bears unmistakeable traces of the wisdom which is from above.

A great deal has been written on the origin and antiquity of metropolitical regimen, some deriving it from Apostolic, others from sub-Apostolic times. Interesting as the enquiry is we do not know that it has any great practical importance, or any particular bearing on the subject immediately before us. As Bishoprics multiplied such an arrangement would become more necessary than when there were but few; while, when once introduced, its perfect adaptation to the permanent requirements of the Church would recommend it for adoption in all succeeding ages. And so it has descended to ourselves, not always exhibiting precise similarity in details, but ever preserving uniformity in its main features and being directed to the same great end. The whole system is built on the two cardinal principles which we have so strongly insisted on in the foregoing pages, viz., the perfect equality of all units in the Episcopate, and the subordination of the individual to the collective authority. For the position of Metropolitans and Patriarchs is but that of *primi inter pares*, however much authority may appear to be committed to them, because whatever they do in those offices they do, not by any superior inherent authority of their own, but as executors of the will

and administrators of the decrees of the collective Episcopate of the Province or some higher ecclesiastical authority. They proceed according to law, and that law is prescribed for them by an authority which is, therefore, superior to, even though it may include, their own. And so we find that, while the Metropolitan has a certain authority over his suffragans individually, it is not his own but that of the collective Episcopate expressed through him, it being derived from them to him with appeal back again from him to them. For the Metropolitan is not above the Collective Episcopate of the Province but below it; where he acts alone, it is as their spokesman, and agent, and representative, so far as they (or some higher authority) have empowered him so to act, and if he be accused of exceeding or abusing his trust the Episcopate in Synod must judge between themselves and him. Because in all cases the Collective Episcopate is supreme, and in Synod the Metropolitan is, in Bingham's words, "only the President, or Moderator and director of business."* And for this there is obvious reason. For all Bishops being, *jure divino*, equal, this equality cannot be altered by any merely ecclesiastical arrangement for convenience' sake.

Many incidental causes determined the seat of the Metropolitan dignity: often, indeed most commonly, "it took its rise from that common respect and deference which was usually paid by the rest of the Bishops to the Bishop of the civil metropolis in every province,"† in which case, in course of time, the office would become and remain attached to the See, even when its civil dignity had waned, as in the case of our own Canterbury. And this appears to have been the ordinary determining motive in the selection of sees for metropolitical dignity. "In all places the See of the Bishop was fixed to the civil metropolis, except in Africk, where" another custom prevailed, and "the primate was commonly the senior Bishop of the province."‡ The usual method

* This is sometimes overlooked, and the metropolitan spoken of as if his authority were equal if not superior to that of the whole provincial episcopate, in contravention of first principles and the practice of the Primitive Church. *E.g.*, "as the Judges on appeal from an Archbishop's Court . . . ought to be bishops, the question arises, what bishops? . . . This could hardly be the bishops of the province in which the cause had arisen, as that would be an appeal from the archbishop to his suffragans."—(*Union of the Temporal and Spiritual Authorities, &c.*, by Mr. Perceval Ward, Appendix, p. 38.) Even were it an appeal from the archbishop to his suffragans, we see nothing particular to object to, but it is not altogether so; it is an appeal from the archbishop alone to the archbishop with his comprovincial bishops; from the metropolitan to the provincial synod, which is good Catholic doctrine.

† Bing., b. ii. c. xvi. sect. 2.

‡ Bing., b. ix. c. i. sect. 4.

was adopted for the most common sense reason possible, as we learn from the Council of Antioch, Can. ix.; "Episcopos, qui sunt in unaquaque provincia scire oportet, Episcopum qui præest metropoli [*i.e.* the civil metropolis] etiam curam suscipere totius provinciæ; et quod in metropolim undequaque concurrunt omnes qui habent negotia. Unde visum est eum quoque honore præcedere." (Conc. Antioch. apud Balsamon.) A "precedency in honour" he might receive on such grounds, but not an actual increase of spiritual power. In regard to that he must have remained still simply *Episcopus*, though "*primæ sedis*," and commissioned by the Episcopate to perform certain functions by their authority committed to him for that purpose.

The real subordination of the Metropolitan to the Episcopate of the Province not only appears from the appeal to them from him, but may be argued on the same grounds which Bramhall occupies against the Roman claim to Patriarchal authority in England. "Ordinationis jus cætera jura sequuntur," says he, "all other rights of jurisdiction do follow the right of ordination;" and as the Bishop of Rome had no "*jus ordinationis*" over the English Metropolitans, therefore he had not "*cætera jura*" either.* Proceeding by this canon the Episcopate of each province would have all rights of jurisdiction over the Metropolitan because they had a right to consecrate him. For, as Bingham says, "Metropolitans were to be chosen and consecrated by their own Provincial Bishops, who were not obliged to send for a Metropolitan out of another province to do it; but they had power to do it in their own

* Bramhall's words are as follows:—"Here he catcheth hold at a saying of mine, which he understandeth no more than the man in the moon, that 'all other rights of jurisdiction do follow the right of ordination,' which he taketh as though I meant to make ordination itself to be an act of jurisdiction, though I deny it and distinguish it from it. To make the reader to understand it we must distinguish between actual ordination and a right to ordain. Actual ordination, where there was no precedent obligation for that person to be ordained by that bishop, doth imply no jurisdiction at all; but if there was a precedent right in the ordainer to ordain that man, and a precedent obligation in the person ordained to be ordained by that bishop, then it doth imply all manner of jurisdiction suitable to the quality of the ordainer; as if he were a patriarch, all patriarchal jurisdiction; if he were a metropolitan, all metropolitical jurisdiction; if he were a bishop, all episcopal jurisdiction. And the inference holdeth likewise on the contrary side, that where there is no right precedent to ordain, nor obligation to be ordained, there is no [right of] jurisdiction following; but I showed out of our own histories, and out of the Roman registers, so far as they are set down by Platina, that the Bishop of Rome had no right to ordain our British primates, but that they were ordained at home, and therefore the Bishop of Rome could have no jurisdiction over them.—(*Schism Guarded.* Works, Vol. II. pp. 536, 537, L.A.C.T.)

Provincial Synod among themselves . . . . No Metropolitan was obliged to go or send out of his own Province for his ordination, but all was to be done by his suffragans in his own Church."—(Bk. ii. c. xvi, sect. 15.) And it is, moreover, distinctly implied by the same author that the Metropolitan was subject to the Episcopate of the Province, for he says, "Before the setting up of Patriarchs all Metropolitans were *Αυτοκεφαλοι*, ordering the affairs of their own province with their provincial Bishops, and being accountable to no superior but a Synod." And, immediately afterwards, "and even after the advancement of Patriarchs several Metropolitans continued thus independent, receiving their ordination from their own Provincial Synod . . . terminating all controversies in their own synods, from which there was no appeal to any superior except a general council."—(B. ii. c. xviii. sects. 1, 2.) The second of these paragraphs fixes the meaning of the synod mentioned in the first to be the Provincial Synod; for in the second a general council is said to be the immediate superior of the Provincial, so that the synod of the preceding paragraph must be one of these two, and had it been a general council Bingham would no doubt have so expressed it, as he does in the paragraph immediately succeeding. Therefore we conclude that it was the synod of the province to which the *Αυτοκεφαλοι*, and so originally all Metropolitans were accountable, *i.e.* subject.

In the next place, though it may at first sight appear to be otherwise, the same principle is illustrated and confirmed by the modification introduced on the establishment of Patriarchates; the rule being that the Metropolitans within the Patriarchate were no longer consecrated by their Provincial Bishops but by the Patriarchs, with whom also rested the "cætera jura jus ordinationis sequentia." Still it was but an adaptation not a change. For Patriarchates being set up over Provinces, the Province became not only an integral division of the Church, but also a section of a larger integer, the Patriarchate. Similarly the Metropolitan became not only the head of his Province but a suffragan of the Patriarch. And the necessities of the Church having caused the Patriarchal organization to be superinduced over the Metropolitical, the former would naturally take precedence, provided that no radical principles were violated. Accordingly, on the metropolitical see falling vacant, the Provincial Bishops having an original right to appoint and consecrate their Metropolitan, and the Patriarch an equal though more recent right to consecrate his suffragan, the latter would naturally prevail; both the

Patriarchal and Provincial organizations being outside the essence of Church Government, which is simply Episcopal, and therefore no Bishop or Bishops having any inherent or inalienable right above others to appoint or consecrate successors of the Apostles.

The truth seems to be that in these new circumstances the Province was to a great extent merged in the Patriarchate; and when so regarded, the Metropolitan answered to the condition of a suffragan, and was treated accordingly. But still, wherever the province existed as an integral part of the Church and not as a member of a wider organism the original law remained in full force: *i.e.* wherever the province was considered *as* a province, the Provincial Episcopate retained the "*jus ordinationis*," and by consequence the other rights of jurisdiction: wherever it was regarded as a member of a Patriarchate, the Patriarchal rights prevailed. Besides, we find the same general law in action in these larger divisions. For as the Provincial Episcopate had the right of consecrating their Metropolitan so the patriarchal Episcopate had the *jus ordinationis* of their Patriarch. For "it was the prerogative of Patriarchs to ordain the Metropolitans under them, but they themselves were to be ordained by a Diocesan [*i.e.* Patriarchal] Synod: . . . and this was called the canonical ordination of a Patriarch."—(Bingh. l. ii. c. xvii, § 12.) So that, still following Bramhall's Canon, the Patriarch was subject to the jurisdiction of his Synod in all other points, and thus had no essential individual pre-eminence over other Bishops, but, like them, was subject to the collective authority in the same way as we saw before in the case of the Metropolitans. The deposition and excommunication of Paul of Samosata seems an example to the point; though cases of the legitimate (*i.e.*, the real; for an illegitimate deposition is not real but only pretended) deposition of patriarchs have been very rare indeed, those of Nestorius and Dioscorus being the chief remaining instances, and these were effected by General Councils. Nor in his judicial capacity need we suppose the patriarch to be individually superior to any other Bishop. For he was but the guardian and administrator of the canons in force in his diœcese; they were the law which he was bound to follow and against which he had no power. But to say that he was subject to the canons which were enacted by Bishops is only another way of expressing his subjection to the Bishops who enacted the Canons; so that every act of Patriarchal jurisdiction was an act of obedience to a superior authority, or else was void of all force as being

destitute of such authority, and amounted at most to an exercise of influence or proposed arbitration, which might invite and merit and receive assent and consent, but could not claim nor compel obedience.

In addition to which we must be on our guard against the supposition that whenever a Patriarch is said to have exercised the power of jurisdiction, as in censuring and correcting his suffragans, he must have done it alone or by his own individual authority. For as the Metropolitan only is mentioned when a Provincial Synod is intended, of which his name stands, as it were, for the symbol; so is it in the case of the Patriarch. To take as an illustration of this one very remarkable example. Speaking of S. Chrysostom, Sozomen says, "cum audisset Asiæ et finitimarum Provinciarum Ecclesias ab indignis sacerdotibus gubernari . . . . . Ephesum perrexit. Ac tredecim Episcopis depositis [καθελων τε δεκα και τρεις επισκοπους] partim in Lycia et Phrygia, partim in ipsa Asia, alios in eorum locum substituit [ἑτερους αντ' αυτων κατεστησεν]" (Soz. H. E. l. viii. c. vi). There is not the slightest intimation that any Bishops co-operated with S. Chrysostom, or that the form of expression is at all unusual or elliptical; yet we learn, incidentally, from Valesius and Dupin after Palladius, as reported by Bingham, that "this was done in a Synod of 70 Bishops, held at Ephesus, A.D. 401." Fleury and Tillemont agree in representing the deposition (though they, following Palladius, speak of six Bishops only) as the work of the Council.* We have here, then, a sufficient

* Fleury continually refers to the Council as the acting authority in all the proceedings. "Ce concile ordonna pour évêque d'Ephese Heraclide." "Eusebe de Valentinianople vint se présenter au concile, demandant à être admis à la communion . . . Le concile trouva bon d'examiner la chose." S. Chrysostom is represented as making suggestions and giving advice to the Council: "Saint Chrisostome dit au concile: 'J'espere que l'Empereur à ma priere les délivrera des charges curiales: ordonnez que les heritiers d'Antonin leur rendent ce qu'ils ont donné.'" But the Council makes the decree: "Le concile ordonna cette restitution, et déposa ces six évêques simoniaques . . . et on mit en leur place d'autres évêques," &c.—(Lib. xxi. sect. 6, tom. v. pp. 143, 144.) Tillemont is at least equally careful to express the same thing. "Eusebe de Valentinianople . . vint supplier le concile de le rétablir . . Le concile jugea qu'il falloit terminer enfin cette affaire." And for the simoniacal bishops, "Le concile suivit son sentiment (de S. Chrysost.) et leur permit mesme de communier, &c. Les actes de leur deposition furent signez par les 70 Evesques *qui avoient esté leurs juges*," &c. "S. Chrysostome et les autres evesques du concile mirent en leur place selon toutes les regles des canons des personnes illustres," &c. And, having mentioned Sozomen's account of S. Chrysostome's deposing thirteen bishops in three provinces, and placing others in their rooms, he adds: "Avec l'autorité du concile d'Ephese, ou des Synodes qu'il peut avoir assemblez dans ces provinces." Socrates, he observes by the way, "dit en general qu'il déposa beaucoup d'Evesques d'Asie dans ce voyage." From which we

index to the nature of the Patriarch's authority; and, as in the case of the Metropolitan an appeal lay from him alone to the Provincial Synod; so, by analogy, a like appeal would lie from the Patriarch alone to the Patriarchal Synod. He, therefore, like the Metropolitan, is but a *primus inter pares*, and his position is a legitimate adaptation of the unchangeable principle of the equality of all Bishops.

Before leaving this part of the subject we will allude to one more point of jurisdiction, to show how it harmonizes with the general principles we are advocating.

When a Metropolitan visits his Province he may issue inhibitions to his suffragans suspending their ordinary Diocesan Jurisdiction for the time of his visitation. Does not this, it may be objected, clash with the equality of all Bishops and their independence within their own dioceses? We answer that it does not, but that it is only a new application of the rule "Unus Episcopus ad tempus in Ecclesiâ." The Diocese ceases for the time to be the Diocese of the visited Bishop and becomes part and parcel of that of the Metropolitan: because the very essence of Diocesan jurisdiction is independence of other Bishops' interference with the exercise of the Diocesan's inherent authority, and it is precisely this independence which is *pro tempore* taken from the suffragan and transferred to the Metropolitan, so that the former ceases to have any independent sphere of action, and that of the latter is increased. So that while neither the jurisdiction of the suffragan is diminished nor that of the Metropolitan augmented, both being equally universal, the *libertas exercendi* of the one is still further curtailed, and the restriction on that of the other correspondently relaxed. The authority of the Metropolitan does not therefore over-ride that of the Bishop, it, *pro tempore*

may infer that Socrates, like Sozomen, *assumed* the councils as a matter of course, which it was not necessary to particularise. Tillemont, again, in mentioning the subsequent deposition of Gerontius, says: "Que le Saint fit *sans doute* dans un concile des Evesques de la Bithynie, dont Geronce estoit metropolitain." [We may note in passing that this last sentence has an interest of its own as bearing on the authority of provincial bishops to exercise jurisdiction over their metropolitans.] Yet we find that all this is in general words ascribed to S. Chrysostom himself, for the historian winds up: "Voilà ce que l'histoire nous apprend des travaux de Saint Chrysostome dans l'Asie, où il dit luy mesme que beaucoup de choses avoient esté reformées dans les Eglises par luy, ou plutost par la Grace de Dieu agissant en luy," &c.—(Tillem. tom. xi. art. lxi. pp. 167-170.)

It is worth mentioning as a significant though slight indication of Bingham's opinion of the true mode of exercising patriarchal authority, that the section on "the privilege of receiving appeals from metropolitans and provincial synods, (Lib. ii. c. xvii. sect. 14,) in which nothing is said of any authority but that of the patriarch himself, is referred to in the index under the title "Patriarchal Synods; their power above provincial."

and for a special purpose, replaces it. The same holds good, of course, of Patriarchal visitations. So that not even for so short a time does the Church allow of two Bishops in one see.

The subject of local jurisdiction is on the whole fairly summarised by Dean Field, though his over-estimate of the authority of the second order of the Ministry is slightly traceable in one or two places. He says:—

"The government of each Diocese and particular Church resteth principally in one, who hath an eminent and peerless power, without whom nothing may be attempted or done; yet are there others joined with him as assistants, without whose counsel, advice, and consent, he may do nothing of moment and consequence. . . . . The government of a province is principally aristocratical, resting in the Bishops of the Province and their assistants, but it hath a kind of chiefty of one having a primacy of order and honour amongst the rest, who being placed in the metropolis or mother city, is named a Metropolitan. This government is so mixed that the Bishops may do nothing concerning the state of the whole Province or out of the limits of their own Churches, without consulting the Bishop of the mother city, nor he without them; and if they differ in judgment and opinion he is bound to follow the major part of voices, for the ending and determining of all controversies that may or do arise concerning matters of faith or of fact. Neither is this the form of government of one Province only, but the government of larger circuits is altogether like unto it, and in proportion the same. For look what the Metropolitan is in respect of the Bishops of the Province, that and no more is the Primate or Patriarch in respect of the Metropolitans and Bishops of divers provinces; so that as the Metropolitan can do nothing out of his own diocese without the concurrence of the major part of the Bishops of the province, though he be in order and honour the first and greatest amongst them, who must be consulted before they can do anything; so, in like sort the Primate or Patriarch may do nothing without the advice and consent of the Metropolitans and Bishops subject unto him. So that we see the form of Church Government is mixed in such sort, that in respect of a diocese or particular Church there is a special authority resting in one, though not excluding nor neglecting the assistance and concurrence of more; but the Government of many particular Churches and provinces is principally aristocratical; all things being swayed by the major part of the voices of the Bishops and Metropolitans, yet admitting a primacy of order and honour of one amongst the rest, who must be first consulted, from whom all deliberations must take beginning, and who sitteth in all their meetings as a president and moderator."—

(Field: "Of the Church," B. v., c. 30, vol, iii, pp. 246-248, Eccl. Hist. Soc.)

We sum up in the words of Barrow,

"Neither is it prejudicial to this discourse" (of the equality of all Bishops) "or to any preceding, that in the primitive Church there were some distinctions and subordinations of Bishops (as of Patriarchs, Primates, Metropolitans, common Bishops), for,

These were according to prudence constituted by the Church itself for the more orderly and peaceable administration of things.

These did not import such a difference among the Bishops, that one should domineer over others, to the infringing of primitive fraternity or common liberty; but a precedence in the same rank, with some moderate advantages for the common good.

These did stand under authority of the Church, and might be changed or corrected, as was found expedient, by common agreement.

By virtue of these the superiors of this kind could do nothing over their subordinates in an arbitrary manner, but according to the regulation of Canons, established by consent in Synods, by which their influence was amplified or curbed.

When any of these did begin to domineer or exceed his limits, he was liable to account and correction; he was exclaimed against as tyrannical."—(Treatise of Pope's Suprem. Works, vol. vii., pp. 275, 276.)

And now let us gather up the results of what has been said in the preceding pages.

We maintain 1, that every Bishop has universal mission and universal jurisdiction by virtue of his integral share in the Apostolic Office and commission conveyed to him by consecration.

2. That this being a real objective gift, and not a mere capacity for receiving such a gift, it is free to operate *proprio vigore*, wherever its action is not restrained by the regulative authority of the Church.

3. That this restrictive authority finds expression in her Diocesan, Provincial, and Patriarchal organization, and consequently is in force so far, and so far only, as that organization extends.

4. That this organization is only a peculiar adaptation and in no degree a contravention, of the universal jurisdiction of each Bishop and the inherent equality of all, for the orderly exercise of which it makes due provision through the synodal system.

5. That Diocesan, Metropolitical, or Patriarchal jurisdiction is not anything superinduced on the universal jurisdiction conferred by consecration, but merely a faculty of exercising that jurisdiction in freedom from the intervention of individual Bishops, without prejudice to the paramount authority of the collective Episcopate in Synod. Also that Diocesan jurisdiction is conferred by consecration *to a see*, and the Metropolitical and Patriarchal jurisdictions inhere in the Bishops of the Metropolitical and Patriarchal Sees respectively.*

6. That all this jurisdiction is derived from the original Apostolic Commission, the unalterable charter of the Church; and is, therefore, wholly independent of (to quote the words of the Bishop of Salisbury) "the august and equally independent authority of the State."

If we now proceed briefly to apply these principles to the actual position of the English Church we are of opinion that they will be found amply sufficient to cover the whole ground required. We could even afford to make great concessions to our unreasonable opponents, not as surrendering such positions, but for the sake of bringing the argument more rapidly to a point. Supposing, for example, that we were to put a very extreme case, and theorise that, at the accession of Elizabeth, all things fell into such confusion that consecrations were made, so to speak, at haphazard, and that no sees were regularly filled up during the whole of her reign; even then we think our present position would be perfectly sound and defensible. For how would it stand? As we believe, thus.

That in the beginning of the seventeenth century England was in the unchallenged *de facto* possession of a portion of the Catholic Episcopate.

That this Episcopate, saving only its subordination to the Universal College, was autocephalous, not being within the jurisdiction of any external Metropolitan or Patriarch.

That this autocephalous Episcopate, by virtue and authority of its universal jurisdiction held in equality with all other Bishops, and being unfettered in their use of it in this land by any restrictions in favour of other Bishops there existing, (for

* "I have examined in turn every objection made to them (the English Orders,) and it has seemed to me that Roman Catholic controversialists took up easily any objection which might for the moment serve their turn. Cardinal Wiseman laid all aside, and took up the ground of Jurisdiction. But this objection pre-supposes the truth of Ultramontanism. The metropolitical see in each country has inherent jurisdiction according to the ancient canons. Parker was left in undisputed succession of the See of Canterbury, and his successors have the jurisdiction inherent in that see. Du Pin, when satisfied as to our orders felt, as a Gallican, no difficulty as to jurisdiction."—(Pusey's *Eirenicon*, p. 270, note.)

indeed there were none other in the land but themselves only,) proceeded (let us suppose with no more formality than common consent among themselves) to distribute the spiritual care of the country among its own members, following the boundaries of the ancient, and still recognised, though, on the hypothesis, long vacant Dioceses, to two of which attached from time immemorial Metropolitical Jurisdiction.

That the Bishops thenceforward in perpetuating the succession continuously consecrated new Bishops definitively *to these Sees* as from time to time they fell vacant by death, translation, or resignation: and that the holders of the Metropolitical Sees always claimed and exercised, and the Bishops of the other Dioceses always recognized and submitted to, the Metropolitical Jurisdiction from ancient time attached to those Sees.

Furthermore: That this Provincial and Diocesan Episcopate, so established, remained in peaceable possession of their Sees, unchallenged by any rival claimants from that time till the present day, or at any rate till the "Papal Aggression" in 1851;* which, however, has made no break or disturbance in the succession and organization as till and at that time existing.

Lastly: That these newly arriving Bishops, though possessing universal jurisdiction by virtue of their Order, are restrained from its exercise in England by the Provincial and Diocesan organization previously established therein by the independent Catholic Episcopate in possession: and, moreover, rest their claim to actual jurisdiction in those Dioceses on the grant of a single external Bishop, who (though a Patriarch in his own Patriarchate and, *honoris causa, primus inter pares* among all Christian Bishops, yet, as regards *authority* beyond his own Patriarchal limits) is merely possessed of his own equal portion of the universal jurisdiction inherent in all Bishops, and therefore on a par with that of each and every one of those Prelates whose authority he thus claims to override: and he himself, no less than those whom he professes to commission, is excluded from exercising his individual jurisdiction in the English Dioceses by the Ecclesiastical organization already settled in them by the Episcopate.

On these grounds we believe that, even on the violent hypothesis assumed, the jurisdiction of the present Bishops of the Anglican Church is perfectly valid, and as good as that of any other Prelates in Christendom.

* Excepting, of course, the temporary aggression upon the sees of the *original* Non-juring Bishops: a transient disturbance virtually closed by the death of Lloyd, Bishop of Norwich, on Jan. 1, 1710 N.S.; as Ken, the only survivor, had formally resigned his see nearly seven years before.

On grounds similiar to the foregoing the jurisdiction of her daughter Churches in Scotland, America, India, Australia, New Zealand, and South Africa may be defended. In all of these cases the Episcopate has been sent out to take possession of portions of the waste lands of the one and undivided world-diocese, which till so occupied and apportioned are under the equal and common jurisdiction of all Catholic Bishops. The Church has been planted, Dioceses marked out, and Bishops consecrated to them as their specific Sees; in several places the aggregate of these Dioceses have followed the custom of the Church and crystallized into Provinces under the presidency of the Bishops of the chief cities as Metropolitans, whose authority as such all the other Bishops agree to recognise both by acts of submission to it when claimed and by oaths of canonical obedience at their consecration. And these new Provinces being within no Patriarchal Jurisdiction are, like the mother Church, autocephalous; owning no individual superior, but subject, as all other branches of the Church, to the legitimate Synodal authority of the collective Episcopate.

There is, indeed, as we have elsewhere observed, no other way by which the Church can enlarge her borders than by sending out Bishops into new places to exercise the jurisdiction which Christ has given them; and the instinct of order and self preservation in the Church will arrange "the bounds of their habitation." It matters nothing whether the numbers of the Bishops sending or sent be small or great; every individual contains in himself the whole essence of the Episcopate, and what each does alone or in conjunction with his Brethren, more or fewer, in conformity with the commission of Christ and the fundamental principles of Ecclesiastial order, is a good and valid act, and has a claim to be recognised as such by the Universal College of Bishops. For there is but one Episcopate, inhering in one and in all; and every lawful act of one Bishop is in reality as the act of the whole body. The deposition of Dr. Colenso, though by a Provincial Synod of only three Catholic Bishops is, while unreversed by equal or higher Synodal authority, as real and valid as if it had been effected by an Œcumenical Council.

We claim, therefore, for the Churches of the Anglican Communion at home and abroad a jurisdiction as perfect as that possessed by any other branch of the Church Catholic in the whole world.

Nevertheless, as in all other parts of the Church's practical system so also in this point of jurisdiction, the miserable divisions of Christendom, which we daily pray God

of His mercy to heal, have given rise to anomalies which it is equally impossible to ignore or, until that blessed consummation, to remove. It would be strange indeed were it otherwise. Divisions cannot come without sin, and sin must bring its punishment. The doctrinal unity of the Church, preserved in fundamentals, has become, to say the least, overclouded by mists of strange opinions alien from the purity of the ancient faith; and with this decline has come derangement of discipline, which has been used rather to perpetuate dissension than to preserve unity in the Body and primitive uncorruptness in doctrine. With the doctrinal divergences of the great branches of the Church we have here no concern, be they greater or less, (and we have no wish either to aggravate or unduly extenuate them, but to see them as they really are,) they are foreign to our present purpose, which relates exclusively to the authority of the Catholic Episcopate. This only we would say, that there can be no restoration of harmony in jurisdiction, no peacemaking between the conflicting claims which we actually see and feel pressing us on every side, until it shall please God of His infinite mercy to restore outward and visible communion to the now sundered branches of the Church Catholic. When all are openly at one in matters of faith, and content to leave mere matters of opinion open as non-essential to visible unity, then and not till then will the question of jurisdiction be susceptible of harmonious and brotherly arrangement. God speed the day.

But under present actual circumstances what can we English Churchmen do? With every desire to conciliate so far as we can without sacrificing truth or denying our birthright, with all our just longing not to make the rent wider nor extend the breaches in the Church's walls, we feel ourselves, whether we will or not, fairly driven to bay. All accommodation is, we must say it, haughtily rejected. Nothing is offered us but a total repudiation of what we know to be our own, and an unqualified rebellion against the Episcopate which we know to be set over us by God. It is simply, utterly, hopelessly impossible: we dare not do it; we would not if we dare; we cannot do it; we will not do it. In God's Name we have no other answer to give. The Bishop of Rome is not more truly and certainly Bishop of Rome than our bishops are true bishops of their respective sees. Whatever authority belongs to diocesan bishops anywhere belongs to our own; whatever obedience is due to others is due to them: no more, but no less. This is the simple truth. By this we will abide, come what may. To be false to the Episcopate in one place is to

be false to it everywhere, in principle if not in profession. Pushed to extremities, driven into a corner as we are by the extravagant claims of our Roman opponents, this is our reply, definite, decisive, final.

But if they would only acknowledge our rights, our true position as a Church, and the authority of our Episcopate, much might, perhaps, be done to meet the abnormal condition in which the divided Church is placed. Putting aside all precedent questions of doctrine, and looking only to that of Jurisdiction, we do not see that it would be impossible to conclude a practical Eirenicon which might temporarily meet the case till all the faithful in every diocese could be brought, according to Catholic rule, under one bishop. In former times the wisdom and charity of the Church have not been found wanting, and we may firmly believe that they would not fail here.* We do not presume to make any definite suggestions as to the terms which might be proposed and accepted; there are many reasons, apart from the presumption of such a proceeding, why we do not do so: we desire only to record our belief that it would not be in itself impracticable. Yet we are continually thrown back on ourselves with the feeling of the

* No case precisely or even very closely analogous to our own position with regard to the Roman Communion is to be found in ancient Church history, which might serve as a precedent; but primitive ages give instances enough of the conciliatory wisdom of the Fathers in healing schism, without compromising the truth, to lead us to hope and believe that, given the opportunity, the same could be done now that they did then. Taking it in a general way as a question of reconciling the claims to jurisdiction that might be put forth by two communities agreeing, at all events fundamentally, in faith, we find several instances exemplifying the spirit in which the early Church dealt with such controversies. For example, the double Episcopate allowed in some places where the Jewish and Gentile Christians could not at first wholly amalgamate, each portion being allowed its own bishop, until, to use Hammond's words, "both the Churches, the wall of separation being by compliance and Christian charity removed, joined and united together." —(Minor Theol. Works, p. 236, L.A.C.T.) It must be remembered very carefully that it is the claim to *exclusive* jurisdiction, (which is essentially schismatical,) that forms the most insuperable bar to accommodation of this kind. If Rome only claimed to govern her own members during the enforced interruption of full intercommunion, the case would be very different and much simplified; but it is the denial of all ecclesiastical authority not derived from herself, which is as intolerable as it is utterly un-catholic. And this, we believe, constitutes an essential distinction between the position of Roman bishops and clergy in England and that of English bishops and clergy in places abroad, where the organised Church of the locality is in communion with Rome. Again, the enactment of the Council of Nice about the Novatians and Meletians; the proposals made to Paulinus by S. Meletius of Antioch, for healing the Luciferian disruption; and, more important still, the terms of re-union propounded to the Donatists by the African bishops at the great conference at Carthage; all these furnish data of great value in considering such questions as might arise in the events hypothetically contemplated.

visionary nature of such speculations until God shall interpose in some special manner on behalf of His Church, and draw all our hearts nearer together by closer union with Himself through our One common Lord and Saviour. As yet the very sound of the word reconciliation means to those from whom we are separated only unconditional submission; anything short of this is to their minds flat treason against their first principles; while on the other hand their simple proposal involves treason to our own.*

Well then what remains? To all present appearance, simply to follow the Apostle's injunction, "Nevertheless whereto we have already attained let us walk by the same rule, let us mind the same thing;" and trust that "if in anything" we "be otherwise minded, God shall reveal even this unto" us.

* Even as we are writing we meet with a pregnant illustration of what we are saying. In the *Weekly Register* of January 6th, is an article headed "Anglicanism and the Russian Religion," which opens thus:—"It is highly characteristic that at the very moment when Dr. Pusey was publishing an *Eirenicon*, he and his friends were actually holding a conference with certain Russian clergymen and laymen for the purpose of making a corporate union between the Russian and Anglican 'branches.' Of two things, one: (to borrow a French phrase,) either Dr. Pusey did not regard his proposals for union with the Catholic Church as really serious, or else he was willing to sacrifice union with Rome in order to obtain union with Russia. *For he must have known how long the Russian schism has been separated from Catholic Communion, and it is surely inconceivable that he should have imagined that a union of the 'Anglican branch' with that schism would make its restoration to Catholic union more easy.* He would say, of course, that he looks forward to the blessed day when all the old standing wounds of the Church shall be healed; when Italy, Spain, France, Germany, England, Ireland, Russia, Poland, shall be in full communion with each other, governed each by its own bishops, and all acknowledging the succession of S. Peter as *primus inter pares*. It is difficult to understand how it is that he does not see this to be merely a dream. *It implies first a sacrifice of principles which the Catholic Church could never make*, let the apparent advantages be what they might, and then, (as we have already said,) it implies in addition that the leaders of the Greek and Anglican schisms should be fully conscious of the evils and misery of separation, and willing to make any sacrifice, however great, in order to secure it (*sic.*) Now this is in truth the child's puzzle, 'put salt on a bird's tail.' For if the members and governors of these two great schisms were really of a sound mind upon this subject, there would be nothing to hinder their immediate admission into the Catholic Church. No need of negotiations and bargains in that case. All would be plain. There would be no need of sacrifices such as individual converts have now to make, whether in England or, still more, in Russia. For if the mass of the Anglican communion and of the Greek schism were prepared to take shelter in a body in the one ark of Jesus Christ, there would be no one left to inflict those varied losses and sufferings 'in mind, body, and estate,' through which converts are now called to pass. Of course we assume that the governing body in each schism—the Czar in the one case and the Parliament and constituency in the other—would take part in the movement; it could hardly be a movement of the sect as such unless the head of the sect, the real virtual Pope of Russians and Anglicans respectively came in at its head." Verily these are impracticable folks to deal withal.

We must wait, and believe, and pray, and, if possible, work; for our dear Lord's prayer cannot have been prayed in vain; and though "with men" this thing seems to be "impossible, yet" it is "not with God; for with God all things are possible."

Other anomalies there are connected with Jurisdiction on which we cannot dwell; such as, for example, the preposterous and unprecedented extent of some of our colonial dioceses, which should be regarded, we think, rather in the light of vast areas mapped out for missionary enterprise than as regularly organized diocesan jurisdictions. But this and other questions we must be content to pass by.

We had also hoped to say something about the position and claims of the English State in respect to ecclesiastical jurisdiction; inquiring how far it may be supposed to extend, and in what degree, if at all, it infringes on the inherent authority of the Church? But for this also we have left ourselves no space. We can only record the conclusion at which we have arrived after consideration of the principles of the independence and co-operation of the spiritual and temporal kingdoms; and that is, 1st, that, on a fair and generous construction of all the circumstances, there is nothing in the claims of the State which must necessarily be regarded as an attempted usurpation of the Church's power and authority, or as extending beyond the State's lawful right to order its own religion in its own way; and 2nd, that if any such claims exist, they are unrecognised by the Church, and wholly without force to bind her.

Of one thing we are firmly convinced, that the jurisdiction of the English Church exists in entire independence of any temporal power; and that it is complete in itself by its own inherent spiritual authority without any reference to the Papal Supremacy on the one hand or the Royal Supremacy on the other. And all other questions and difficulties may God in His infinite mercy solve for us in the way most fully in accordance with His Own most blessed Will.

ART. XVI.—1. *Dr. Pusey's* "Eirenicon." London: Parker, 1865.

2. *A Letter to the Rev. E. B. Pusey, D.D., on his recent* "Eirenicon." By JOHN HENRY NEWMAN, D.D. Second Edition. London: Longmans, 1866.

3. *The Re-union of Christendom.* A Pastoral Letter, by HENRY EDWARD, Archbishop of Westminster. London: Longmans, 1866.

4. *The Leading Topics of Dr. Pusey's recent work reviewed in a Letter addressed (by permission) to the Most Rev. H. E. Manning, D.D.* By the Very Rev. Frederick Oakeley, M.A. London: Longmans, 1866.

5. *A Chaplet of Verses.* By Adelaide A. Procter. London: Longmans.

THE re-appearance among us of writers like Dr. Newman and Mr. Oakeley, once so familiar, but so long silent, reminds us of the awakening of the Seven Sleepers in the well-known legend. They think to take up our life where they themselves laid it down, and in endeavouring to see things from our point of view, they return in imagination to the principles which they and we then held in common, and endeavour to test our progress and actions of to-day, by the long since exploded Churchmanship of 1845. Mr. Oakeley's remembrance of Margaret Chapel is not more unlike the building that now occupies its place than the principles of that time are unlike the principles of Catholics now. The two buildings are fit symbols. A Protestant meeting-house in its very essence, with ornaments better intentioned than executed, and arrangements shewing that some of the true principles of worship were being sought after—but a building requiring demolition to the foundations before it could become anything but an anomaly; such was Margaret Chapel, and such was the earnest but imperfect phase of the revival which existed there. The new building, cramped as it is for room, and moulded by insurmountable drawbacks—bearing marks of individual peculiarities and falling short of the highest models—is yet unmistakably a Church from roof to floor. It is one which we may far surpass in days to come, but one to which all that is essential can be added, and one which we never need despise. Mr. Oakeley speculating on our progress, is like Mr. Oakeley commenting on the unfitness of the All Saints' decorations for the Altar at which he once ministered, in the dreary little chapel now destroyed. In his time it was thought "popish" enough to strike terror

into the Protestant breast, while it was regarded with reverence and awe which now excite a smile, by those who then responded to the impulse towards truth and devotion which it gave.

The change, though so great, has been so gradual that we scarcely perceived it ourselves. We were almost startled when the *Apologia* presented us the portrait of a High Churchman of 1845, in the old fashioned costume of that period, and we had some difficulty in realizing that we once wore the clumsy dress ourselves without any sense of its awkwardness. Certainly the way in which both Dr. Newman and Mr. Oakeley have held up for our inspection the forlorn and musty apparel they have laid aside is not likely to induce any of us to look back with lingering regret on those good old times. Yet Mr. Oakeley, at least, seems to think that we ought to do so.

"What many of us feel with regard to the Anglican Church, in its history during the last twenty years, is, that it has become less and less of a teaching Church. Whenever it has attempted to assume that office through its recognized tribunals it has taught little else than errors, which have supplied its more orthodox members with repeated occasions for protests and disclaimers. I had always supposed that the great object of the Tractarian movement was to get the Church of England to come out as a teacher of Catholic truth; and it is because this purpose seemed to me to have been practically defeated by the fact of Mr. Newman's conversion, that I said in a passage in my Historical Notes on that movement, with which Dr. Pusey finds fault, that Mr. Newman's conversion was its ultimate resolution."—(P. 6.)

There is no conceivable history of the last twenty years which *would*, on his principles be admitted to show an advance. If Catholic truths had not spread, we should have been told that the movement was dying out. As they have spread, it is merely because the authorities encourage every phase of doctrine, and because lawlessness and latitude of opinion increase. Would it be more satisfactory if the English Church put forth 39 new articles, or 39 condemned propositions, so that we might be more of a "teaching Church?" Had we done so, and claimed Divine guidance for our dogmas, we should have been justly ridiculed; as we do not claim infallibility, we are told we deny that the perpetual Divine Voice is to be heard in the Church at all.

"A Church—so to call it—in which all opinions are tolerated, except those which conflict with some national prejudice more powerful than the love of toleration, and in which there is absolutely no living voice to determine authoritatively and

finally which of such opinions is right and which is wrong, is no Church at all, in any sense which consists, I will not say with the theory of Rome, but with the language of Scripture and the teaching of the Fathers; and as such ought, I think, to be repudiated quite as much by Dr. Pusey as by ourselves." —(P. 8.)

Yet readers of Church history will be familiar with accounts of various local churches wherein there was no such living voice, and where questions agitating them were never "determined authoritatively and finally" until they were so determined by a Council.

Mr. Oakeley tells us that when religion loses its hold on a Roman Catholic country and reacts into infidelity, it is a much less dangerous sign than the "total insensibility to the realities of any world but the present," which he considers characteristic of the religion of the English. To be sure, (he reminds himself,) we have plenty of infidelity, and that increasing, in England, but somehow it is not such a favourable symptom here as it is abroad.

In the same way, the progress made in Ritual in the English Church is "a distinct and conspicuous evil." Not having been in Mr. Oakeley's view part of the "teaching" of the English Church when he was among us, he considers that it cannot be practised without equivocation and compromise highly prejudicial to the moral sense of Anglicans. Had Ritual made no progress, we should have been told that all our professions of belief in the Reality of the Presence on our Altars were belied by the utter want of honour and reverence with which we welcomed It.

There are a certain number of Roman Catholics who feel themselves under the unhappy necessity of justifying at any cost, not only every dogmatic statement made by "authority," but also, as Dr. Manning says, whatever "the public authority of the Church tolerates as innocent." He and those who think with him seem to feel it their duty to recede from us as fast as we try to find common ground. Do we perceive that we can receive statements of theirs which we believe we have hitherto misunderstood? They must be straightway interpreted in a sense in which we cannot receive them. Do we try to avail ourselves of the opening for reconciliation which Cardinal Wiseman sanctioned—that of bringing the doctrines of the two Communions into accordance by explanation? We are told that "the Catholic Church is diametrically opposed to a basis of union which shall neither be the Thirty-nine Articles as they are understood by Englishmen, nor the Council of

Trent as understood by Catholics, but the text of both, understood in a sense known neither to the Church of England nor to the Church of Rome." Do we complain of practical abuses and distinct departures from and additions to the formal decrees of the Roman Communion? We are told by this class of reasoners that this very system, is entirely consistent with the doctrinal foundations out of which it springs, though going beyond those foundations, as the legitimate conclusions of true premisses may be said to go beyond the premisses in which they lie hidden."

Pride veils itself under many varied forms, and one of the commonest and hardest to detect in themselves by earnest-minded men, has been—My Church can never do, or has never done, wrong. This spirit, which has nowhere been stronger than among Anglicans, we are now, thank God! unlearning; and when errors are pointed out to us, we are beginning to say freely—We have been mistaken. Confession of our sins as individuals is gradually becoming blessed to us in an increase of humility as a Church. We are discovering that we have sinned against God in neglecting to offer Him in daily sacrifice the only Oblation that is worthy of His acceptance, and we see that in many ways beside we have fallen away from the faith of holier days, when we fancied in our self-conceit that we were but pruning away error.

Individuals on the Roman side are beginning boldly to acknowledge imperfections also, and to admit abuses freely where they see them to exist. But such is not as yet the policy of their authorities. Abuses, even in practice, are not allowed to exist, but abuses in popular devotions are defended with every ingenuity of subterfuge and special pleading.

That "practical system" against which Dr. Pusey has so earnestly but calmly protested, is justified both by the Archbishop and Mr. Oakeley.

"We may be sure," the Pastoral tells us, "that whatever is prevalent in the Church under the eye of its public authority, practised by the people and not censured by its pastors, is at least conformable to faith, and innocent as to morals. Whosoever rises up to condemn such practices and opinions, thereby convicts himself of the private spirit, which is the root of heresy."

Let any man apply this test, for instance, to the state of the Italian Church in the time of S. Charles Borromeo, and see what the public authority of the Church has not only tolerated as innocent, but has been foremost in promoting—S. Charles himself was made Abbot of a rich monastery at twelve

years old that he might enjoy its revenues, and he afterwards possessed fifteen others. Preferments and offices were heaped upon him by his uncle the Pope, so that while only in deacon's orders, at the age of twenty-two, he was made Archbishop of Milan, Cardinal Deacon, Grand Penitentiary, Legate of Bologna and Romagna, and of the March of Ancona, Protector of the Catholic Swiss cantons, and of various religious orders, beside many other offices; indeed nearly all the higher offices of the Papal Court were entrusted to him.

A Roman Catholic writer, in a life of S. Charles dedicated to Dr. Manning, supplies us with a picture of what was then prevalent in the Church, under the eye of its public authority, practised by the people and not censured by its pastors.

"The clergy generally exhibited the most unblushing contempt of the requirements of their sacred order; their immorality being in fact so public and systematic, that it is to be presumed they had lost all sense of the obligations of their state. They dressed like seculars, carried arms after the fashion of the men of that day, absented themselves from their benefices, and were so totally indifferent to all that concerned the service of God, that the churches were abandoned to the most shameful neglect. Their ignorance was so profound that many parish priests were unacquainted with the form of the sacrament of penance, and some were actually to be found who believed themselves to be personally exempt from the duty of confession. It cannot therefore be matter of surprise if the confessional was nearly forsaken by the laity; if old men were to be met with who had never so much as approached it once in their lives; others again, and they not few in number, who had passed ten or fifteen years in the total neglect of this sacrament; while those who were anxious to save appearances and satisfy themselves and their friends of their Christian character, were content to make a formal confession once a year.

"The same dissolution of morals had more or less invaded the cloister, and even the convents of women had not escaped the infection. Discipline and the rules of their order were quite thrown aside. Seculars entered their enclosures without hindrance, the religious went in and out at pleasure, and these holy retreats were frequently desecrated by parties and balls.

"Ignorance and immorality, with rare exceptions, may be attributed to the whole body of the nation; and the common people especially were frequently devoid of the bare knowledge of those truths which are necessary to salvation, and lived and died without having ever been taught either the articles of faith or the commandments of God. Holy days were profaned by secular employments and secular gaieties, servile work was performed, and fairs and markets held upon them; so that the

very festivals of the Church seemed to be retained only for the convenience of insulting the majesty of God with the greater freedom and display. Fasting and abstinence were altogether neglected. Holy places had lost all sanctity in men's eyes; groups of people assembled in the churches to converse on their worldly affairs, as they might in the public streets; and even while divine service was being celebrated, they would insolently walk about laughing and talking. In some parts of the diocese impiety went so far as to convert the sacred building into a place of profane amusement and festivity, and its very pavement was used as a threshing-floor."

This account, given us by one of the congregation of the Oblates of S. Ambrose, tells us not only of the existence of these evils, but that not the smallest attempt to check them had been made by authority.

For eighty years no Archbishop of Milan had been resident in his diocese, and it was with the greatest difficulty that S. Charles obtained leave from the Pope to quit Rome for Milan. Surely he could not have escaped the Archbishop's charge of "temerity and immodesty," in protesting against a system so tolerated.

Dr. Newman, as might have been expected, comes out in sharp and startling contrast to the Archbishop's new and strange application of the formula, "Vox populi, vox Dei:"—

"The religion of the multitude is ever vulgar and abnormal; it ever will be tinctured with fanaticism and superstition while men are what they are. A people's religion is ever a corrupt religion; in spite of the provisions of Holy Church. If she is to be Catholic, you must put up with fish of every kind, guests good and bad, vessels of gold, vessels of earth. You may beat religion out of men, if you will, and then their excesses will take a different direction; but if you make use of religion to improve them, they will make use of religion to corrupt it. And then you will have effected that compromise of which our countrymen report so unfavourably from abroad:—a high grand faith and worship which compels their admiration, and puerile absurdities among the people which excite their contempt."—(P. 86.)

The popular cultus of the Mother of God as set forth in Dr. Pusey's book is defended by implication in the Archbishop's Pastoral Letter. He also takes under his protection Father Gallwey's unpleasant sermon on the subject, in a letter thanking him for preaching it, and commending it as a refutation of "the unhappy words which have been lately written about the love of the Catholic Church for our Blessed Mother." Mr. Oakeley also defends the strange expressions and doctri-

nal developments on this point, which have of late shocked many in the Roman Communion as well as in our own.

"The phrases which Dr. Pusey has exhibited in a somewhat startling severance from the doctrines which justify them, and the context which modifies them, represent rather the shape into which men of ascetic lives and profoundly spiritual minds are accustomed to cast their thoughts on this subject, than the standard of our customary preaching or the scale of general devotion; and in saying this I am not depreciating devotions of such a character, but the contrary."

The only definite point in which he seems to see an abuse, is the possibility or perhaps the fact that devotion to our Lady may co-exist with indulgence in sin. After quoting a passage from Grignon de Montfort against this abuse, he adds:—

"After so explicit a protest against the abuse of devotion to the Blessed Virgin on the part of one of its most enthusiastic advocates, let it not be said that the Church is responsible for the errors of individuals among her children."—(P. 32.)

The logic of this sentence, or its applicability to more than one of Dr. Pusey's charges, even if its reasoning would hold good, will not, we think, be apparent to the general reader. Elsewhere he tells us that the worship of our Lady "must be either an extreme or a nullity," and considers defensible all the appalling language from which, on the contrary, Dr. Newman turns away with the utmost repugnance.

"Sentiments such as these I never knew of till I read your book, nor, as I think, do the vast majority of English Catholics know them. They seem to me like a bad dream. I could not have conceived them to be said. I know not to what authority to go for them, to Scripture, or to the Fathers, or to the decrees of Councils, or to the consent of schools, or to the tradition of the faithful, or to the Holy See, or to Reason. They defy all the *loci theologici*. There is nothing of them in the Missal, in the Roman Catechism, in the Roman Raccolta, in the Imitation of Christ, in Gother, Challoner, Milner, or Wiseman, as far as I am aware. They do but scare and confuse me. . . . . I will have nothing to do with statements which can only be explained, by being explained away. I do not, however, speak of these statements, as they are found in their authors, for I know nothing of the originals, and cannot believe that they have meant what you say; but I take them as they lie in your pages. Were any of them the sayings of Saints in ecstasy, I should know they had a good meaning; still I should not repeat them myself; but I am looking at them, not as spoken by the tongues of Angels, but according to that literal sense which they

bear in the mouths of Englishmen and Englishwomen. And as spoken by man to man, in England, in the nineteenth century, I consider them calculated to prejudice inquirers, to frighten the unlearned, to unsettle consciences, to provoke blasphemy, and to work the loss of souls."—(P. 119.)

Dr. Newman speaks of the presence of the Blessed Virgin in the Holy Eucharist in the sense in which our Lord is present, as "a shocking notion," and repudiates the assertion that His Body and Blood in that Sacrament are truly hers and appertain to her. Mr. Oakeley justifies the statement, on the ground that we may truly say the blood of our parents and ancestors flows in our veins, and so therefore we may truly say that the blood of the Blessed Virgin was in her Son from first to last, and is therefore in that wondrous communication of Himself which He makes to us in the Blessed Eucharist." Of course it would be equally true to say that S. Anne's blood was present too, or that those material substances which in the form of food were assimilated by our Blessed Lord's human body, are also present in the Blessed Sacrament now.*

But so through many passages we find Dr. Newman at cross purposes with both Mr. Oakeley and the Archbishop, condemning what they defend and admitting what they condemn. It will be a marvel if Dr. Newman's letter itself escapes authoritative condemnation, after the approbation given by the Archbishop to its very antipodes, in the shape of Father Gallwey's sermon.

One of the most interesting features in Dr. Newman's letter is the extent to which it betrays how little his mind has been re-moulded by his twenty years of communion with Rome. The lesser powers of Mr. Oakeley and Dr. Manning have not only accepted the faith of the Roman Church as Dr. Newman has done, but they have taken the colour and tone of the system round them, and that in its Italianized form; while he has remained solitary, old-fashioned and Patristic in his creed. As it happened, he did learn the full Catholic faith first in Rome, but he might have learnt it in all essentials now without having seceded at all.

Long ago a writer in this REVIEW who knew what he was

* But Mr. Oakeley's physiology is altogether at fault. Not a drop of father's blood ever flows in a child's veins: it is merely a popular expression for the inherited physical and mental peculiarities. Nor are the blood corpuscles of the mother communicated to the child as such; they only supply certain nutritious elements which the infant's system absorbs and modifies. In the same way, the extraneous elements of the child's blood re-enter the veins of the mother, but not *as* blood, in either case.- Vide Carpenter's *Principles of Human Physiology*, p. 813. Fifth Edition.

saying, declared that "were Drs. Newman and Pusey dominant in their respective churches they would have but little difficulty in arranging preliminaries for shaking hands." This statement was indignantly controverted by the Roman Catholic press at the time, but the publication of the 'Eirenicon' and of this letter justify it beyond expectation. We wonder no longer at Dr. Newman's twenty years of comparative inaction, or at the silence of that great battery once so powerful on our own side, and which it was thought both by friends and foes, would when captured, be turned with such terrible force against ourselves.

It sounds strange to hear from him that he had never even met with the names of de Montfort and Oswald, and never read *The Glories of Mary*. Of Oswald, as being a condemned writer, it is not surprising that he should be ignorant, but de Montfort is well known, and is familiar both to Mr. de Lisle and Mr. Oakeley. A correspondent of the *Weekly Register* informs us that "his writings, after the most careful scrutiny on the part of the congregation of rites, have been declared by this congregation in a decree dated the 7th of May, 1853, and confirmed by the Pope, to contain no obstacle to the progress of the cause of his beatification and canonization. In other words these writings contain nothing contrary to faith or morals." Now it is of many passages taken from this very de Montfort that Dr. Newman has used the strong language quoted above, and they are the passages which also shocked Mr. de Lisle. Therefore this official sanction given to his teaching is but another proof that Dr. Pusey has more cause for dreading that encouragement, rather than hindrance, will be given by modern authorities to these extreme developments than Dr. Newman is disposed to allow. The testimony he gives appears to rest upon his own experience of what has been forced upon himself rather than on any other kind of proof, and he is unsupported by his brethren. Mr. Oakeley, as we have seen, tells us that "the love and cultus of the Blessed Virgin must be either an extreme or a nullity," and he boldly advocates the very extravagances from which Dr. Newman asserts that English Catholics have been protected. Yet surely the great Oratorian cannot be so completely a recluse as not to know that the necessity for protesting against them, which he tells us Dr. Griffiths perceived long ago, is far greater now.

We cannot help seeing that Dr. Newman has no practical influence in his new Communion, and that his disapproval will have no weight in checking the spread of such devotions. He who could once influence the whole of England through her chief University, can now do but little with the small body of

Roman Catholics who have become his adopted brethren. He is regarded as we regard Churchmen who have not progressed with the movement, as men of a past generation whose work is done. His "grief and anger" will be disregarded, unless they cause him to be suspected of heresy, and in whatever way it may be thought expedient to receive his work, we know how it will in reality be esteemed.

As Dr. Newman does not read and has not even heard of well known works, it is not to be supposed that he reads Miss Proctor's poetry, and yet such writings are an important indication of the progress of thought at their own day. He would scarcely accept these sentiments :—

> "Mary—our comfort and our hope,
> Oh may that word be given
> To be the last we sigh on earth
> The first we breathe in heaven.
>
> Mary, see my heart is burdened.
> Take, oh take the weight away,
> Or help me, that I may not murmur
> If it is a cross you lay
> On my weak and trembling heart—but
> Ora pro me."

Nor would he probably admire the concluding poem upon which we animadverted in an earlier number, and which dscribes our Lady as giving children in heaven her beads and lilies to play with, "stroking their little folded wings," and telling them "stories of her Jesus when a child." Does he think that children should be taught in this way?

> "Give her now—to-day—for ever
> One great gift—the first, the best—
> Give your heart to her, and ask her
> How to give her all the rest."

If they are to offer to her everything they do and bear, "give their little crosses to her," and resign their pleasures for her, what is there left for God? If they may make banners, and present flowers to her, why may they not also make cakes for her? Advocates of this system should show precisely what was the superstition of the Collyridians, and wherein it differs in principle from their own practice.

The plea set up by Mr. Oakeley in defence of these devotions is apparently, that "they are to be interpreted by our intention and not our intention by them." Now we know that we all constantly apply the same words to God and to His creatures. We teach our children to love God and to love their parents; to depend

upon God and to depend upon their parents, and as a Roman Catholic would say, we never think of the ideas being confused.* Ordinary English people often say to a living friend—"My trust is in God and you," but they would never think of saying it to a departed one. They have not realized that any of the departed can help them, or could help them except in the sense in which God alone can do it, and therefore they most naturally and rightly shrink from so addressing them. Still, so far we can follow Mr. Oakeley's meaning. But it becomes quite a different matter if he applies it to the vast majority of the expressions to which Dr. Pusey objects. If we may speak of Mary as "omnipotent," "the only refuge of sinners," "superior to God," and so forth, and say that such words are to be "interpreted by our intention,"—so then may any blasphemy, and all theological language becomes a waste of sounds. Words change their meaning in the course of time, and must be understood in the sense that was given to them when they were written or spoken. "Villain" was once no term of moral reproach, but any man using it now must take the credit of using it in its present sense, whatever his private intention may have been. Words that do not convey their true meaning should be abandoned, especially when the very same word is confessedly used in widely different senses, as well as to express different degrees of the same thing. Meanwhile it is very difficult for us to believe that Roman Catholics do always make these fine metaphysical distinctions. We know that our own poor and our own children would be incapable of them, and we do not see such a great superiority in understanding among Roman Catholics, as to convince us that they are conscious of such a wide distinction when they ask protection from God, and protection from our Lady. If you tell a child to give its heart to her, it will receive precisely the same impression as when you tell it to give its heart to God, and the act of the mind will be the same in both cases, when the offering of the heart is made. If you ask the child whether it is the same kind of offering, it will say "No," if well instructed, perhaps; but until it is capable of making an intellectual distinction, its real and best affections will be given to the most comprehensible and attractive idea. In this respect, the poor

* The statuette of the late Prince Consort, presented by the Queen to her grandson, shocks no one, though what would be thought of these words if they referred to a saint?

"Fight the good fight he fought, and still like him
Cherish the flowers of Purity and Love,
So shall he, when thy earthly joys grow dim,
First greet them in our Saviour's home above."

are children all their lives. Practically it is a very difficult thing for us all to realize the Personality of God, without investing Him with human attributes, and confining our idea of Him to that of a superior kind of human being. We believe much more than we realize, and it may well be doubted whether the offering of the heart to some glorified being apart from God is any help to the rendering of that higher service, in which He will share His claim with none.

Dr. Newman distinctly asserts, as many orthodox Roman writers have done before him, that it is only by her prayers the Blessed Virgin can aid us. Mr. Oakeley goes beyond this, and says that she possesses no power to grant petitions, except such as she derives from God. "If we knew that an earthly sovereign had an almoner, to whom he had given the office of distributing his bounty, we should address ourselves to that almoner as the source from which the bounty emanates, though conscious all the while that he was merely the instrument of its bestowal." But the position in which she is thus placed towards us, cannot be deduced from the highest possible view of the dignity to which she is exalted. That she is our Mother, given to us from the Cross, does not the least imply that she is God's almoner. When a man marries a woman, his mother becomes hers, but it is a complete reversal of all the beautiful ideas of the symbol to suppose that his mother will be the dispenser of all the gifts and favours he bestows upon his bride.

It is one proof of a great mind to be able to express the result of many ideas in the compass of a few words. This Dr. Newman has done, when he says that the Eirenicon puts the whole argument between us and Rome on a new footing;—that whereas it used to be said—"Till Rome ceases to be what practically she is, union is *impossible* between her and England." Dr. Pusey now says, "Union *is possible*, as soon as Italy and England, having the same faith and the same centre of unity, are allowed to hold severally their own theological opinions." His masculine intellect has grasped the great purpose of the book, where lesser minds with almost feminine weakness can only carp at details.

The actual charges against Dr. Pusey and the *Eirenicon*, brought by Dr. Newman and Mr. Oakeley, though accompanied with a great flourish of trumpets, go, nevertheless, into a very small compass. Dr. Newman begins and ends with most unnecessary apologies for what he says, and, after all, only says very nearly what Dr. Pusey has said himself, joined with a mild suggestion that the doctor might as well have told

us what he believes as well as what he disbelieves. He considers that Dr. Pusey takes some passages in a wrong sense, and that he is incapable of seeing how entirely others are included in the teaching of the Fathers. Dr. Newman "does not desire to say more than the Fathers have said, and will not say less." He repudiates the idea that extreme developments of devotion to our Lady are becoming usual in England, or that they are likely to become so. In these charges and assertions except the two last, Mr. Oakeley joins. *He* boldly says that "in case of Re-union, it is quite certain that the bishops so nominated (*i.e.*, by the Pope) will, with the priests who are their subjects, be the instruments of flooding England with the devotions to which Dr. Pusey conscientiously objects." Mr. Oakeley, therefore, has disposed of all Dr. Newman's hopes of Dr. Pusey's "coming to the conclusion that he may safely trust himself to English Catholics as regards any devotions to the Blessed Virgin which might be required of him, over and above the rule of the Council of Trent."

A statement of Dr. Pusey's own views would have been beside the purpose of the *Eirenicon*. His object was to show what England could not and ought not to be asked to believe, not what it could and ought. What Dr. Pusey does believe, and how nearly in all probability he and Dr. Newman are agreed, his writings elsewhere may show. And first, Dr. Newman has stated what *he* believes, while he condemns almost all that Dr. Pusey condemns, in stronger language than that of the *Eirenicon*.

"When once we have mastered the idea that Mary bore, suckled, and handled the Eternal in the form of a child, what limit is conceivable to the rush and flood of thoughts which such a doctrine involves? What awe and surprise must attend upon the knowledge that a creature has been brought so close to the Divine Essence? . . . May God's mercy keep me from the shadow of a thought dimming the purity or blunting the keenness of that love of Him, which is our sole happiness and our sole salvation! But surely when He became man, He brought home to us His incommunicable attributes with a distinctness which precludes the possibility of our lowering Him merely by exalting a creature. He alone has an entrance into our soul, reads our secret thoughts, speaks to our heart, applies to us spiritual pardon and strength. On Him we solely depend. He alone is our inward life; He not only regenerates us, but (to allude to a higher mystery) *semper gignit;* He is ever renewing our new birth and our heavenly sonship. In this sense He may be called—as in nature so in grace—our real Father. Mary is only our mother by adoption, given us from

the Cross; her presence is above, not on earth; her office is external, not within us. Her name is not heard in the administration of the sacraments. Her work is not one of ministration towards us; her power is indirect. It is her prayers that avail, and they are effectual by the *fiat* of Him Who is our all in all. Nor need she hear us by any innate power, or any personal gift; but by His manifestation to her of the prayers which we make her. When Moses was on the Mount, the Almighty told him of the idolatry of his people at the foot of it, in order that he might intercede for them; and thus it is the Divine Presence which is the intermediating Power by which we reach her and she reaches us.

"Woe is me if even by a breath I sully these ineffable truths! but still without prejudice to them, there is, I say, another range of thought quite distinct from them, incommensurate with them, of which the Blessed Virgin is the centre. If we placed our Lord in that centre, we should only be degrading Him from His throne, and making Him an Arian kind of a god; that is, no god at all. He who charges us with making Mary a divinity, is thereby denying the Divinity of Jesus. Such a man does not know what divinity is. Our Lord cannot pray for us, as a creature, as Mary prays; He cannot inspire those feelings which a creature inspires. To her belongs, as being a creature, a natural claim on our sympathy and familiarity, in that she is nothing else than one fellow. . . . . If she is not to attract our homage, why did He make her solitary in her greatness amid His vast creation? If it be idolatry in us to let our affections respond to our faith, He would not have made her what she is, or He would not have told us that He had so made her; but far from this, He has sent His prophet to announce to us, 'A Virgin shall conceive and bear a Son, and they shall call His name Emmanuel;' and we have the same warrant for hailing her as God's Mother, as we have for adoring Him as God."

There is probably nothing here to which Dr. Pusey would refuse assent, and his view of our Lady's greatness we give in his own words, published in his adaptation of Avrillon's *Guide to Advent*, many years ago. In a note on p. 132, we read:—

"For by the Conception, indeed, any one who meditates on the Mystery of the Incarnation, must think that the Blessed Virgin has a nearness to God, closer than that of any other created being; in the words of S. Gregory the Great, 'by the dignity of her election she transcends all elevation of all elected creatures.' Is not Mary a high mountain, who that she might reach unto the Conception of the Eternal Word, reared the eminence of her attainment above all the choirs of angels, even to the Throne of Deity?"

His views concerning the Immaculate Conception we also give in his own words from the same work:—

"The Festival of the Conception of the Blessed Virgin has been retained in our own calendar, and the fact that on the last revision of our Prayer-book two days were added to the list of those thus commemorated, although without any special service assigned, alone shows that they are in some way meant to influence the private devotion or religious frame of mind of individuals. The meditations in the original express the doctrine of the Immaculate Conception of the Blessed Virgin, which was left as an open question by the Council of Trent also. The language has been altered, not as expressing any opinion, but as leaving it open to the piety of individuals. The one point which that doctrine is intended to guard, the entire purity of that flesh of which our Lord took His sacred Humanity, is equally secured, whether we believe (with S. Augustine) that she was born in original sin, or (with S. Bernard, S. Thomas, and S. Bonaventure) that she was conceived in it only, and sanctified in her mother's womb; or that she was, according to the opinion now popular in the West, altogether exempt from the consequences of the law of our birth. For the overshadowing of the Holy Ghost in any case gave her an entire purity previous to the Conception of our Lord. And certainly the more thoughtful writers have held it to be most accordant with the doctrine of the transmission of original sin, that being conceived after the order of nature, her's should, as S. Augustine says, be of the mass of sinful flesh, even though sanctified in her mother's womb, so that it should be reserved for Christ alone, Who was not conceived after the flesh, to be free from all taint, and to be the Saviour of her of whom He was born after the flesh, being herself subject to that law, according to which she was conceived."

In reference to those passages from the Fathers also mentioned by Dr. Newman, in which they speak of S. Mary as subject to infirmities, he says:—

"The Council of Trent does not so much rule it, as declares it to be the received belief of the Church. No one can his whole life through avoid all, even venial sins, except by a special privilege of God, as the Church holds of the Blessed Virgin. The statement of Sophronius, patriarch of Jerusalem, that Mary was holy, pure, God-minded, free from all spot in body, soul, and understanding, was received by the sixth Œcumenical Council, and so by us also."

Dr. Newman and Mr. Oakeley both agree in assuming that Dr. Pusey regards the Blessed Virgin merely as a passive instrument in the completion of the Incarnation. Another

extract will show that they have partially misunderstood him.

"There is often in writers of the Roman communion a mode of speaking on this 'awaiting of the consent' of S. Mary, which gives us a sort of shock, as though they were intent on magnifying the creature, whose consent was awaited, rather than the unutterable condescension of the Creator, Who vouchsafed to make His dispensations of mercy wait on the conformity of the will of His creature with His Own. Yet so that it be kept prominently in mind, that all is of God's grace and overwhelming condescension, it is, of course, an acknowledged truth that God in all His designs towards man, does make them depend upon the concurrence of the will of His creature, to whom He has first given grace and power to will what He willeth, with His Own. He forms His Own instruments, so that they shall accomplish that for which He forms them; yet they become His instruments, by responding freely, with that will which He has made free, to His grace, and concurring with His purposes in and through them."

In commenting on Avrillon's direction that we should sometimes unite our homage to our Lord with that of Mary, His holy Mother, Dr. Pusey says:—

"This is obviously implied in any doctrine of the Communion of Saints, that our prayers individually are more accepted as united with those of the whole Church, visible and invisible; that as sinners, our prayers are the more heard in union with the holier and the perfect; as again, the sympathy with the perfected Saints and Angels in their love for our Lord heightens the character of our love."

Dr. Newman is doubtless right in saying that ordinary men would think that there was not much to choose between the writers Dr. Pusey condemns and himself, although Dr. Newman does perceive a real difference between what the author of the *Eirenicon* protests against, and what with the Fathers, he holds. "But," he proceeds to say, (as Mr. Oakeley also says,) that "the line cannot logically be drawn between the teaching of the Fathers concerning the Blessed Virgin and our own. This view of the matter seems to me true and important. I do not think the line can be satisfactorily drawn, and to this point I shall now direct my attention."

Now it seems that it is just in this very matter that both writers become confused. Both argue as though love to our Lady should have hindered Dr. Pusey from writing as he has done, while they speak of the passages he condemns as ex-

travagances of love; not admissible, perhaps, in themselves, but equally pardonable with the exaggerated language in which human affections find their outlet. Dr. Newman does indeed draw a distinction between the doctrine held by the Church concerning our Lady and the devotion which has necessarily grown out of it; but beyond this he sees none. On the contrary, it would seem to Anglicans that a belief in the Communion of Saints as understood by the Church Catholic, gives rise to one idea; love for the Saints so brought into daily and hourly communication with us, gives rise to another: devotion to them is another idea still; and dependence upon them for spiritual gifts which they are supposed to have power to bestow, is another, differing widely from the former, and probably founded upon an imperfect misconception of the first. All these we have practically lost in England, and we pray God that the last may never return. The question is not really about this or that epithet or style of address, but what is the attitude of the mind that uses it towards the person addressed? And we fear there can be no doubt that often the first and principal refuge of the mind in danger or distress, or in the thought of meeting a Judge hereafter, is practically the person of some Saint, and not the Person of Almighty God. If asked to explain the ground of their trust, such people would very likely revert to the orthodox formula they have learnt, and yet, nevertheless, the first and most natural act of the mind would be to say in any trouble, as above quoted—

> "Mary, see my heart is burdened;
> Take, oh, take the weight away."

Or, "If we are faint and weary then, we trust in that dear name." No doubt that is just what they do.

To discuss the phraseology and exact force and intention of the words "take away" and "trust," is but diverting the attention from the real point, which is the attitude of the mind and the person on whom the suppliant depends.

In countries where general ignorance, laxity, and ungodliness prevail, without the corresponding diminution in outward observances which we see in England when religion declines, the mind is more likely to content itself with the easiest exercises that will satisfy the conscience. There does exist a belief, as a writer in this Review has testified, "that the Saints are a kind of good natured, easy-going people, who may be coaxed or bribed, as by offerings of wax candles, to smuggle their votaries up the back stairs into Heaven, on terms inconsistent with the Gospel and the justice of God." And, although

these superstitions are not taught them, how can we say that the people trust in the Saints in defiance of the teaching they receive, if what has recently been asserted by professed ear-witnesses be true—that more than one priest in Italy has said from the pulpit that Christ has redeemed the men, but Mary the women? * Cardinal Ganganelli could hardly have written now as he wrote in his own day:—

"We know in Italy, (thanks be to Heaven,) and the pastors often enough inculcate it, that the mediation of Jesus Christ alone is absolutely necessary; whereas that of the Saints is only good and profitable, for thus it is the Council of Trent expressly teaches."

And again, to a bishop, shortly before his elevation to the Pontificate:—

"Suffer not the piety of the faithful to be fed with false legends, or amused with trifling devotions. Watch that they be taught to have continually recourse to Jesus Christ as to the sole and only Mediator, and to honour the Saints only with a reference to Him."

The English Church has never denied the Blessed Virgin her true dignity. She speaks of her as "our Lady." She bids us keep the festivals of her Conception and Nativity, and accepts with the rest of the undivided Church the Œcumenical statement that Mary was free from all spot in body, soul, and understanding. As Bishop Hall has said, there is no place too high for her, short of the Throne of God Himself. Such a position, sanctioned as it is by the words of S. Gregory the Great, all Catholics may claim for her, without in the least approaching to the exaggerated sentiments condemned by Dr. Pusey, which all bear reference to her position as regards *us*, and not to her own personal exaltation. It is a belief which by no means excludes prayer for her. Dr. Newman asserts that "it would be preposterous to pray for those who are already in glory," and yet he must be aware that the Blessed Virgin was prayed for in some of the most primitive liturgies. Surely, then, a view of her which would exclude this as "preposterous," can scarcely be in accordance with the unchanged doctrine for which Dr. Newman contends.

Admitting, as he does, that Dr. Pusey has been only

* In a book of Lent Meditations, published this year in Dublin by a member of the Society of Jesus, we find (p. 114):—"Mary was crucified spiritually and corporally; spiritually in her soul, corporally in the flesh of her divine Son." And on p. 116:—"She has reason to complain of Christians, who are faithless to Jesus who redeemed them, and to her who suffered with him for their salvation."

pleading against the introduction of extreme language among ourselves in case of Re-union, it is somewhat strange to find him bringing a charge of inconsistency against us for seeking communion with the Easterns, on the ground that their devotions are as extreme as those of the Latins. But the Eastern Church does not claim to force her formularies and her particular modes of expression on all in communion with her, while the Roman Church does; and therein lies all the difference. It was to guard against the flooding of England with such devotions (which Mr. Oakeley tells us would most certainly take place) that caused Dr. Pusey to write as he did.

Nor does the complaint seem a just one, that Dr. Pusey does not also quote the excellent passages to be found in the authors from whom he makes his extracts. Unless he had been reviewing their works, it would be both uncalled for and impossible, excepting in case they had said anything which contradicted the statements he quotes from them. Dr. Pusey's aim was only to show that a particular phraseology was objectionable, and not that a particular writer was unsound or heretical.

Possibilities of Re-union, such as Dr. Pusey contemplates, are either passed by in silence by Dr. Newman, or we may hope are tacitly accepted. Mr. Oakeley, of course, denounces them, on the old ground that an entity cannot be united with a non-entity. Assertions that only rest upon assertion become slightly wearisome when they are repeated so very often. If the Church of England is no Church at all, it is so surprisingly like one that even those Roman Catholics who have been members of it sometimes fail to discover the vast superiority of the Roman Church, although one would think that they could not fail to appreciate safety in the Ark, if beforehand they had really been only struggling in the flood outside.

Mr. Oakeley also appears to think that when Dr. Pusey talks of the conjunction of the Roman *minimum* with the Anglican *maximum* he is referring to piety and not to developments of doctrine. *His* notion of the *minimum* Roman Catholic is, a man of the world and a nominal Catholic; whereas Dr. Pusey's ideal would probably not be very dissimilar from a class who might be fairly represented by Dr. Newman himself.

There is, we freely admit, much truth in Mr. Oakeley's statement that it is difficult for those who have not been taught the practice of Invocation to understand those who use it. All Catholics who have once been Protestants can comprehend this; they can also understand another and most

important point, pressed upon us both by Dr. Newman and Mr. Oakeley, that a great deal of the shrinking felt by Anglicans from giving our Lady due honour, arises from the lingering effects of heretical teaching, or unconsciously heretical belief in the mystery of the Incarnation. Nestorianism prevails to a very great extent among English Churchmen, and its withering effects are very difficult to shake off, even by those who have long become orthodox in their theoretical creed. It is true, though perhaps it may not appear so to Anglicans at first sight, that the title "Mother of God" is really higher than any that Roman devotion has given to her. It is also true, and deserves consideration, that there has been hitherto no marked tendency to heresy on the subject of the Incarnation among Roman Catholics, while, where the dignity of the Blessed Virgin has been under-rated, heresies have speedily crept in. It has been so among ourselves, and Dr. Pusey has been the first and most resolute in telling us so. In his preface to the *Guide to Advent*, before referred to, we find this passage :—

"It is probable that the actions and example of the Blessed Virgin, although exhibited very partially, will still have more place in this work than they now have in the thoughts of most persons. . . . . It ought to be said plainly, that there is a diseased dread of any reverent mention of her who was taught by the Holy Ghost to say, 'All generations shall call me blessed,' which threatens very serious evil, and even heresy. For the thought of her is inseparable from meditation on the true doctrine of the Incarnation, that our Lord was 'God of the Substance of His Father, begotten before the world, and Man of the Substance of His Mother born in the world.'

"To deny the word θεοτόκος is, of course, heresy; to shrink from it then is to be ashamed of the truth of God; to shrink from dwelling on the doctrine conveyed in it, that He 'abhorred not the Virgin's womb,' is secretly to have entertained some heretical counterfeit."

It is sadly true that many persons in the English Church place our Blessed Lord exactly where the Catholic Church places a saint. They see nothing wrong in asking Him to pray for them, and do (in words which Mr. Oakeley hesitates in applying to English Churchmen, but which he might have truly used,) "seem to imagine that we suppose our Lord to mediate or intercede with the Eternal Father in the same sense in which we believe the Blessed Virgin to mediate or intercede with Him." They speak to our Blessed Lord as if He was a human being, with a human personality, and in

consequence their attitude of mind towards Him and towards His Blessed Mother would be so precisely the same, that no wonder they shrink from the comparison. We have doubted whether Roman Catholics always make the distinction as clearly as their writers assert. The human mind is not constructed to turn in one moment from God to the creature and back again, sinking and rising to an infinite difference with perfect ease. To address our Blessed Lord in one sentence as our Refuge, and His Mother in the next as our Refuge, with a sudden and total change of ideas in using the words, is a matter of great difficulty, although no one denies that it may in some cases be done. It is a difficulty which has probably been felt by many converts from Protestantism, and one which will not be lessened by the modern Roman fashion of coupling the Adorable Name of our Lord with that of His Mother, without any title of reverence, or recognition that the first is one of the Names of Almighty God.

Orthodox as the Roman communion has been on the subject of the Incarnation, it seems almost impossible for thoughtful observers not to perceive among individuals signs that exaggeration in their popular teaching and practice may possibly lead into some modified form of Monophysitism. Dr. Pusey has found it necessary to suppress a passage in his translation of Avrillon, which he says at least approximated to Eutychian heresy. And there is, we cannot help seeing, a tendency to speak of our Lord's human nature as though it were in some sort Divine, and if His, then hers from whom it was derived. It verges on a practical departure from the Athanasian doctrine, "one, not by confusion of substance, but by unity of person." We see it, for instance, in the statement that if a drop of our Lord's blood were to be found in the world, It should be worshipped with the worship due to God Himself. It is perhaps as yet not more than a tendency, but one against which it is probable that Roman authorities will have to guard. It arises from precisely opposite influences to those which have left us practically imbued with Nestorianism, though our doctrine of the Incarnation is the same as that of Rome. With us, it *is* true in one sense that "Jesus is obscured because Mary is kept in the background;" but the practical remedy is not directly to exalt her, but to exalt Him, and to teach the mystery of the Incarnation in all its mighty fulness. As we gain truer ideas of that mystery, and perceive what it is to believe that God has a human Mother, we shall gain a juster view of her position than we have now. As Mr. Oakeley well expresses it, "the Blessed Virgin stands

precisely in the same relation to God, her Creator and Redeemer, in which every mother stands towards the child of her love." Belief in her dignity will increase with belief in His. Love to her will increase as love to Him increases. Devotion to her (in the orthodox sense of the word) will increase with devotion to Him, up to a certain point. But dependence upon her will *not* increase with dependence upon Him. That trusting repose of the soul on the Arm and in the power of one mightier than itself, ever freshly turning instinctively and with confidence to that Helper, as sorrows and difficulties arise, will not be felt for her, but for Him. It will be sweet in distress, or occupation, or temptation, or in illnesses that hinder us from prayer, to commend ourselves to her intercession, and to know while our feeble minds are incapable of the sustained supplications we need, hers are offered for us and answered by our being kept from sin and danger. Still our reliance will not be upon her, but upon Him Who is within us, and Who is daily absorbing our nature into His Own. This is the real test, to which all disputes about words must come; while words which cannot be easily and naturally used in their true sense by the majority must be abandoned.

Excess of love, which is pleaded in excuse for the language Dr. Pusey condemns, has nothing whatever to do with the matter. Love for a lost child or wife, though amounting, as it often does, to actual idolatry, would never give rise to language ascribing to the departed one theoretically the incommunicable attributes of God. Excess of love may, and does, lead to an unconscious change in the person on whom the soul practically depends, and then a wrongly-directed trust tries to find its justification in that form of error which first distorts a truth by dwelling unduly on it, and then erects an unwarrantable structure on the distortion. Love would never induce any one to say to our Lady, "Command thy Son," but an undue intellectual conception of her position has done so.

It is hard to be compelled so to write, while living among a people who recognise no Virgin Mother, and who are not of the generations acknowledging her blessedness.

Yet she, doubtless watching, with a far more comprehensive understanding than ours, the changes in the Church below, can feel for those who love her truly for her Son's sake, and can also feel for those who for her Son's sake dare not love her lest they love Him less. Guardians of His honour, though on either side mistaken, must necessarily be dear to her, and therefore, with confident love we rejoice in the thought of our

claim to a place in her regard, and only seek with greater fervour and self-denial to act out her direction, given, (little as she thought it then,) to the whole Christian Church—"Whatsoever He saith unto you, do it."

Do we not know what it is to look at a grand painting of a great mountain or of a mighty waterfall, and to have no means of ascertaining the real size and dignity of either, until some human figure is introduced into the foreground, nearer to the eye and more highly finished in its details, but showing us the proportion and vastness of the scene beyond? Even so here. We cannot gain the highest view of God that can be attained by our poor finite minds, without comparing it with the highest exaltation of which human nature is capable; to show us, not how great man can become, but to carry us upward to a better conception of that infinite greatness which has taken the Manhood into God.

Art. XVII.—MR. CAZENOVE AND OURSELVES.

The Rev. J. Gibson Cazenove, Vice-Provost of a small college in the diocese of Argyll—an ecclesiastical green-house plant of much beauty—is well known to be an English clerygman of literary taste and refinement. Having written several thoughtful essays and a few sermons of no common character, in the absence of a competent native, he has either been selected by other people, or has generously put himself forward, to attempt a reply to our modest but much-abused article on the "Two Communions of Scotland." If any one could have attained success in this delicate task, we might have assumed on *à priori* grounds that the Vice-Provost of Cumbrae would have been the man. His paper is entitled "Carduus in arvis, or a word in Reply," and occupies 24 pages of a monthly publication called *The Scottish Guardian*, (Aberdeen: A. Brown & Co.) But we have no hesitation in saying—and we shall be careful to prove our point—that we have seldom read a more ill-planned, awkwardly-written or rambling article than the paper in question. But just as it is impossible to make a silk purse out of a sow's ear, so has it been found impracticable either to deny ninety-nine out of every hundred of the facts we were so careful to gather together and properly array, or to make any satisfactory reply to the indirect charges brought against the Protestant Episcopalians of Scotland. Mr. Cazenove, no doubt, has done his best—considering the notorious paucity of resources at his command, but his best is a very sorry performance. When only limping assistance is rendered to a lame man naturally irritable it not unfrequently adds to his embarrassment. In the present case we earnestly recommend those of our readers who are curious in the matter to procure the *Scottish Guardian* —it only costs sixpence—in order that they may judge for themselves how thoroughly indefensible Scotch Episcopacy, as at present existing, must be, if Mr. Cazenove and his clients have nothing more to the point, or better to say, than is there proclaimed. For our own part, we may well be satisfied with the work that we have been permitted to accomplish, in setting forth so true and temperate a statement of the policy and deeds of the "Two Communions in Scotland." The hard names and abusive epithets that have been applied to us can neither alter facts nor make a bad cause good, and only redound to the manifest discredit of those who in frenzied

annoyance so unpolitely and improperly make use of them. We sincerely apologize to our general readers for being compelled to occupy some few more pages with a subject which we know to be tiresomely uninteresting if not unpleasant to many.

In the preparation of the paper, to which Mr. Cazenove attempts a reply, our aim was not—as he seems to think it ought to have been—to chant the praises or proclaim the imagined beauties of the Protestant Episcopal communion. Other people who make this their sole and special object, have so well occupied that ground that no room can possibly be left for rivalry in such a work. Looking at the position of the "Two Communions in Scotland," and regarding both as portions of the One Christian Family, we desired to inform the considerable and increasing school of Re-unionists in the Church of England—who need information—both what they might expect and what they might find amongst Catholic as well as Protestant Episcopalians on the other side of the Tweed. With too many, the former have been simply ignored. People in England knew next to nothing of the patience, devotion, self-denial, extraordinary missionary operations and amazing increase of the Scotch Roman Catholics: while the miserable squabbles amongst Episcopalian Presbyters, and the glaring acts of tyranny and injustice of the "Episcopal bishops"—the unpleasing redundancy is not ours—were ever being thrust before the notice of Church-of-England people *usque ad nauseam*. The noisy were most noticed. From a Re-union point of view we were scrupulously fair to both. Our principles—to those who were not wilfully and conveniently blind—were plain and Catholic. We avoided any reference to individuals, except where some personal anecdote or official eccentricity tended, by its very nature, to throw light on a darkened deed, a crooked policy, or a mystified procedure. We depended for all that was said on facts. Page and date were given for each. The greatest care was taken to reject the doubtful and retain only the true. And we wrote specially for those who, knowing that two portions of the Christian Family, unattached to the State, exist side by side in Scotland, are anxious to learn what is the true character of each, and what are the probabilities of either coming forward in the future to assist in the promotion of the visible corporate Re-union of Christendom.

In the absence of any bold defence of a bad cause, or of any successful attack upon our main position, Mr. Cazenove has descended to carping pettinesses of the most feeble

character, to charges that are trumpery, and—we grieve to write it—to what Horace Smith termed "the Billingsgate rejoinder of 'you're another'"—the weakest of all replies, surely indicating a failing cause; the weapon which is only handled when others are good-for-nothing and useless,—the un-scholarly and feminine retort—*Tu quoque.*

Of this latter, most efficient and ennobling style of argument, we give four specimens out of twenty-two. They are each models for an aspiring logician :—

(*a*) "A fling at the want of faith in Episcopacy on the part of Scottish laymen follows. Our own conviction is that they have quite as much faith in it as the average mass of English Churchmen."—(*Scottish Guardian*, p. 212.)

(*β*) "A native incumbent told the Cambridge graduate that he would rather see his son a common soldier than bring him up to the priesthood. This is, no doubt, conclusive. Unluckily we have heard English clergy use precisely the same sort of language."—(p. 212.)

(*γ*) "But we have no lairds' sons entering our priesthood, continues our Cambridge censor. As if this was peculiar to Scotland! It may be very humiliating to think of, but in *every* land the social condition of the priesthood by birth will depend on the purse and on the position of the hierarchy in the State."—(p. 213.)

(*δ*) "It were easy to quote attacks upon the English bishops not less fierce than that of the *Union Review* upon our Scotch ones."—(p. 217.)

That the article is ill-planned—as we have remarked—is not only evident from its rambling, backward-and-forward style of dealing with our criticism, but from the fact that more than one false accusation is hastily made in the first portion of it, which is retracted—without any sufficient apology for the slander—in the latter part. For example—and this is a glaring specimen of unworthy pettiness—at p. 209 we are wrongly charged with the grave sin of denying the title of "my lord" and "his lordship" to the Protestant bishops—a title which Bishops Terrot and Forbes are reported wisely to repudiate—while we are said to give it only to the Roman Catholic prelates. At p. 221, "on looking again at the *Union Review*," Mr. Cazenove properly finds out that his previous discovery was a mare's nest, and his accusation unfounded. Then again: at p. 212 our able correspondent the Cambridge graduate is deliberately charged with conveying "to the public mind the most absolutely false ideas regarding the stipends of the Scotch clergy." But this second slander, as may be seen, from p. 221, is later

on somewhat ungraciously retracted. "We observe, also, that the Cambridge graduate *does* seem to imply"—the very reverse of what Mr. Cazenove had previously declared him to have plainly denied!! This is a line of argument quite unworthy both of a respectable clergyman and of a pious periodical.

At p. 206 Mr. Cazenove expends several learned sentences in rebuking us for having referred to the notorious historical fact that John Knox, the Scotch heretic and "reformer," was regarded by his Catholic contemporaries as "a true type of the coming Antichrist." A reference to p. 45 of the *Postils* of Father Andrew Johnstone, (Doway: 1629,) will enable him to see that our words, though not marked so, are an exact quotation from that respectable Scotch writer. Such a denunciation of Knox is "awful," writes Mr. Cazenove, though he himself thinks nothing of applying the delicate epithet of "unjust" (p. 210) to the Scotch judges who sat in the well-known Skinner case, and most charitably speaks of them as "unbelievers."

The people, or many of them, whose names are paraded at p. 207 as having been converts to Episcopacy, were simply persons who deliberately left Scotland "to better themselves" and get on in the world. Eight out of the list (we are instructed by a well-informed, credible authority) were notoriously born and bred Presbyterians, and never had anything whatsoever to do with the Scottish Episcopalians. They came to England, men of ability, energy, and prudence: they rose to important positions, *and after they had obtained what they came to get*, became members of the Church of England by the mere force of habit, and as a matter of policy, because Presbyterianism was then not unjustly regarded as vulgar, and Crown Court pulpit and Dr. Cumming had no existence. To claim them as converts, therefore, through the active influence of the Scotch Episcopal Church, is simply ludicrous; and if Mr. Cazenove does not know this equally with ourselves, he is upon that point living in something very like dense but convenient ignorance.

Again: The long quotations from Cardinal Bentivoglio, Dr. Döllinger and Father Rosmini, in which foreign Churches are properly spoken of as anything but perfect, are no doubt curious and very interesting reading, but do not at all efficiently help the lame dog over the stile, nor cure his lameness. The fact that Italy is bad and that other countries in their ecclesiastical aspect are open to criticism or worse, does not justify Mr. Wordsworth in electing himself Bishop and then persecuting the Catholics, nor Dr. Suther in his artful and

unhappily successful overthrow of the missionary work of S. Mary's, Aberdeen. Two blacks do not make a white. The fact that some Roman bishops are sinners does not warrant the presumptuous insinuation that all Scotch prelates are saints.

Whatever conclusion people at a distance may arrive at from this and similar points of interest, those who are acquainted with facts, and avoid any unnecessary drawing upon their imaginations, only too well know the truth, which — notwithstanding his performance under consideration — we will not believe Mr. Cazenove *intended* to obscure.

An attempt has been made, as feeble in conception, as it was impotent and barren in its results, to question the accuracy of our statistics. Strong adjectives and uncorked indignation have been, however, most unfortunately expended in vain. The figures we gave, and the results which our careful and laborious enquiries produced, were not founded, like Mr. Cazenove's, on "most accurate calculations," but on the formal, authorised, legal Census-returns of the years 1816 and 1862.* They may be seen either at the Registry House, Edinburgh, or at Somerset House in the Strand. "Accurate facts," in questions of this nature, are more valuable than "accurate calculations." The fourteen principal Episcopalian stations that were quoted as having experienced a startling decline in numbers, were all towns and places of importance. In each of these instances, on a second reference to the figures, we find ourselves perfectly accurate, and Mr. Cazenove completely wrong. And yet he writes loftily at p. 216 of the case of Aberdeen as though we and not himself had fallen into error—

Veritas nihil veretur nisi abscondi.

On the same page, a little lower down, our critic makes use of an argument which, to say the least, is a little odd, though no doubt very original. Possibly the attentive consideration of Episcopalian statistics has created some little temporary obfuscation in the writer's mind. The argument, if argument we may by courtesy term it, is the old *tu quoque* again, clothed, on this occasion in a comic garb. We had been writing of the notorious fact that the Scotch bishops, with scarcely an exception, had deliberately set their faces against missionary operations, and persecuted those of their clergy who attempted them. The cases of Bishop Wordsworth with Mr. Chambers, Mr. Lendrum and S. Ninian's, of Bishop Trower

* For an analysis, Vide Hamilton's *Religious Statistics*, p. 49.

with Mr. Bright and Mr. McColl, of Bishop Suther with S. Mary's, Aberdeen, of Bishop Eden with Mr. Hunt, and of Bishop Forbes with Mr. Proby—all instances of priests who were mainly ministering to the poor and not to lairds—are notorious in Scotland. The bitter memory of them will not soon die. If Mr. Cazenove was not well acquainted with the details of these cases he should have made enquiries, and learnt the truth. He would then have discovered the childish impossibility of diverting men's minds from scandals of a grave nature, by—of all things in creation — questioning the taste of the Roman Catholic Bishop Gillis, now at rest! This prelate it seems publicly exhibited a pair of pistols, which formerly belonged to the poet, at Robert Burns' Centenary in 1859. This seems to Mr. Cazenove "an act of questionable taste for a bishop," (p. 216) and (if we do not misunderstand his argument) to be a complete justification of all the varied anti-missionary foibles of his own Protestant bishops. Here is the drawn out syllogism :—

That wicked magazine the UNION REVIEW, complains that our "Scotch Episcopal bishops" are persecuting and anti-missionary.

But the Roman Catholic Bishop Gillis once exhibited a pair of pistols at the Burns' Centenary, and so displayed questionable taste.

Therefore, the Scotch Episcopal bishops and the Scotch Episcopal Church are neither persecuting nor anti-missionary.

But to proceed. It is implied by our critic, who quotes approvingly a paragraph from the *Church Review*, that the Scotch Episcopal Church repudiates the term "Protestant," or only uses it in an historical sense: though the unpleasant word, unfortunately for the value of this denial, is still twice used in the authoritative Preface to the recently-enacted Canons. Moreover three out of the seven Scotch bishops invariably use it in their Letters of orders, while five within the last ten years have inserted it in the deeds of Consecration of Churches. The *Church Review's* anonymous "Priest of more than thirty years' official experience" has evidently kept both eyes and ears well closed, or else he would not have so misled our contemporary. The Records of the Episcopal College constantly contain the word, *e.g.* in the account of the Consecration of Bishop Sandford, and it has frequently been used in formal and official documents. Two examples, out of several before us, will prove to our readers the exact accuracy of our previous statement. Bishop Torry, writing to Bishop Gleig, alludes to Dr. Luscombe being sent to form "a regularly-

constituted Protestant Episcopal Church"* in France; while in the formal resolutions passed at an influential meeting held in Edinburgh, in 1834, the following occurs:—"We the undersigned, Bishops, Presbyters, and Laity of the Episcopal Communion in Scotland, deem it expedient, under existing circumstances, to declare, 1st. That the Protestant Episcopal Church in Scotland† is a branch of the Catholic Apostolic Church of Christ, etc." In thus proving the point already maintained, we can only express an earnest wish that a title so ugly, so uncatholic, so misleading and so unnecessary may be speedily and altogether dropped. We write this as we have written all, in a thoroughly friendly spirit; for notwithstanding the abuse which has been so undeservedly heaped upon us, our single aim has been, and will still be to endeavour to serve the good cause, and to render such assistance to the scattered and weakened Catholics of Scotland as it may be in our power to offer. To help them efficiently is to help them sincerely, without affectation and with an honest purpose. The mere buoying up a weak and sickly patient, whose limbs are feeble and his digestion bad, with flattering compliments and false hopes will never serve to bring back the glow and power of renovated life. The medicine that is sometimes disagreeable, on the other hand not seldom does its work well. In our own case when the patient naturally made wry faces, certain of his short-sighted friends, in the temper of spoiled children—some Scotchmen are unnecessarily touchy—raised an ignorant clamour against the well-meaning physician, which Common Sense and broad Generosity have most properly and calmly condemned. Lest, in this rejoinder, we should be thought to act in any way unfairly, we give Mr. Cazenove the advantage of reprinting *verbatim*, the most pertinent, and yet the weakest part of his reply. We commend it to our readers' special notice. Our facts and statements he cannot gainsay. Our statistics and authoritative array of figures are nearly wholly unquestioned. Being unable, therefore, to deny what we *have* said, (and so unwittingly assisting us most efficiently in exposing the miserable weakness of the Scotch Episcopal position,) he takes upon himself to contradict a variety of imaginary propositions which are certainly not ours, and several statements which were never made in the UNION REVIEW. Here is the paragraph in question, in which we

* Neale's "Life of Torry," p. 159.
† *Ibid.*, p. 135.

have numbered the denials, in order to make clear our comments later on:—

"We deny the fairness of the insulting comparison made by Dr. Manning of this Church to a mere tub, though our assailant in his second sentence declares that it indicated 'his Grace's great foresight and accurate measure of this community.' At any rate the tub (as these eminently polite critics term it) has stood rougher weather than any attack of theirs, and has had, and will have, a life, a history, a character of its own (1). We deny the truth of the childish and purely imaginary pictures of the Pre-Reformation Church in Scotland (2). We deny that Rome has a better claim, than she has in England, to be called *the* Church (3). We deny that the Roman population in Glasgow is mainly Scotch (4). We deny that the term *Protestant* has been formally made part of our Canons (5); or that the *status* of the Thirty-nine Articles here is different from that assigned to them in England (6). We deny that our members have decreased in Aberdeen, and we believe that we might safely add a similar denial as regards Stirling, Greenock, and other places named by our critic (7). We deny that the election of Dr. Charles Wordsworth* was uncanonical (8). We deny that the Scotch Liturgy is necessarily doomed to extinction (9). We deny that Canon XLIV. is 'crafty and preposterous' (10). We deny that our financial schemes in the least resemble a castle in the air (11). We deny that merely *ex parte* statements can in any case convey the entire truth (12). We deny that St. Mary's, Aberdeen, is (ecclesiastically) in a condition of utter ruin (13). We deny that the removal of disabilities was sought as a mere grasp at 'loaves and fishes' (14). We deny that our bishops are an incarnation of pride (15); or that the attacks upon them cannot be paralleled by attacks upon the Episcopate of England, of France, of Italy, or Sicily (16). We deny that those clergy who have left Scotland for England thereby proclaim our cause to be hopeless (17). We deny that the Church is in a state of slavish dependence to any party whatever in the Church of England" (18).—(Pp. 223-224.)

* In opposition to Mr. Cazenove's unusual "view," we extract the following from the Ven. Archdeacon Aitchison's *Free Enquiry*. The archdeacon is a Scotchman by birth and an hereditary Episcopalian, with sound principles and much foresight:—"The confirmation of the Warden's self-election by the Episcopal College, is a most eventful, as well as a most melancholy circumstance in the history of the Church. To the mere partisan, it will be a matter of triumph or anger; to the lukewarm a matter deserving nothing more than a passing remark; to dissenters whether Protestant or Ultramontane, a subject of scorn and rejoicing; to the thoughtful few a calamity most distressing and pernicious. The abolition of Prelacy in 1689 was the act of enemies; this is an act of the Governors of the Church themselves."—(P. 25. Edinburgh: Seton, 1853.)

Here, then, are eighteen distinct denials, and at first sight they look formidable. On examination, however, seven of them, *i.e.*, Nos. 1, 2, 10, 11, 13, 17, and 18, are found to refer to mere matters of opinion, regarding which Mr. Cazenove may freely and reasonably differ from ourselves. We have as good a right to our opinion as he to his. Scarcely any of the denials touch facts—our notoriously strong point. Seven more, being Nos. 3, 4, 5, 12, 14, 15, and 16 are, as we have already pointed out, high-sounding contradictions of propositions which we never affirmed. Four denials, out of eighteen, therefore, viz.: those numbered, 6, 7, 8 and 9, are left. No. 7 having already been fully considered at p. 408, only three remain for further investigation here :—

(*a*) 6. The position of the Thirty-nine Articles in the Scotch Church.

(*β*) 8. The question of Mr. Wordsworth's election of himself to the Episcopate.

(γ) 9. The gradual extinction of the Scotch Liturgy.

(*a*.) Here we can but repeat in substance what we stated in the paper criticised, and what is notorious to all members of the Church of England, viz.: that the Thirty-nine Articles are simply Articles of Religion, and are in no sense part of the Faith of the Church. Anglican clergy subscribe them of course, but that act does not elevate their various propositions to a level with the decrees of Chalcedon and Ephesus, much less to the position of the ancient creeds. Yet the *Introduction* to the Scotch Canons of 1863 (which was formally signed by the Primus, the Prolocutor, all the Bishops, all the Deans and Delegates of the "Episcopal communion"—if we do not obtain an expression of its "mind" here, where on earth, shall we get it?) maintains that the Scotch Church was then "adopting as a Standard of Faith the Thirty-nine Articles of Religion." Mr. Cazenove is certainly mistaken in thinking that the Church of England ever took up so unsound and preposterous a position. And equally mistaken in denying that their *status* "is different from that assigned to them in England."*

(*β*.) The most astonishing portion of Mr. Cazenove's paper is that in which he boldly attempts to defend that which everybody in Scotland except Dr. Wordsworth and Mr. W. G. Shaw has long ago allowed to be indefensible and wrong. We challenge him to produce a single historical pre-

* "*As a Public Test or standard of the Religious Principles of our Church,*" as a "*Confession of Faith,*" Scottish Canons *in loco.*

cedent for a proceeding, which we not only firmly believe to have brought dishonour and disgrace upon the "Scottish Episcopal Church," but to be one of the main causes of her present marked decline. On this point there is a leading legal maxim: Nemo se ipsum eligere potest. And Devotus, Electiones PRAELATORUM INFERIORUM, xiii. and xiv., &c., on the question, Qui eligere et qui eligi possunt, vol. i. p. 269, says later on: Carent eligendi jure furiosi et amentes, in sacris non constituti (1), suspensi (2), qui personali interdicto (3), aut majori excommunicatione tenentur (4), canonici, supra numerum (5), carentes aetate, quam statuta postulant (6); denique, prohibetur, quis semet-ipsum eligere (7). For all these cases he refers to Schmalzgrueber. Of this great work there are two editions, one in seven vols. 4to., and another in twelve vols. 4to., Rome, 1845. *Vide* Cap. 26, *de jure patr.*, et Cap. 7, *de institut.* Then, again, it should be remembered that the Civil Law is of the greatest authority in ecclesiastical questions where scrupulous equity is required. D. xxvi. 5. 4. Idem (Ulpianus) PRAETOR IPSE SE TUTOREM DARE NON POTEST, sicut nic pedaneus judex, nec compromissarius ex suâ sententia fieri potest. That is, no one can elect himself. There is one seeming exception, the case of the Decuriones.—D. iii. 4. 4. Paulus-Plane at si duæ partes Decurionum adfuerint, is quoque quem decernunt, numerari potest. That is two-thirds must be present, not that two thirds must vote. D. L. 9. Marcianus—illa decreta quæ non legitimo numero Decurionum *coacto* facta sunt, non valent (3). Ulpianus—Lege autem municipali cavetur, ut ordo non aliter habeatur, quam duabus partis *adhibitis*. The end of the rule—No one can elect himself—is to supply a principle of decision. If a particular rule can be cited in one's favour, this throws upon the adversary the burden of proving that his case is an exception to it. The rule is never vicious like a bad title, but sometimes it is inapplicable, and in this case it is suspended. Puffendorff, Bk. vii. c. 2, 17, On the Law Natural. "If the parties divided are equal, no resolution shall pass; but matters shall continue as before." This is the real answer, grounded on the law of Nature. In Stephen's Notes upon 31 Eliz. c. 6, against abuses in College and other elections the rules are taken from the Canon Law. One runs as follows: "When the votes are equal, one who is an elector being chosen, shall have the preference before one who is not an elector. Thus, if there are seven voters, and three of them choose one of the seven, and the other three choose another who is not of the seven; he of the seven who is chosen shall have

the preference." Again, the Court of Chancery will not allow the Trustee of a School to vote for himself in the election of Master, because he is deciding upon his own fitness, nor even to hold land belonging to the School as tenant. *Nemo debet esse Judex in propria suâ causâ.* Other instances of this could be given, but the first application of this rule is to the mode of *administering* justice. The King cannot sit as judge in a civil or criminal court. A justice of peace likewise who is interested in a matter pending cannot take part in the proceedings. We must distinguish the cases where a man's interest arises simply from the fact that he is the member of a particular body corporate, and those where he has an interest as an individual. It is so contrary to natural justice, without which Christianity itself is mere moonshine.

The doctrine of majorities was fully discussed in the celebrated Braintree church-rate case. This case of a clerk presuming to vote himself into the episcopate has never been before a General Council, because such a thing was never heard of before.

Such authorities as these, whether we regard the broad principle of equity and justice, or the entire absence of historical precedents, may have no weight with Mr. Cazenove. With persons who are not called upon by their position to defend the indefensible, however, it will be different. They will judge otherwise, and may forgive his rashness for the sake of his chivalry: though, like ourselves, be puzzled to reconcile his most unique view with the plain declaration of the present Scotch Canons which we presume he has signed in a non-natural sense. As we have already remarked, public opinion was against the gross case in question. All the Scotch bishops, with the exception of the Bishop of Brechin, twice sanctioned the principle of *volo episcopari*, and formally pronounced Dr. Wordsworth's conduct to be "not only legally justifiable but morally blameless." But at the last revision of the Canons in 1863, feeling that they had been altogether in the wrong, and had created a scandal which even now shows small signs of decay,—notwithstanding the bluster of the person obliquely condemned, they inserted the following which may be found (p. 3) in the 5th section of Canon III., "Of the Election of Bishops to vacant dioceses,"—"*Provided always that no clergyman shall vote for his own election.*"† Whatever, there-

* We are indebted for the whole of this legal exposition to the greatest living canonist in the Church of England.

† Code of Canons of the Episcopal Church in Scotland, 1863. Edinburgh: Grant.

fore, Mr. Cazenove may or may not think on this point, the Scottish Episcopal Church has, for the present, put it out of his power to imitate in the future the conduct of the illegally and irregularly-elected Bishop of St. Andrews. And we are glad, for his own sake that it is so. Mr. Cazenove in some respects would make an excellent bishop, but his sincerest admirers have no desire to hear of his having elected himself to that high office, even though it might be under the shelter of a legal opinion obtained from the Attorney-General of a Whig-Radical government.

(γ.) The gradual extinction of the Scotch Liturgy.

On this point we can but repeat what has been already asserted, viz., that, while in the year 1805, the use of the National Office was universal, both by bishops and presbyters, in cities as well as in villages; now it is only used in 25 out of 169 charges—most of them in the north. But even in that part, anciently the stronghold of Episcopacy, the inroads of Liberalism, and the chilling influence of Scottish Anglicanizers have steadily and surely continued the work of extra-version—the popularity-hunting Bishop Suther, of Aberdeen, being foremost in quiet energy and full of Protestant confidence. In this diocese its use has been discontinued at three places since the passing of the Canons in 1863 and at two in the diocese of St. Andrews' while it has not been adopted anywhere else as a makeweight. In the diocese of Edinburgh, to whose progress in true Catholicity, Mr. E. W. Urquhart,—an eye-witness, residing at Oxford,—bears testimony, the Scotch Office is used in one charge out of 32. These are unquestioned facts. As regards principles, the unbearable vigour of those Scotch Episcopalians, who detesting their own Office,* consented to make it a Jonah at the Bishop of London's suggestion, prior to the passing of the Disabilities Bill, finds no adequate opposition from the enfeebled, scattered and isolated Catholics of the north. One of the warmest native defenders of the Office—as good a judge as Mr. Cazenove—thus writes to us regarding the

* "At Glasgow, while the congregation now assembling in S. Mary's met in the Grammar School, the aged Pastor being on his death-bed, his assistant and successor collected all the Scotch Communion Offices he could find in the place of worship and burned them; and without leave asked or given from any quarter, introduced the English office."—*The Church of Scotland her own best advocate.* Edinburgh: R. Lendrum & Co., 1850.

"Bring us into identity," [*i.e.* abolish the Scotch office,] wrote Bishop Ewing to Dr. Terrot, the Primus, in 1858, "with the pure Church of England, with that Church whose bishops perished at the stake rather than allow those doctrines which are now brought in" [*i.e.* the doctrine of Scotch Office.] *Letter to Primus*, pp. 16, 17.

very evil which, by our needful warning, we had considerately attempted to avert :—

"With too good cause, I fear your prophecy of ill-tidings is by no means unlikely to be fulfilled. There is such an apathy on the part of those who ought to be in the foremost ranks, such a cold-blooded indifference amongst our laity, and such an abject Church-of-England-worship amongst our right reverend bishops, that I quite think with you that the Scottish Office will eventually, in no long time, be given up altogether. The 'silent revolution,' as you term it, is fast changing or wiping out the old landmarks and much for which in sincere devotion I laboured and lived. The bishops have half turned it out of Trinity College, they *may* allow it to remain at the College of the Spirit at Cumbrae, because its founder is both the son and brother of a peer. Bishops who *are not* peers, always give a devout *cultus* to laymen whose relations and connections *are*."

Mr. Cazenove has no doubt learnt by this time how quixotic was his amiable, but in some respects commendable attempt, to re-polish an unpolishable institution. Our facts and remarks were neither novel nor uncalled-for. We were but putting into our own language what had been previously set forth by those high in authority. The ripe scholar and eminent theologian who presides over the Episcopal district of Argyle, forestalled us eight years ago in one or two of our most important statements. For example, "his lordship" fully admits the decrease of Episcopalian flocks and the failure of Episcopalian ministrations. Here are "his lordship's" words :—"Our flocks suffer, yea our flocks fail us; the provision is not sufficient, it is not nourishment. [The Bishop appears to be alluding to the painful infrequency of Eucharistic celebrations in Scotland, and to the practice of using the so-called "Table Prayers."] All creatures are attached to those who feed them, if ours are not attached, it is because they are not fed; not with food convenient for them, not with that indicated by the Good Shepherd when He said 'Feed my sheep—feed my lambs.'"—(P. 5. *Letter to the Primus, by the Bishop of Argyle*, Edinburgh, 1858.) And again, in reference to the notorious decrease on all hands, "Our flocks fail us, and we gain no additions to them from without." And as regards the poverty of Episcopalians, "Surely the inadequate resources of our institutions, the miserable allowances to our clergy, are easily accounted for. Would the intelligence and wealth of Scotland (for most of the learned and landed interests belong to our communion) suffer such things, were their affections engaged with us. Is it not

because they are not so ?" If the grammar of this sentence be not very understandable—the truths set forth are at least accurate and important, and are, moreover, in perfect harmony with those upon which the UNION REVIEW has already commented.

Marking the increase of Roman Catholics in Glasgow,* Archdeacon Aitchison thus writes, giving a key to the unlocking of those statistical difficulties given in our March number, which have equally astonished many Scotch Episcopalians and English Catholics:—"This I do know—that it was and I suppose still is, the practice for the Romish bishop and his clergy to visit the Infirmary and Fever Hospital regularly, by turns of a month each; while the then resident Episcopal clergy declined to do so when asked, with the exception of the late Dean Routledge, who was ever ready to do all such works of charity. We have no reason to complain that the Bishops and clergy of the Romish communion receive the name of 'the Catholic clergy' in Glasgow, while he of the reformed Church who is called 'the Scottish Episcopal Bishop of Glasgow and Galloway,' resides chiefly in Edinburgh, and merely passes two or three days a week in his city, including Sunday, and deputing the shepherding of the poor to the few clergy who cannot possibly tend one-tenth part of the professing Episcopalians."—(*A Free Inquiry*, p. 31.)

Once more, on the general character of Episcopacy the same writer remarks, "It must be admitted that the Holy Apostolic Scottish Church [what a queer name!] is now under the denomination of 'the Scottish Episcopal Church' degraded into the form of a dissenting body," (p. 38,) and again further on—"The Scottish Episcopal Church, it must be confessed, is completely at sea. It has abandoned its only vantage-ground by the surrender of its claim to nationality, and is utterly disqualified from offering resistance to any attempted invasion of the National Church."—(P. 44.)

"Private spite," "desire of vengeance," and "one-sided and falsified account," (Scottish Guardian, p. 224,) are the choice terms which Mr. Cazenove's correspondents apply to us and to our criticisms. While we regret, we can afford to pass over, and charitably forgive, such a style of controversy—revealing as it does the extreme weakness of a bad and feeble cause. The further statement that there was "rarely a single

* We find that at p. 132 of our article on "The Two Communions of Scotland," we have greatly understated the number of Roman Catholics in Glasgow, by five and twenty thousand. The number is not 100,000 but 125,000.

word of praise" for Scotch Episcopalians is, to use adjectives of moderation and mildness, entirely inaccurate and untrue. We praised those "devoted Scotch Episcopalians" influenced by the Oxford movement, at p. 142, Bishop Forbes at pp. 139 and 143, Mr. Cheyne at p. 140, and the whole of the Catholic school in sentences of sincere admiration at p. 157. There was no necessity to do more, because other people had already occupied that pleasant ground.

As Mr. Cazenove alludes to the *Church Review* with approbation, and speaks admiringly of its aggressive article upon ourselves, we venture to remark that in nothing we have written have there been more pertinent criticisms nor more damaging facts than in the Scottish correspondent's papers in that serial. We do not complain, however, that the Church Press Company, composed, as its board of directors is, mainly of Scotch Episcopalians, should have forced upon the conductors, as is reported, the insertion of an article, so strongly at variance with the general tone of their Scotch correspondent's interesting communications; because the more enquiry is generated, the more surely will Truth prevail. The incongruous inconsistency of our contemporary, notwithstanding, has been a subject of general remark. However, the consistency or inconsistency, the wisdom or folly of the *Church Review* is not *our* concern.

The following extract from its impression of May 26th completely ratifies the comments we thought it our duty to make on the true character of the 20th of the new Scotch canons:—

"At length the crowning act of a long series of irregular and schismatical doings has been performed in the consecration of the new church at Crieff. It is only needful to remind your readers that there already existed at Crieff a church, built by Mr. Lendrum and consecrated by the late Bishop Torry. The Bishop, on a number of foolish and unreasonable grounds, maintained that Mr. Lendrum had no rights connected with the congregation; and, although the congregation went with Mr. Lendrum in his views, the Bishop had recourse to the principle embodied in the maxim, *divide et impera*. By a series of well-laid plans, he did what it is not at all difficult to do—he made a second party in the congregation; and, with the aid of the new canons, which have given the bishops unheard-of powers, he planted a new mission next door to the old Church, whilst he refused to institute a pastor to the existing charge. The very ease with which the thing could thus be done only increases the scandal of it. *Peccа fortiter* conveys the notion of something of nobility. But, as one knows perfectly well that such a course

would not have been attempted had the congregation been wealthy, this act of spiritual high-handedness is unrelieved by one touch on which anyone can look with complacency. Then, owing to the delightful state of no-law in which we live, when appeal was taken to the College of Bishops they simply refused justice and hung up the case, on the plea that there were issues in it which might come to be tried in a civil court! Seeing that the Church has a great jealousy of the civil power, and has in her canons provided that cases shall not be tried there, it was certainly rather odd to be referred to the Court of Session. But the Episcopal Synod in Scotland is the very ideal *de l'imprévu*. No one knows what it will do. Any further hope in that quarter was at an end. The bishops washed their hands of the case, and the poor congregation of Crieff were left to the unequal contest with a bishop having previously unheard-of powers, and a Court of Appeal who deliberately handed them over to his uncontrolled disposition of them. So, one by one, every ecclesiastical principle has been violated. A consecrated Church has been regarded as common by a bishop; a congregation has been conceived to have no privileges; a founder to have no rights; and a reign of anarchy has been inaugurated, from which, unless I greatly mistake, this Church will not be very long in suffering as she richly deserves."

And here we have done with an unsavoury subject to which we need not again revert. While thanking those of our correspondents who have acknowledged the service we have rendered to Scotch Episcopacy by "speaking the truth in love," we cannot but feel confident that the struggling units of a once well-bonded-together Catholic party, heirs of a school almost extinct, will be efficiently helped by our advocacy of their failing cause. The general attention as well as the rude abuse we have received, in patience and charity, coupled with the now proved weakness of Mr. Cazenove's controversial position, are at once evidences and testimonies to all but those who are blinded by prejudice, interested by position or puffed up by national vanity, that the author of "The Two Communions in Scotland," like S. Paul in peril of his countrymen and in peril of false brethren, has neither gleaned facts nor "laboured in vain."

Art. XVIII.—THE OTHER GOSPEL.

In recent times within the bosom of the Anglican Church there has sprung up a new race of teachers, who are bringing forward very old doctrines as if they were something new; and who are uttering the most common-place and threadbare sophistries, as if they were something profound. The teaching of this new school we term "the Other Gospel," for relatively what the teaching of Judaism was to the Catholic faith in primitive times; that, the teaching of this Other Gospel is to the same faith now. It is the relation merely which holds good, and not the absolute nature of the teaching itself. The other gospel of S. Paul's days was essentially traditional, literal, conservative, and inflexible: the other gospel of our day is essentially untraditional, mystical, democratic, and elastic. In fact so intangible, so destructive, and so slippery, that it is very difficult to reduce it to a positive form. It is not the gospel of the Church in England; for whatever may be her deficiencies in practice, she is thoroughly Catholic in theory; she accepts the Catholic Canon of Holy Scripture, and she admits Catholic tradition to be the Interpreter of that Scripture; her creeds, her liturgy, her authorized formularies of instruction; all imply her allegiance to the tradition of the Universal Church. Its want of being systematic, the absence of literalism in this Other Gospel, renders it difficult to reduce it to a system; and then as it is not conservative, it is ever changing its form; and the old material of thought and theology, cannot be traced, as worked up anew into the recent structure.

Some have endeavoured to compare the Other Gospel with the Alexandrianism of the third century, but the comparison is one that will not hold good. The founders of the school of Alexandria were indeed mighty men, men of renown; Pantænus, Clement, Origen, were but the brighter planets amidst a host of brilliant constellations. The teachers of the Other Gospel, are not leading men: are not great masters, and great teachers: they are prophets of a new order indeed, but slenderly endowed with the prophetic gift. The Fathers of Alexandria combined a profound knowledge of and reverence for Holy Scripture, with a deep and living knowledge, of the highest intellect, that the world has ever seen: and they applied their knowledge of Plato to the interpretation of the Bible; in fact they did very much with Plato, what the Schoolmen subsequently, did with Aristotle. It was the natural

difference in the elementary composition which made the distinction between Alexandrianism and Scholasticism.

In vain we enquire what are the component parts of the Other Gospel which is gaining so much ground amongst us. The Biblical element is exceedingly small; the proportion of real sound philosophy, is equally limited. We turn where we should naturally turn, to the different metaphysical schools of Germany, and we find that their deeper speculations and profounder mysticisms, are unrepresented in it. It is altogether *a gospel of denials.* It denies the outward visible polity of the Catholic Church as a channel of grace. It denies not only large portions of the text, but also of the literal and and traditional interpretation of the Old and New Testaments. It denies the doctrine of the Atonement as a plan of salvation; and the Atonement itself to be a satisfaction for sin. It denies the justice, while it accepts the mercy of God; it is willing to receive eternal life at His hands; but not eternal punishment as the penalty of unpardoned sin. It denies positive objective truth to such an extent; that all forms of error are to be sympathized with, and to be condoled over with a maudlin tenderness. When we seek for what it gives us in return for all this taking away; we are astonished to find a castle in the air; a shadowy church unreal and dreamy; a licence to think without law; Sacraments which are but outward signs of something that can hardly be defined; in short, the absence of a true and intelligible guiding from the city of this world to the City of God. The Other Gospel raises a Pœan over its new found liberty and its unfettered thought; it sings "Glory to God in the Highest and on earth peace good will towards men," which the angels sang in true prophetic spirit, well knowing the things that should hereafter come to pass.

We will examine the teaching of the Other Gospel upon some important theological topics, the discussion of which is at this time very rife among us. [Our original intention was to have passed on to have noted the leading features of that Scriptural degradation which forms so sad an element in this "Other Gospel" system. Alas! it is only two examples, and those treated in a most imperfect and cursory manner, that we have been able to bring forward. Its treatment of ecclesiastical history has of necessity been omitted altogether.] We note, in the first place, how the Other Gospel is applied to the denial of God sending any *judgments* in this world for the punishment of national sin. Because the heathen attributed epidemics and the like scourges to a malignant power, the writers of this

gospel most illogically infer that they could not come from God without making God "a Destroyer." The Old Testament represents God as a Deliverer to His chosen people: this is acknowledged. The fact that He is also a God of vengeance is altogether overlooked. The testimony that the Bible bears to God having punished nations as well as individuals for grievous sins is overthrown by asserting two falsehoods of human invention,—the one denying that the Deliverer and the Destroyer can be one and the same person; and the other denying that the God of life can, according to His Own word, send temporal death as His ordained punishment for express acts of disobedience. And then it says, that it savours of Manichæism if the Destroyer and Creator are united in one person; whereas it is not only direct Manichæism but Valentinianism also; to assume two separate powers as engaged in the real government of the universe.

It asserts also, that even by the wicked, death is not to be feared, and therefore the priest, in the time of plague, is not to "persuade men" as one "knowing the terror of the Lord," but he is to teach men, that all such plague comes from the Evil Spirit, and is not in any way an expression of the wrath of God. The work of the physician and the work of the divine is to go hand in hand; the soul is not to be aroused from its lethargy of sin, but to be cheered by a false peace, that new energy may be given to the suffering body. To cut off the right hand, or to pluck out the right eye, if needful to save the soul from death, it regards as simply meaningless forms of expression. The Deliverer could never wish the body to be injured; while death, as applied to the soul, is nothing more than a figure of speech. Such words as, Though He slay me yet will I trust in Him, find no place in the Other Gospel. It would teach us that He who slays could not be the true God; that to trust in the Slayer would be to have faith in the Evil One.

The practical working of the matter resolves itself into this: —that in times of "any common plague or sickness" no special prayers are to be publicly offered up to God; that He is not to be propitiated by any national humiliation; that the repentance of the Ninevites upon whom destruction was imminent, was but a desertion from "the service of death for the service of the Author and Preserver of life, the enemy of death." The mist that is thrown over the subject is very curious; just punishing, is confounded with impious cursing; and the recognition of God's hand in the storm, as a degrading form of idolatry. Two essential doctrines of the faith are thus wholly cast aside,

viz., the *retributive justice* of God making itself manifest on earth, and *national sin* justly calling this down upon an offending people. And so this most general and enlarged application of revealed religion, is made of no account, in order to prepare the way more surely, for undermining the Catholic and Scriptural teaching upon the salvation of the soul through the Precious Blood; upon the real freedom of the will; the true nature of Anti-Christ, and upon other equally important topics.

Considering them in order, we may mention that indistinctness has been ever rightly laid to the charge of this Other Gospel, and truly the way in which the *salvation of the soul* is treated of, confirms the charge. God is to be trusted and not to be feared. The very body, as being the work of the Author of life, although it has yet to die, is not to be put in contrast with the undying soul. Salvation consists in a higher life, making man's lower life "far more intelligible, far more beautiful, far more sacred." And the higher life itself consists in the awakening of the soul, as an organ of thought, to think upon God and draw nigh to Him. There is no work for man to do except in some mystical and uncertain way, to believe himself through Jesus Christ to be a very Child of God—of "the God of Salvation," "Who has sent His Son into the world for the very purpose of saving us out of all death, of bringing us to the highest life of which He has made us capable. Trust, entire trust, in Him is the right state for body and spirit. But the spirit exercises the trust; the body only receives the blessing of it in the freedom of all its powers and energies." The Other Gospel teaches nothing about pardon through satisfaction for sin, and the application of that pardon through the sacraments of the Church. We shall see elsewhere what it teaches of the new birth in Holy Baptism, and how it renders the latter portion of the sixth chapter of S. John a mere unmeaning tissue of allegory. This plan of salvation, of course, denies any lasting punishment as due to sin; for it is stated to be the question of the day "whether God the Creator has devised and prepared that eternal death for His creatures. Or whether we may say of this, as of the other death, He is the Redeemer from it, He is the Author of life—only of life." So all those fearful warnings of our Blessed Lord about the unquenchable fire;—those awful prophecies of S. John about the burning lake and the second death, are resolved by this Other Gospel, into a question of the day!—the question of English divinity of the present day, a question settled more than twenty-three centuries ago by the Old Testament, and sixteen centuries ago by the New; and

witnessed to by an unbroken tradition in the Catholic Church ever since. A question whether God has prepared that hell into which all the wicked shall be cast, and those that *fear* Him not. This new plan of salvation places the fall of man altogether in the background.

If it is objected that some of the more modern devotions which the Western Church pays to the Blessed Virgin in part obscure the glory of the Divine Son :—the objection must hold good in a far stronger degree with the Other Gospel, for in it, the personal work of Christ, the glory of His redeeming sacrifice and love, is not only partly obscured, but altogether hidden from man's view. True, a Son is spoken of, Who has redeemed mankind, and "a Spirit of goodness and truth, Who is stronger than the spirit of evil and falsehood," but the condemnation is not mentioned, of those who crucify to themselves the Son of God afresh; nor is any mention made, of the unpardonable sin against that "Spirit of goodness and truth" for which there is no forgiveness either in this world or in the next. It is lamented that "we have learnt to connect free-thinking with atheism." Such free-thinking as is unfolded by the teaching of the Other Gospel, of the salvation of the soul may not lead to atheism, but it does lead to a contradiction of the plain and positive teaching of the New Testament: to the undue exaltation of our human nature: to a fearful disregard of our Blessed Lord as our Saviour, our Regenerator, and our great High Priest. We give up a plain practical salvation for a visionary scheme which crumbles away upon investigation, and leaves the soul nothing upon which to rest, save that men should be made *to think*.

Most serious is the way in which this Other Gospel defines "free-thinking," which is made not to consist in the liberation of the soul from the trammels of sin, and the union of it with the freedom of God, through the gospel :—but in a certain unbridled roaming of the conscience. A man who denies Christianity is told by the advocates of this new system, "that he is trifling with his immortal soul, but they at once concede to him that he has claimed a freedom to think, which they dare not exercise. They implore him to put on the fetters which they wear. Such fetters, he is told are only painful at first—custom makes them easy." And then an advocate of this Other Gospel enters upon a long tirade against the chaining down of young thoughts, and the fettering of lofty aspiration and the like. As if every thought was not first to be brought into subjection to the law of God, and then, the full liberty of the gospel to be enjoyed afterwards.

The "free-thinking" that is advocated by this school is all that we could wish for, were there no revelation and no teaching Church; were we left in the same condition that Epicurus was, or that Plato was:—it would then be the duty of each man "to face the problems of his own life, and of the world's life, and to demand a solution of them."

But we are not left in this condition, and our highest freedom, accords with our holiness of life, and with our entire submission to the will of God. In thinking, as in everything else; perfect freedom does not arise from lawlessness but from perfect submission to the laws of thought. Infidels do not conquer God, nor do we imagine them to do so, when they place their sin-bound and enslaved thoughts in opposition to the mind of God. For His own wise purposes, God permits such as these to have lived in the same way as He permits all other evil to exist; yet the creature that rebels against the Creator, will in the end receive such punishment as is meet for him. But there is a cardinal difference in this point between this Other Gospel and that which was once for all delivered to the Saints. The former would leave every wild imagination unfettered, and every froward fancy unchecked: the latter would lead the soul to that gospel freedom, which is the gift of our new birth in baptism, and which is appropriated by us in proportion as we draw nigh unto our Blessed Lord, partaking of His holiness, following His example, realizing His blessed presence by faith, and ever clinging to Him with a deep and earnest love. The one gospel places free-thinking in the unfettered musings of a wayward heart upon its own experiences, the Other Gospel places it in spiritual communion with Him, Who has delivered us from every bond of Satan and his dark kingdom. Connected with the freedom of thought is the liberty or freedom of conscience, and this Other Gospel urges us to recognize "the cry for liberty of concience as a gennine divine cry; as a cry to Him who has inspired it; as the cry of a spirit which feels that it cannot be tied and bound by rules which we have imposed upon it; that it has an unseen Ruler whom it must feel after till it finds Him." Then the cry is likened to a strong swimmer in his agony; and then again it is spoken of as "a precious form of speech which is Sealed with the blood of the noblest patriots the world or the church has ever had;" and lastly a distinction is made between the Sunday and the week-day conscience, the last being preferred to the first. All that is asserted about conscience, about its twilight, its "perpetual tormenting sense of something wrong;" even down to the union of the priest and

soothsayer, is most indistinct and vague; "here is theological indistinctness in a very aggravated form." This teaching as far as we can read it aright amounts to the fact:—that man has a certain inward principle which ought to be awakened; upon which the Spirit of God acts in a mysterious way, and leads it to a mystical communion with Himself.

This is neither more nor less than such an ethical system as we might have gained from Plato. Grace, as being a gift of God to the regenerate soul, is made of no account. The heathen mind had all those yearnings for the liberty of conscience which this Other Gospel teaches, as belonging to a true and living member of the Catholic Church. Unmindful that the *gift of regeneration* purges the conscience from dead works, directs and purifies its aspirations, enlightens it and makes it tender in regard to sin, and through it, urges the entire man to walk worthy of his Christian calling, and to realise his privilege of being a member of that One Body in whose mystical fellowship and communion all are complete:—this other gospel conceives that liberty of conscience—like liberty of thought—consists in its freedom from any belief in creeds, or in the dogmatic teaching of the Church. The New Testament gospel would lead us to seek this freedom in an implicit acceptance of the faith which it propounds, and which is confirmed by the continuous tradition of the Church, from the beginning until now. "The freedom of the will" is treated of in a less pagan but in a no less decided anti-Catholic point of view. The question is viewed in relation to the Reformers, and their assertion of this freedom is identified with the cause of the Reformation itself. The Other Gospel represents them as teaching with Luther as their head and chief, that the will of man was bound and tied unless God Himself dissolved the fetters, making that to be an after-effect of grace, which the very condition of Adam in Paradise, as well as the application and working out of the Promise showed to belong to man by nature.

It is quite true that the action of the Divine upon the human will, gave rise to some very subtle questions among the schoolmen. It is not true to say that their explanations were "miserable." Undue definition, undue systematizing, slightly obscured a question which from the first was somewhat doubtful. Certain sects and heretics identified God's will with God's sovereignty, the human will being lost altogether. But these were out of the pale of the Catholic Church, and on this very account although their reasonings might form a curious chapter in the history of human error, they do not add one whit towards the authoritative determination of the ques-

tion. Now the disciples of the Other Gospel, in light and easy criticism, make sport of the theological contradictions which occur in the conflicting theories of those who had renounced the Catholic faith. It may be interesting for us to unravel the mazy tangle, intricate arguments by which Calvin, or Arminius, or Jonathan Edwards, or Hobbes, or any other heretic may try to reconcile the freedom of man's action with the ordained course of God's Providence, but there is no real profit to be gained by such a course of study. If the Church has taught from the beginning, that in all points man is a free agent, and that the wickedness of man hinders not the righteousness of God, all that is really necessary to be known, is known.

The new teaching regards the present time as a sort of quiet succeeding to a storm, as a state of compromise founded upon a modification of the extreme tenets which are held by both Predestinarians and Armenians; and it regards this quiet time as one of extreme danger, as leading to an indistinctness of belief which must end in a horrible confusion. It condemns sermons which point out the connection between a man's belief and a man's moral habits: it utterly denies our Blessed Lord's gracious promise, that if any man did His Father's will, he should know; intellectually by the understanding, and feelingly by the heart; of his doctrine, whether it be of God. It seems to be most angry with Episcopal charges and sermons which set forth the fact, for, alas! it is a fact mournful and true, that the natural depravity of man frustrates or makes vain the grace of God. It confounds the grace which is given to the faithful soul, with the grace or pardon that every one may seek for and find on this side of the grave. It denies that the will of any man is free, and then it asks whether God has bound these wills, whether or no He wishes them to be bound, and whether or no He is able to deliver them? Because there is resistance in our wills to the will of God, it is not to be argued that our will is stronger than God's, but only that God permits or wills, our will to have its perfect course: we are responsible for the course that it may take. On this as on other important questions the Other Gospel places before itself a number of idols, then it proceeds to destroy them one after another, and finally it leaves us in the dark, in a dreary state of doubt and uncertainty, without committing itself to a positive statement. This is but natural, for it is a gospel both beyond and above Holy Scripture and the Church, and therefore it can pull down, but not build up; it can point out the paths in which men ought not to walk, but the King's Great Highway is altogether hidden from its view.

The same indistinctness of view which is noted in the teaching of the Other Gospel, upon the questions which have been considered, is found also to apply to its treatment of that which is popularly known by the term *Conversion.* It assumes that there are a large number of unconverted people in the world, immoral, heretical, unchristian, and pagan, and that there must be various kinds of conversion to apply it to these different cases; that S. Paul's conversion although it was peculiar in regard to the person, to the age and in the special signs by which it was accompanied, is nevertheless to be taken as an example of what conversion is, and as the pattern or idea of what it should be. It moreover asserts, that conversion is a turning from darkness to light; that Saul the persecutor was serving a God Who was a "dark being;" that Paul the Apostle was turned to the service of a God of light. We search in vain for any proof from Holy Scripture that S. Paul was serving a "dark being." Even while he persecuted the Church of God and wasted it; he was ever serving that God Who from the very beginning had revealed Himself as a God of mercy and of grace. The defect in his service was, that it was a service of the letter and not of the Spirit; His conversion was simply what every conversion must be, *a conviction by* God's Holy Spirit of the truth of the Church and of the Bible.

It matters not whether men are within or without the pale of the Church; whether they have never had, or have had once and now altogether defiled, their new Baptismal nature; whatever they may have been, under whatever circumstances they may have been placed, there is but one conversion for all. And why is this? Because there is but one Lord, one faith, one baptism, one Holy Catholic Church. It is one and the same Spirit Who restores lost baptismal grace; Who convicts the wandering baptized Christian of his sin, and leads him at last to reclaim his all but lost birthright; and Who urges a Jew, Turk, infidel or heretic to be baptised and to be received into the flock and fold of Christ. A man may be called from Atheism, or from Arianism, or from Sectarianism, or from any other form of unbelief of which it is possible to conceive; but conviction or a true conversion leads all alike to look to the one Saviour for pardon and peace, and to the one "Church which is His Body," as the channel through which His pardoning love and mercy flows down. The Other Gospel regarding all religions as of nearly the same value, places them before the mind as certain different schools of opinion; and it teaches us that conversion is never to be identified with the changing of a man from one opinion to another. Its logical inconsistency is

something wonderful. The Bible tells us that except the Name of Jesus Christ there is none other name given among men under heaven whereby they may be saved. The Other Gospel asserts that, "We may desire to convert a Jew from darkness to light, from Satan to God; but we must not desire to convert him from his opinions to our opinions." This statement overthrows the nature of conversion altogether. For if the Jew be converted it must be by the testimony which the Holy Ghost bears to his soul, of the truth as it is in Jesus. The Other Gospel regards Mahometanism, Judaism, Paganism, Christianity as so many sets of religious opinions, and then it asserts that the power of that Spirit Whose office it is especially to testify of Christ, can convert or convict the souls of any one of the classes of persons, without bringing them to a saving knowledge of our Lord Jesus Christ. What is that conversion worth that leaves a Jew a Jew as he was before; or a Mahometan a believer in the Koran as he was before? The Other Gospel must needs be puzzled, for it seems to make it a difficult question to determine among men of various creeds and professions which need conversion most.

There is no more or less, in the matter; those who are not living in belief, love and communion with the ever living Head of the Church all need conversion alike; and there is no distinction of persons with God. If S. Paul was a proselytizer before his conversion, he was a much more earnest and ardent one after it. In season and out of season, he was ever preaching the faith that once he destroyed; and he was not leading his converts, or his proselytes to a God of all goodness, nor did he bid them chant the twenty-third psalm, but he did bid them, believe on the Name of the Lord Jesus Christ that they might be saved: and he told them, not so much of a God of goodness and of justice Who created them, as of One Who died for their sins and rose again for their justification. He described his own life not as being absorbed in a transcendental worship of a God of love; but as one long crucifixion with Christ; as a living neither by himself, nor by God, but as being sustained by the faith of the Son of God, Who loved him and gave Himself for him. The conversion of the Other Gospel, passes over the *object* of conversion, Jesus Christ the Son of God: the *power* by which conversion is brought about, the Holy Ghost, the Spirit of God; the *outward realization* of conversion, communion with the Catholic Church of Christ; and the *end* of conversion which is to conform man to the image of Christ now, that He may become a partaker of the Glory of Christ hereafter.

This new doctrine of conversion is gradually allied to the consideration of the God who was worshipped before the change of heart had taken place, and all such unconverted worship is said to have been paid to an Anti-Christ. Now this is not a true statement of the case, because the Pagan or the Jew in olden time, however false might be his object of worship, could not be said to adore a being who was opposed to one as not yet existing. The true Christ must come first, and then other false Christs will follow after Him. Yet none of these, as such, are declared by Holy Scripture to be the Anti-Christ. It was only *after* our Blessed Lord had come in the flesh that He prophesied that after Him should arise false Christs and false prophets and deceive many. It was later still when S. Paul spoke of a revelation of the "man of sin" hereafter to be made. The Other Gospel would teach us that there have ever been Anti-Christs in the world; that those of "that way" whom S. Paul persecuted were so persecuted as being followers of Anti-Christ: that Anti-Christ may exist in a principle as well as in a person; and worst of all, that there may be "partly false Christs," which are subordinate to or various modifications of the one Anti-Christ. Mahomet might have been an Anti-Christ inasmuch as he put power before love and protection as an attribute of the Supreme Being, and yet he was not wholly such, because of the new power and energy that he gave to a spurious form of the Spiritual life. And so may any great ruler or conqueror be, who likewise desires to exercise a boundless sway, to rule with an iron hand, men's liberties both of body and soul.

As to the wonderful prophesies of a great horror of darkness coming at some future time over the Christian Church in her days of extremest peril and danger, a darkness caused by the letting loose upon the Church of a flood of heresy, unbelief, and sin; having its living head and centre in some false prophets;—as to such an Anti-Christ as this, the Other Gospel wholly disregards the prophecy. It reasons away, it softens down the thrilling predictions of the great conflict of grace with sin which will form so memorable an epoch in the history of the world. Anti-Christ as indwelling sin may be worshipped by us now; Anti-Christ in various forms of unbelief or debased Christianity may be among us and about our paths; we may be worshipping him and yet we may not know him. Every impersonal error of belief that exists in the mind of the Christian is to him a personal Anti-Christ, so that the Church has nothing to fear for the time to come. In proportion to

an objective visible Church, existing on earth as the pillar and ground of the truth; a Church which will one day rule over the world as the world at the present time rules over it; in proportion as an outward organic corporate mediatorial body is lost sight of; just in that proportion does the prophecy of Anti-Christ, as the great enemy against whom the Church will have her final struggle and victory, sink into insignificance. The Church is the body of Christ; therefore it is against Christ that Anti-Christ the man of sin will make war. We cannot now put Christ for Anti-Christ; even infidelity in its worst form, nay even the "devil worship" that we hear so much about now, is not a serving of Anti-Christ; it is a subjection to a certain form of sin which may hereafter be connected with the work, if not with the person, of the real Anti-Christ. All the vagueness, all the doubt, all the illogical unreality, with which this Other Gospel reasons away a future Anti-Christ as the coming enemy to the Church, flows in this as in all other cases from its denial of the existence in the world, of the one Holy Catholic Church, and from its refusal to accept the simple statements of Holy Scripture upon those points of belief which it so miserably perverts.

A topic of less importance is the way in which heresy is to be dealt with. Reference is made again to S. Paul as to what he did in that sectarian spirit from which his desire of persecution sprung. A great deal is made of the existence of sectarian conflicts in the Apostolic Churches. This difference of opinion was allowable, and S. Paul's divine gifts and mission did not hinder its existence. This was only an imperfect and rudimentary state; afterwards bodies of men were to become united not by confession of the same faith but by allowing each one to adhere to its own crude speculations. Again, the Other Gospel denies the existence of any positive revealed truth as being taught authoritatively either by the Church or by Holy Scripture. It rejects altogether the fact that divine knowledge has been revealed by God to man. It regards all kinds of religion as having a nearly equal value: and for a revealed, positive, and dogmatic faith, it substitutes a positive *opinion* or conviction. Each man is allowed to form his own opinion and to cherish and hold this for himself as being his conviction; it is not to be tested by Scripture, it is not to be directed by the Church; and let it be ever so vain or ever so foolish, if it is checked the growth of heresy is favoured. Any means that are taken to overthrow and to prevent the spread of false opinion on heretical doctrine in the world is termed in this Other Gospel, a devil worship or a sect worship; it is

characterized as being true infidelity, and as manifesting a true spirit of Anti-Christ.

The notions of the Other Gospel on *persecution* are quite in accordance with the wretched view of things; to hold a positive dogmatic faith, and to set it authoritatively before men, whom, if they will not receive it, are then left alone, every means of exhortation and persuasion having been tried in vain, is by this new principle called to persecute them. We are told, moreover, to love and esteem as brothers all sorts of persons without the Church, such as Unitarians, Heggelians, Comteists, and the like; and that if we do not receive them we are partakers of a sect-spirit, that we are forming heresies, that we are worshipping a devil-worship. Can any one really love and honour his blessed Lord and Saviour? Can any one who realises His Divine Presence in the soul, and by that Presence is sustained in all temptation and in all sorrow? Can such an one as this join heart to heart and hand to hand with those that dishonour the Saviour's Name, deny His consubstantial God-head, and seek salvation apart from Him? We know that this is impossible. We know that the more we love our Blessed Lord the stronger grows our jealous care of all that belongs to Him—of His work as well as of His Person. The faithful Christian may feel great sorrow for a Unitarian, but he can feel no sympathy with him. This is according to the order of grace quite as much as after the order of nature. In the commonest matters even we can have small fellow-feeling with those who hold lightly and in scorn that which we deem to be most dear and precious. The false toleration, the spurious charity, which is so strongly enforced in this Other Gospel is in contradiction to the principles of nature and of grace, and is utterly incapable of any definite application. Because the Catholic Christian is not one with these heretics, he is said to exclude and to persecute them. Surely this is a most false way of stating the question. It is these heretics themselves, who, by their own heresy, their own act and deed, add schism to their heresy, and exclude themselves from the bosom of that Church which as a loving mother is waiting to receive them with open arms and to be very gracious unto them. The scriptural law which bids us consider a man who refuses to hear the Church, as a heathen and a publican, with whom one ought to have no dealings, save not even to eat, is wholly denied in this new teaching. Protestants, as Protestants, we are told, are not to exclude any man of any profession from the Body of Christ, if they deny the right of other men to form a system which may exclude them. And so the

argument goes on, as if all religion was mere *opinion;* the opinions of one body of men being, set against the opinions of another body of men, as if there was neither a revelation nor a Catholic Church in the world.

In the same way this Other Gospel deals with numbers and *tradition.* The pagans have had false traditions. In the light of those false traditions they have lived and died; and so the Christian tradition may be worth no more than theirs was; and we may have no more right to claim a Divine authority for ours than they had for theirs. It tells us that the early Church must be condemned if judged by the test of numbers or tradition. Why so we cannot tell. The tradition was part of that "Discipline of the Secret" which our Blessed Lord unfolded during the forty mysterious days, and which has been directly transmitted in its written and unwritten form, through the ordained channel of the Catholic Church from that time until now. As to numbers they are relative, while the tradition is actual. No appeal to numbers can affect the Vincentian rule, be they few or many so long as they represent totality. The whole three thousand of the Day of Pentecost could confidently appeal to the tradition of the hundred and twenty, and the hundred and twenty could appeal to the twelve, and the twelve could appeal to the teaching of the One. The rule of the *ab omnibus* does not depend upon the *per tot.*

Again, it is overlooked that S. Paul was fully as earnest in his new mission as he was in his old. He never condemns his former zeal, for it was *zeal,* not anger or wrath. He only laments his perverted use of it. Most of the arguments drawn from S. Paul's case have not the slightest foundation from what the New Testament tells us of his life and character. When men hold no truth to be certain and clear, and when they condemn the outward institution of the Church as a machinery which, because it is visible and organised, is called a sect-machinery; when they further state this machinery spreads as well as punishes heresy, and assert that it is a mortal scheme for propagating opinions: we can only regard their views as abhorrent to the faith, and as being contradictory both to the spirit and letter of the New Testament.

From such a view of the outward polity of the Church the transition of the Other Gospel to its denial of the sacraments is but natural and simple. With regard to Holy Baptism it plainly states that a great advance is made by those who have learned to call God their Father, and who had gained in consequence of this calling, a new life. It praises them, because they were shocked when it was told them that the sprinkling

of a few drops of water was made the channel of an amazing gift. They were shocked and the Other Gospel praises them for being shocked; as if it was man, that had united the outward form with the inward grace; as if it was man, that had ordained that Holy Baptism should be a washing of regeneration as well as a renewing of the Holy Ghost. These philosophers laugh to scorn the very notion of any peculiar virtue in a few drops of water sprinkled upon any human being in the Name of the ever Blessed Trinity; justifying that person in the sight of God; washing away the sins of that person and giving to that person the nature of Christ. This Other Gospel declares that there was a divine necessity laid upon England which caused her in a few preceding generations so fearfully to under-value that holy Sacrament. A divine necessity to break a divine command which implies a direct contradiction. This Other Gospel, sides with the philosophers who were shocked at our Blessed Lord, at the doctrine of the New Testament, at the universal witness of the Church. The Sacrament of Christ is denied and the word of Christ is set at naught, because the *Person of Christ* is degraded and put out of sight by these new teachers. They hate a "baptised Church;" it is no witness of the truth, it has no claim to number its members among the sons of God; the baptism does not separate its members, from those in the world who are not baptised; and if it claims its heritage and its birthright, then according to the Other Gospel, it sets up a new Christ and becomes a sect; destroying the Fatherhood of God and reducing the Christian to the level of a Mahometan. One thing it rightly points out, the utter inconsistency of any compromise with respect to the nature of this Sacrament. It shows clearly the fallacy of those who denying the fulness of grace which flows through baptism, yet strongly maintain it to be a mark of Church membership. It must be allowed that to such as these, Holy Baptism becomes rather sectarian than Sacramental.

The blessed Eucharist is not less hateful to this Other Gospel, than holy baptism, nay it is more hateful. The reason of this is very plain. The ideas of *sacrifice* and *atonement* are opposed to its system, and both these acts come into operation in the holy Eucharist. The Other Gospel scorns the notion of a satisfaction to the Father for sin being made through the death of the Son; while passage after passage in the New Testament shows that pardon and acceptance are received alone through the Precious Blood. What its full exposition of the Atonement really would be, it is impossible to tell; for it is a Gospel of Shadows, and when we think we have

gained a clue to its meaning, the delusive image flits before us and is resolved into thin air. But this we know, it teaches that the Sacraments are no extension of the Incarnation: that the holy Eucharist is not that which is offered evermore and not ofttimes; that it is not a priestly act to be performed alone by God's appointed priests: that in that Bread and in that Wine there is no Real Presence of Him Who once hung on Calvary. On the contrary we are taught by it, that to conceive that the Father's wrath against sin was taken away by the sacrifice of the Son, is a conception which is immoral, degrading, and destructive.

One more blasphemy remains. It is that the only Eucharist left on earth now, is that thanksgiving offering to God the Father, that living sacrifice of himself which a Jew, a Turk, or an infidel can offer as well as a Christian. So there is no acceptance with God through Jesus Christ. The death of Christ is nothing any more than His life was, any more than His words are to us now. To conceive of an Atonement as connected with sacrifice is considered to be a mere notion of heathenism. The notion of infinite sin demanding an infinite atonement for the pardon of that sin; so that this penalty having been paid, God may be just and yet the justifier of them that believe in Him; is scorned with a most intense scorn. It is forbidden to be the faith of any nation: it is reckoned as a mere scheme of salvation, which as a scheme occupies the place of an actual salvation, and denies the efficacy of the Precious Blood. Propitiation, Atonement, Sacrifice, are all words which are alien to those who either imperfectly, or in a degraded form, hold some portion of the Catholic faith. In like manner the advocates of this Other Gospel explain them or reason them away, so that they lose nearly all their meaning, while they feel great sympathy with those who confess that these words spring from a "barbarous theology." The teaching of Holy Scripture on the propitiatory work of our Blessed Lord is put aside without either apology or refutation. We could naturally expect nothing less than this, since the outward polity of the Church degenerates down into a mere sect-machinery, in which there is neither a sacramental justification and new birth given in Holy Baptism: nor an application of the power of the Cross conveyed to the faithful by the presence of their Lord in the Holy Eucharist.

From this teaching on the Atonement, we can well understand how this Other Gospel would speak of the *mediatorial Office* of our Blessed Lord. It need not surprise us, therefore, when we find this office, as it is explained in the Epistles,

altogether denied. A kind of mediator, who unites God with man, it would be willing to accept in a very limited sense. The true office of a mediator is to stand between as well as to unite. It is to be what Moses was,—a medium through whom God looked down upon His chosen people when they were wilful and disobedient; when He would have destroyed them, had not Moses His servant stood before Him in the breach, lest He should have destroyed them. A mediator is a middle man, rendered so needful in our case because it would have been so fearful for sinful man to have fallen into the hands of the living God, had there been no one to stand between us and Him—to bear our sins in His Own Body on the tree.

The Other Gospel, while professing to be so expansive and so free, is utterly incapable of apprehending the several relations in which our Blessed Lord stands to the Church and to our humanity. It cannot understand, how Christ at the same time shields us from the Father's wrath, whilst He unites us to Him. There is nothing theologically indistinct, but there is everything that is plain, Catholic and scriptural, in holding that the anger of God is shielded from man by the interposition of Christ. Christ is become no Anti-Christ, because He is a true mediator. It is a logical inconsistency to say, that if we allow that there is one mediator:—which is a doctrine that Holy Scripture and the Catholic Church alike teach:—that therefore we must allow mediators many; in other words, that from the mediation of Christ, there must flow the mediation of the Blessed Virgin, and of numberless other Saints. No distinction here, as elsewhere, is made between what Holy Scripture does and does not reveal. Deprive our Lord of his mediatorial office, and we rob the Incarnation of one of its greatest graces; it was because a Body was prepared as a perfect, pure and spotless offering to God the Father, and because this Body was sacrificed, that Jesus Christ ascends to Heaven, and is now seated there on His mediatorial throne as the Great High Priest and intercessor of His Church. He pleads by His Passion, and by His five most sacred wounds, forgiveness from the Father for all the sins and infirmities of His mystical Body here below. A priest, as it is well known, is nothing less than a mediator in action.

Not alone on the fundamental questions of doctrine, but also in its treatment of Holy Scripture, is the Other Gospel opposed to the reverential and traditional treatment of the Catholic Church. It allows historical accuracy, great literary merit

a sort of *quasi* inspiration of many of the books of the Old Testament: it points out how they enter into the workings of the human soul, and draw it upwards by devout aspirations after the holy, the true, and the beautiful. Despite all this, it reads Scripture with a human eye, and so humanizes it, that it loses much of its Divine origin and inspiration. It dissects it, illustrates it, by history and geography, it accounts for all seeming anomalies, it assigns dates and authorships infinite, it criticises, and pronounces some sentences to be wrong and others to be right; so that after we have investigated any portion of the Old Testament by the delusive light of this Other Gospel, we are amazed at the conclusion at which we find we have arrived. Is this the Book that I used to read with awe and reverence in past days? Is this the patriarch, or the prophet, or the king, that I was early taught to love and reverence as God's friend or as God's messenger? Both the book and the person are no longer what they were; a new and evil spirit has come, and cast a dark shadow between the soul and that Word, which was once wont to be, a light unto our feet and a guide unto our path.

We may take the Book of Psalms as a fair sample of the way in which this Other Gospel deals with Holy Scripture. The origin of the Psalms, as far as David is concerned, is traced to many of the outward circumstances of Eastern life; to the fondness which David had, even from his earliest youth, for the harp as a mere instrument of music; to the power which he had as being king and poet, to alter and enlighten the Mosaic ritual. Poet and musician, king and man, of large yet gentle soul and of tenderest feeling—all this was David's. He might have been near to the prophetic office, yet he was hardly a prophet; and many of his strains are merely poetical accommodations of the circumstances under which they were written. But, in truth, David was the author of but few of the Psalms, comparatively speaking. The authors of this Book are many and various. The Book itself must be divided into several portions; and so the old connection in the mind of the Psalms with David the sweet singer of Israel, is now proved to be both obsolete and unfounded. The Other Gospel acknowledges, it is true, the use of the Psalms in the Jewish Church, and in the Christian Church from the beginning; and it willingly points to the holy and great men, who in death as in life, have derived their greatest comfort from the Psalms. But while so doing, it scruples not to attribute to them, such defects as would shut out for them any real inspiration. Some Psalms are vindictive; in other Psalms there is hardly a hope of im-

mortality; others are weak and feeble. And thus, while their personal experience is very great, and their intuitions of the spiritual life somewhat strong, and their joyous spirit heralds forth a new era in the history of man, they are thrown back upon us, as examples of lyric poetry, tinged with innumerable instances of human darkness and weakness.

Three several schools of criticism afford three several opinions as to the real meaning of these wondrous hymns. There were those amongst the least earnest and least learned of the Jews, who tied the meaning of the Psalms down to their very letter, giving to them a circumstantial and a local interest, which in some cases was made more permanent through a moral application. Strange it seems, that this feeble Jewish school, should find advocates and supporters among many who at this day are boastful of their criticism and knowledge of Holy Scripture. The more enlightened Jew saw in psalm after psalm a type of the Messiah, which agreed most marvellously with all that the prophets had spoken concerning Him. The royal David was a type in his yearnings and outpourings of soul of his altogether Royal Son—the King of kings and Lord of lords. The advocates of this view, have been almost lost or absorbed into the number of those who see in the Psalms not a series of *types*, but one long continuous *prophecy* of our Blessed Lord. The Other Gospel rarely acknowledges the type, and altogether rejects the prophecy. It allows that there are mysterious heights to which some of the Psalms attain, which it is difficult to explain away, as being the unfolding of a higher moral lesson on the undeveloped coincidence of the higher spiritual life. Yet here it lets the matter rest. The human phases of our Lord's life might, in some Psalms, be dimly shadowed forth; the germs of that spirituality which He afterwards unfolded so plainly may be recognised in others, and some of those moral lessons which all men have need to learn, may be gleaned in all. In this way, the Other Gospel praises, analyzes, and reduces to a barely inspired collection of songs, that sublime Messianic prophecy which we have believed in and reverenced, as the Book of Psalms.

And as the higher teaching of the Psalms is frittered away in the Other Gospel, so also is the more directing inspiration and the higher mysteries in the prophetical life. Take the case of Elijah for example, the several places through which he passed, the closing acts of his wonderful life and the solemn words which he both spake and heard; all these may be described in the most glowing colours, and be treated of with depth

and pathos. Long histories are condensed into a few lines, and a summary, as it were of memories departed, is brought out with living freshness into a bold relief; so that while we read, the voice of the charmer seems to carry us quite away, and it seems all but too hard a task, to put to ourselves the stern question which the sacred history demands at our hands. Did or did not Elijah ascend up into heaven in a chariot of fire? The Bible history gives a plain unambiguous answer—Yes. The Other Gospel considers this narrative to be an "inextricable interweaving of fact and figure." It regards him as a sort of fire-prophet. Three times in his life had fire been kindled around him. He had a fiery spirit; his mysterious end answered to his beginning, for he came "we know not whence, and now he is gone in like manner." His ascension is spoken of "as the highest representation of the end of a great and good career; of death as seen under its noblest aspect—as the completion and crown of the life which had preceded it, as the mysterious shrouding of the departed within the invisible world. By a sudden stroke of storm and whirlwind, or, as we may almost literally say of the martyrs of old, by chariots and horses of fire, the servants of God pass away. We know not where they rest." There can be no doubt that when these words are divested of all obscurity they signify that the whole history of the chariot of fire and of Elijah's ascent in it is but a myth or allegory. Other servants of God have fared the same as he has done. The chariot of fire, is but an eastern and metaphorical expression for the happy death of a good man. The Other Gospel does not say this in so many words; it leaves it to be inferred by so many inferences. It makes general what is particular; and it softens down a narrative miraculous to a poetic and highly-wrought description.

Another prophet, Jeremiah, affords a very striking illustration of the humanizing process applied to what is divine. Every event in his chequered life finds some counterpart in secular history. His command to Baruch to rewrite the roll which Jehoiakim had caused to be destroyed contemns "the germ of the 'Liberty of Unlicensed Printing.'" The political change in Jeremiah's condition at the time of the Siege by the Chaldeans, is likened to Demosthenes, who repressed the over confidence of his countrymen in his youth; whilst he stimulated their confidence in his old age. So the German Herder who was regarded as an infidel when a young man, and as the bulwark against infidelity when he was an old one. This circumstance admits of a ready solution by the fact, that infidelity

spread in a quicker ratio over Germany, than unbelief did in Herder's own mind. The teaching of the Other Gospel goes beyond such unhallowed comparisons: it speaks of "the free will of Isaiah," and of the "fatality of Jeremiah" as being "each true for the moment." Of the prophet as being stung occasionally into imprecations bitter and fierce. Nay, we are told that "at times he condescends to the meaner acts of secrecy and falsehood."

As with David, so also with Jeremiah, all real inspiration must be considered by such views to be virtually at an end. The Holy Ghost is also the Spirit of Truth, and as such His promptings can never partake of the nature of falsehood. If we should fall back upon the unsafe hypothesis—that part of a prophet's writings are inspired, and part is not—who shall be able to separate between the true and the false; who shall do this so accurately as not to mistake very often the counterfeit for the true?

In like manner the Other Gospel deals with all the authors in the entire Inspired Canon; and the effect of such treatment upon the mind is this, that while the outward machinery, so to speak, of history and prophecy, is vividly described and made most plain: the divine is humanized, and the supernatural element dwindles down to the merest fiction. Let the prophets in any of their writings contradict our ordinary received opinions, or run counter to our ideas of right; it charges them with inconsistency and vindictiveness, or even with falsehood. These remarks apply to the New Testament quite as much as to the Old. It scruples not to deny all the prophecies that relate to our Blessed Lord as coming again to judge the quick and the dead. This Gospel cannot understand how the same Christ Who once came to save, can come again to pronounce judgment upon hardened and impenitent sinners. It would have us believe, that vengeance will never be taken on them that know not God. And it calls it extravagant doctrine, when on the authority of Scripture, when we proclaim, that the fear and dread of the wicked, will be infinite, when they are summoned to meet their Lord and Judge. It utterly despises those descriptions which are given of the terror of the wicked at the day of wrath; when they shall call on the rocks to hide them, and the waters to cover them from the fierceness of the wrath of the Almighty. It is argued by mere human reason, that the Saviour can never be the Judge; that He Who came to deliver the wicked, from the punishment as well as from the burden of sin, can never be that One, Who will condemn them everlastingly, to that lake of fire and brimstone which is the second death. It denies

the eternity of punishment for the wicked; whilst it accepts eternal life for the righteous.

Here we pause; on the very threshold of our subject, without having glanced even imperfectly over very many of the heretical developments of this Other Gospel. Superficially as the subject has been treated; in exposition rather than in confutation of its pernicious tenets; our slight review may suggest to some earnest minds the solemn thought, that if we accept this Other Gospel, how desolate will become the spiritual estate of the soul. The sure word of testimony has lost all authority. The Catholic Church is but a theory. The Holy Sacraments are but empty signs—the badges of a party. Saddest of all and most sinful of all is the dishonour in which this Other Gospel holds Him Who is both Son of God and Son of man; the great High Priest of the Church; the Saviour of the world. The dishonour which it does to our Lord Jesus Christ sums up and centres in itself, the long black catalogue of all its errors; those awful words seals its condemnation: *ὁ μὴ τιμῶν τὸν υἱὸν, οὐ τιμᾶ τόν πατέρα*."

J. M. A.

ART. XIX.—1. *Ecce Homo. A Survey of the Life and Work of Jesus Christ.* London: Macmillan, 1866.
2. *The Quarterly Review.* April, 1866.
3. *The Month.* June, 1866.
4. *Fraser's Magazine.* June, 1866.
5. *Our Lord Jesus Christ, the Subject of Growth in Wisdom.* Four Sermons (being the Hulsean Lectures for 1865), preached before the University of Cambridge. By the Rev. J. Moorhouse, M.A., St John's College. London: Macmillan, 1866.

[COMMUNICATED.]

THE diversity of treatment which this book has received from the reviewers is almost as remarkable as the sensation which it has created in literary and in religious circles. The Church of England press has been pretty evenly divided in its verdict. The *Guardian*, the *Literary Churchman*, and the *Church and State Review* have declared in favour of the book; the *Churchman*, the *Church Times*, and the *Ecclesiastic* have declared against it; while the *Church Review* has expressed, on the whole, a mild and modified disapproval. The School of "Essays and Reviews," in so far as it is represented by Messrs. Jowett and H. B. Wilson, has also pronounced against the book. So has the School of Colenso, as represented by "Presbyter Anglicanus" and Mr. Fitz-James Stephens, the reputed author of the critique in *Fraser*. Laudatory articles have appeared, on the other hand, in *Macmillan's Magazine*, by Dean Stanley; in the *Contemporary Review*, by Mr. Vaughan; in the *Fortnightly*, by Mr. Peter Baynes; and in the *North British*. On the part of the Church of Rome, Dr. Newman, while criticising the book severely in some of its details, has expressed his conviction that "it is substantially a good book," and likely, in the main, to "work for good."

All the critics here mentioned, much as they differ from each other, agree in admitting that *Ecce Homo* is characterized by much intellectual power and by rare felicity of style and expression. But the *Record* and the *Quarterly Review* will not admit even this much. They have surveyed *Ecce Homo*, each from the top of his own orthodox Pisgah, and then, taking up their song and parable, they have cursed the author with an indiscriminate cursing. The opinion of the *Record* on any theological subject is a matter of indifference to English Churchmen; but the *Quarterly* has a certain authority which gives weight to its theological reviews, apart

even from their intrinsic merits; and it is, therefore, much to be regretted that the review of *Ecce Homo* should have been entrusted to a writer who has proved himself so utterly incompetent for the task. A writer so secure in his own orthodoxy as the *Quarterly* reviewer ought to have been at least fair, if he had not the heart to be generous, to his author. He ought to have admitted, as Dr. Newman has done, that however much the author's execution may have "fallen below his purpose," still "it certainly is a great purpose which he sets before him"—a purpose which "if he could fulfil it, would entitle him to the gratitude of thousands." But no! The *Quarterly* reviewer sees the cloven foot in every page. The book, in his view, belongs to "some of the lower forms of Socinianism;" and its style is as "verbose and ostentatious," as "coarse" and "revolting," as its matter is heterodox. "That it should have obtained the suffrages of any members of the Church of England is melancholy evidence," the reviewer asserts, "of their slight acquaintance with their faith and their Bibles. . . . . The shallowest theories and the flimsiest arguments find a ready reception in an empty mind, and their sole strength is in the weakness and credulity of their dupes. Happily there is a vast body of men who are better informed."

Who is this anonymous writer that he should lay down the law so peremptorily, and pass judgment in such magisterial tones on all who venture to think differently from himself? He believes that *Ecce Homo* is a thoroughly evil book from beginning to end. By all means let him hold to his opinion; let him even exalt it to the rank of a "pious opinion;" but he goes a little too far when he preaches it as *de fide*, and stigmatises any divergence from it as disloyalty to the faith and ignorance of the Bible. For my own part, I prefer the discriminating opinion of Dr. Newman, who, much as he disapproves of parts of *Ecce Homo*, candidly admits that "it has stirred the hearts of many; it has recognised a need, and gone in the right direction for supplying it." At all events, there can be no doubt that the *Quarterly* reviewer would have had a better chance of "seeing clearly to pull out the mote that is in his brother's eye," if he had first taken some pains to dislodge the "beam" that is in his own. As it is, he has read *Ecce Homo* with a distorted vision, and his criticism betrays, in parts, "melancholy evidence," to quote his own language, "of his slight acquaintance with the faith and the Bible." A few examples will show that this is no exaggeration.

"Let us ask ourselves," says the author of *Ecce Homo*, "what was the ultimate object of Christ's scheme? when the divine society was established and organised, what did He expect it to accomplish? To this question we may suppose He would have answered. The object of the Divine society is that God's will may be done on earth as it is heaven. In the language of our own day, its object was the improvement of morality." The reviewer quotes this passage, puts the last sentence in italics, and then comments as follows:—

"'The ultimate object of Christ's scheme' is not a matter of conjecture. The means and end are both unfolded with the utmost distinctness in the Bible, and there we learn that our duty towards our neighbour is inseparably interwoven with our duty towards God. A Church of which the 'ultimate object was the improvement of morality,' would not be Christian but infidel."

Was there ever a more carping piece of criticism? "Christ founded a visible church," says the author, "in order that God's will may be done on earth as it is in heaven—in other words, that human nature might be made better." "O you wicked heretic!" exclaims the reviewer, "don't you know that the improvement of morality is inseparably interwoven with doing God's will, and therefore a Church, of which the object was the improvement of morality, would not be Christian but infidel?" Surely logic like this implies the presence, in the reviewer's eye, of a very large "beam" indeed. He states, in the very teeth of the passage which he quotes, that the author of *Ecce Homo* divorces "the improvement of morality" from "our duty towards God." Will it be believed that the whole chapter from which the quotation is made is occupied with an examination of the fundamental difference between the amelioration of human nature by means of the Christian Church and the abortive efforts of moral philosophy?

"Of course," the author says, "there have been a multitude of systems of moral philosophy, which have differed from each other in a considerable degree, but they have always resembled each other in being philosophy. For the present purpose their differences are not important; the important thing is, that there have been two conspicuous attempts to improve mankind morally: the one by moral philosophy, the other by means of the Christian Church. Now as nothing assists conception so much as comparison, and it is hardly possible to understand anything properly without putting it by the side of something else, we may expect to gain some insight into Christ's metho-

of curing human nature by comparing it with that of the philosophers."

He then goes on to show that the resemblance between Christ's method and that of moral philosophers is superficial, while the difference between them is essential. "He was the founder of a society to which, for a time, He found it useful to give instruction; they gave instruction to pupils who found it convenient to form themselves into a society for the sake of receiving it." "To organise a society, and to bind the members of it together by the closest ties, were the business of His life. For this reason it was that He called men away from their homes, imposed upon some a wandering life, upon others the sacrifice of their property, and endeavoured by all means to divorce them from their former connections, in order that they might find a new home in the Church. For this reason he instituted a solemn initiation, and for this reason refused absolutely to give to any one a dispensation from it. For this reason, too . . . He established a common feast," to be to His follows a bond and symbol of "their indissoluble union" with Him and with each other. "The union of mankind, but a union begun and subsisting only in Christ, is what the Lord' Supper sacramentally expresses." While "Socrates is never tired of depreciating himself" and "firmly denies his own superior wisdom," "Christ," on the other hand, "steadfastly asserts what many were not prepared to admit, viz., *His own* ABSOLUTE *superiority to all men, and His natural title to universal royalty.*" Christ came, no doubt, to teach; but that was a subordinate part of his mission. He came first and chiefly to be our Life. And therefore, "if we isolate Christ's teaching from His life, we may come to the conclusion that it contains little that could not be found elsewhere, and found accompanied with reasoning and explanation. Those who fix their eyes on the Sermon on the Mount, or rather on the naked propositions which it contains, and disregard Christ's life, His Cross, and His resurrection," mistake altogether the nature of Christianity. Christ is a Divine Teacher, but He is more: He is "the Saviour of the world," "the Judge of mankind," "the everlasting Sovereign of the human race," weighing in the balance, before His invisible tribunal, "not the deed only, but motives, temptations, ignorances, and all the complex conditions" of human conduct,—holding, "in short, heaven and hell in his hand."

Such is the author's view of the Christian Church and its Divine Founder; and it is this teaching which his reviewer in the *Quarterly* characterizes as "not Christian but infidel!"

Let us take another example of the reviewer's purblind criticism. He culls the following sentences from *Ecce Homo* and calls the doctrine they inculcate "a grave misrepresentation of facts:"—

"Pleasure shall assuredly be ours, but in no extremity are we to make it our object."—"Though self surrender lead in general, though it lead infallibly, to happiness, yet happiness is not its object."—"Though by loving our neighbour and our enemy we shall win heaven, we are not to think of the heaven we shall win, we are to think of our neighbour and our enemy." —"This paradoxical position,—that pleasure is necessary for us, and yet that it is not to be sought; that this world is to renounced, and yet that it is noble and glorious—might, if it had been taken up by a philosopher, have been regarded as a subtlety which it would have been impossible to act upon. But as the law laid down by a King and Master of mankind, every word of whom was treasured up and acted out with devotion, it has had a surprising influence upon human affairs."

This teaching the reviewer considers dangerous and unscriptural, and "a grave misrepresentation of facts." Fear of "future punishment," and desire for "future happiness" are his motives "to deter men from every species of sin," and to incite them "to every species of goodness." "Blessed are the pure in heart," says our Blessed Saviour, "for they shall see God." But, according to the *Quarterly* reviewer, that beatific vision is to be the reward of a refined and subtle selfishness. He has probably imbibed his moral philosophy from Paley, who defines virtue as "the doing good to mankind for the sake of everlasting happiness." But I had imagined that Paley's theory of virtue, though his "Moral Philosophy" is still used as a text book at Cambridge, was rejected by all but the coarsest Utilitarians. Certainly the late Professor of Moral Philosophy at Cambridge, the lamented Dr. Whewell, used to quote it on purpose to refute it. "Paley," he says, in his *Lectures on Systematic Morality*, "makes the pursuit of happiness the basis of his system;" but "I have taken an opposite course. The term *happiness* appears to me to be so entirely relative to our desires and affections, that it cannot regulate them. Men pursue happiness as boys pursue the rainbow. But woe to him who makes the rainbow his guide. It is where he looks, and it flies as he pursues. Its place is governed by his own, and therefore cannot help to fix his position or direct his course."

The reviewer has not been educated at Oxford, or he has

wofully forgotten his ethics. Aristotle, heathen though he was, is a much safer guide in moral philosophy than Archdeacon Paley. Happiness, according to the former, results from virtuous conduct, but only when virtue is pursued for its own sake. *Ἐνέργεια κὰτ' ἀρετήν* will procure for us happiness; but happiness must be missed if sought for its own sake, because each person must form his idea of happiness from the constitution of his own mind at that time, and from what, at that time, he would like to possess; so that none but he who is *already good* could form a correct notion of it; while to any one else a description of it, if it could be given at all, would be distasteful and repulsive. This moral fact arises from two causes:—first, the immediate one, that none but a good man could form an idea of heavenly happiness or be attracted by it; secondly, the final cause—action from the purest motives; which the love of reward or the fear of punishment would not be. Our Saviour taught this when He said, "Seek ye first the kingdom of God and His righteousness, and all these things will be added unto you." What is good and desirable will never be attained, or even perceived, unless first sought *because it is right*. If our affections do not rest in their objects as their ends, but in some pleasure or pain connected with them, they have no objects at all. "Be ye perfect, as your Father which is in heaven is perfect." That is to be the motive of the Christian's conduct. Lower motives are useful as helps on the way; but he must never forget that they are lower motives always, and that duty has, in reality, no true motive beyond itself. Where does the reviewer worship? Has he never heard S. Francis Xavier's well-known hymn? Or does he think that that also is "a grave misrepresentation of facts?"—

> "My God, I love Thee, not because
> I hope for heaven thereby;
> Nor yet because who love Thee not
> Must burn eternally.
>
> "Not with the hope of gaining aught
> Not seeking a reward;
> But as Thyself hast loved me
> O ever loving Lord."

"The author of *Ecce Homo*," says his reviewer, "backs up his assertion on the nature of our Lord's teaching with the further assertion that, if we are actuated by the desire to secure our happiness, the self-surrender which Christ enjoins is simply impossible." Who can doubt it? A regard for his future interests may regulate a man's external conduct, as the author

of *Ecce Homo* observes; but it cannot regulate his interior life. Love, which is essentially unselfish, is at the bottom of all Christian self-sacrifice. It is the motive which determines the character of moral actions; and no action is intrinsically good which is done to avoid punishment or to secure a reward. As the author of *Ecce Homo* truly puts it, "A man can no doubt do any specific acts, however painful, with a view to his ultimate interest. . . . But can a man with a view to his ultimate interest, in order that he may go to heaven, *love* his enemies." "Our Lord will supply the answer" is the cavalier reply of his reviewer; and then he quotes the following passage; "*Love ye your enemies*, and do good and lend, hoping for nothing again, *and your reward shall be great, and ye shall be the children of the Highest.*" I have quoted the passage with the reviewer's italics, in order to show in clear relief his utter incompetency as a critic. An ordinarily instructed Christian child would tell him that the few words which escaped his italics destroy the whole force of his criticism. Of course, the reward of unselfish Christian conduct "shall be great," but only on condition that it be *really* unselfish—"*hoping for nothing again.*"

The author of *Ecce Homo* says that in the Gospel of Christ—

"A new Continent in the moral Globe was discovered. Positive morality took its place by the side of negative. To the duty of not doing harm, which may be called justice, was added the duty of doing good, which may properly receive the distinctively Christian name of Charity." "The old legal formula began, *Thou shalt not;* the new begins with *Thou shalt.*"

The author draws out, with great truth and clearness, as it seems to me, this distinction between the Law and the Gospel. It is, in fact, a distinction which divines have insisted on from S. Paul's time to our own. But the *Quarterly* reviewer is determined to see nothing in *Ecce Homo* but the deadliest heresy; and so, after quoting the above passage, he describes it as "perhaps the most singular specimen of misrepresentation in the volume," "a fiction," "a gross perversion of the facts," "an outrage against revelation," and an attempt "to undermine its foundations." "Christ's condemnation," says the author of *Ecce Homo,* "is pronounced upon those who had not done good: 'I was an hungered, and ye gave ye no meat.' The sinner whom Christ habitually denounces is he who has done nothing." "Our Lord," retorts his critic, triumphantly, "'habitually de-

nounced' those 'who had done something forbidden' as well as those who did nothing." As if the author of *Ecce Homo* had ever denied so obvious a truism! Does this anonymous champion of orthodoxy, who, in the spirit of the ancient Pharisee, boasts that he is "not as other men are," ignorant of "their faith and their Bibles," "or even as this Publican," "empty-minded," suppose that any man out of bedlam would commit himself to such an egregious absurdity as to assert that our Lord, while denouncing the man who does not use his talents, would let the man who abuses them go free? Whatever the author of *Ecce Homo* may be, there is one thing which may be predicated of him with tolerable certainty: he is not an idiot.

Since the reviewer denounces as "an outrage against revelation," the assertion, that the Mosaic Law was characterized, on the whole, by negative morality, while the Gospel is characterized by positive morality, or a spirit of self-sacrifice for the good of others; and since he finds this sufficiently proved by the precept in *Leviticus* xix. 18,—perhaps he will be good enough to explain what our Lord meant when he said, "*A new commandment* I give unto you, that ye love one another." According to the reviewer, it was not new at all; and to call it so "is to commit an outrage against revelation!" Considering Who it is Who is indirectly included within the sweep of this fierce invective, it must be owned that Orthodoxy has not much cause to rejoice in the discretion of her champion. But let us examine the passage in *Leviticus*, which appears to the reviewer so conclusive in disproof of any distinction between the Law and the Gospel. It runs as follows:—"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord." It will be seen at once that the precept of love, as stated here, is qualified by two important restrictions: first, "thy neighbour" is placed in apposition to, and must be interpreted by, "the children of thy people;" secondly, the precept, as thus restricted, is of a negative character; it merely means abstinence from the infliction of injury in deed and in intention. This is very different from the commandment of love as enjoined by our Lord, and illustrated by His example. No doubt *we* can see, as we look back on the Old Testament in the Light reflected from the New, that much of the Gospel lay hid in it in germ; but could this discovery have been made before the Sermon on the Mount and its commentary in the life and death of the Divine Teacher? Nor will any one deny that some noble sentiments can be culled from heathen

literature in praise and inculcation of a lofty philanthropy. It would be easy to add to the two quotations which the writer in *Fraser* makes from Cicero's Offices and Aristotle's Ethics. But what practical good resulted from these fine sentiments? Had they any influence beyond the precincts of the Grove or Portico? or even there? Heathen morality answers with an emphatic No. It is not by "going over the theory of virtue," as Butler has taught us, that men are made better, but by personal devotion to One, whose "strength is made perfect in the weakness" of His followers. Is it not true that before the Incarnation of the Son of God an act of heroic self-sacrifice was regarded as something beautiful, indeed, and admirable, which poets might very properly sing, and philosophers descant upon, but which no human being was bound to imitate as a matter of duty? And this being so, is it an exaggeration to say, with the author of *Ecce Homo*, that Christianity, in prescribing a spirit of active and prolific self-sacrifice as the very keynote of its service, was equivalent to the "discovery of a new Continent in the moral globe?"

The Dean of Ely is not generally regarded as one likely to "commit an outrage against revelation;" yet he makes the very distinction made in *Ecce Homo* between the "Thou shalt *not*" of the Law and the "Thou *shalt*" of the Gospel; and then goes on to say that "*it cannot be denied* that the actual form of the law of loving our neighbours, as given in the Old Testament, was a prohibitory law, not an active law of love depending for its force upon a spring within, but a law which, if obeyed according to the letter, would hinder only certain offences, and might be kept thus by a man whose heart was as hard as flint." (Sermons, third series, pp. 266-7.) In fact, it is not easy to see, on the *Quarterly* reviewer's showing, what we have gained by the Gospel. Certainly we are told, on pretty good authority, that Christ "brought life and immortality to light by the Gospel," but "happily, there is a vast body of educated men who are better informed"—that is to say, if the theologian of the *Quarterly* is to be trusted. Is it in consequence of this "better information" that he confounds S. John the Evangelist with S. John the Baptist, and calls a declaration made by the former at the close of his life (John i. 18) "the proclamation of Christ's forerunner at the period of his baptism?"

If the *Quarterly* had confined itself to an exposure, in a temperate manner, of the faults of *Ecce Homo*, no one would have any reason to complain. But the cause of truth is much more likely to be injured than served by a style of criticism

which roots up wheat and tares together, and confounds what Bacon calls "the colours of good and evil."

The object of the preceding observations has been to claim for *Ecce Homo* a fair hearing, and a dispassionate examination on its merits. To review such a book within the space at my disposal would be impossible; but I may take the liberty of indicating the direction in which its chief defects appear to me to lie. Let us take the author's account of our Lord's Temptation, which is, to me, the most objectionable portion of the book. But I object to it, not because I consider it inconsistent with the fullest belief in our Saviour's Divinity, but because it seems irreconcilable with the Gospel narrative. Some of the criticisms which I have read on this subject evacuate the Temptation of all real meaning, and are distinctly open to the charge of Apollinarianism. Our blessed Redeemer "was tempted in all things like as we are, yet without sin." That is the only exception. Every kind of temptation short of sin may be predicated of Him without trenching on the perfection of the hypostatic union. He had a human body like ours, liable to the various incidents of humanity—growth and decay of the material fibres, hunger and thirst, fatigue and sleep. He had a soul, too, with all the innocent emotions of a human soul; and so we read that He marvelled, feared, sighed, and wept. He had, moreover, a human *νοῦς* of the same kind as ours, and therefore subject to the limitations of human knowledge. Now we are told distinctly that His Human Nature, in its threefold division of Body, Soul, and Mind, obeyed the ordinary laws of progress and development. He "grew in wisdom and stature;" in other words, as His body advanced from childhood to manhood, as He gradually acquired the use of His limbs and senses, so His intellectual faculties were not prematurely developed, but expanded, according to the law of human nature, *pari passu* with His Body. He went also through a moral probation in His Soul, and "learned obedience by the things which he suffered." To deny, therefore, as some of the censors of *Ecce Homo* have done, that of two opposite courses our Lord always chose the right *intuitively* and never "*on reflection*" is, in reality, to deny the perfection of His Human Nature, and to adopt a modified combination of Apollinarianism and Docetism. Does not the true state of the case stand thus? By the doctrine of the *communicatio idiomatum* we may predicate of Christ's Person, in the abstract, the properties which belong, in the concrete, to either of His Natures. Because, therefore, the *Person* tempted was God, we may say, *à priori*, that the temptation must necessarily have failed; but inasmuch as the

Nature which was tempted was human, we may admit that it was left (always, of course, under the vigilant protection of the Divinity) to find its way out of the temptation by the exercise of its own proper faculties. Thus our Lord, in His human intellect, was ignorant of the day of judgment, and, in His Soul, prayed that He might be spared the last agony; and it was only "on reflection" that he saw the incompatibility of the prayer with the redemption of mankind. May we not reverently believe that His Soul was gradually opened to the knowledge of the wonderful mystery of the Incarnation, just as it was gradually opened to all other knowledge? He came as the Second Adam, and may we not believe, while we adore, that there was a Tree of Knowledge in the secluded vale of Nazareth, of which the mysterious Carpenter was forbidden to eat till "His hour was come?" His answer to His sorrowing Mother—"Wist ye not that I must be about My Father's business?"—need imply no more than that innate purity of heart which "shall see God" even here, and which was in Him in all the perfection of sinless boyhood. The knowledge of all that He was, prematurely bestowed, might have upset the equilibrium of His faculties, and interfered with the natural development of His mind and conscience. Of course, He might have averted such a result by a miraculous interposition of His Divine Nature. But we have no reason to suppose that He did do so, any more than He learnt the trade of a carpenter by a special illumination, or turned stone into bread to appease His hunger.

While I object, therefore, to the author's exclusively subjective view of Christ's temptation, I must very humbly confess that I see nothing so very heterodox in holding that our Lord's "mind" was "excited," or "agitated," at His Baptism, "by the nascent consciousness of supernatural power." As I understand Dr. Newman, his objection to this part of the book is on the ground of its being without authority in Holy Scripture. But do not the words of S. Matthew and S. Luke, and still more those of S. Mark, imply something of the kind? The two former say that He was "led up," or simply "led" (*ἀνήχθη* and *ἤγετο*) by the Spirit into the wilderness. But S. Mark uses much stronger language: *Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον.* Surely this language implies something of "agitation" or "excitement;" a hurried retreat into solitude, and a conflict there with the powers of evil. If no change, and that of an extraordinary kind, took place in our Lord's Human Nature at Baptism, what are we to understand by the descent of the Holy Ghost upon Him, and by the inti-

mation that He became then "full of the Holy Ghost?" At all events, the Church has decided nothing on this point, and it is not right, therefore, to brand as a heretic any man who chooses to meditate on the subject in a way different from our own, provided, of course, that he does so in a becoming spirit, and with a full faith in the doctrine of the Incarnation. That the author of *Ecce Homo* embraces that doctrine in its integrity I have no doubt at all, and my only wonder is that anyone could have read his book carefully, and arrived at an opposite conclusion. That Dr. Newman does not doubt it is, I think, clear from his most able analysis of the book. He finds fault with the author, not for being heterodox, but for being fanciful, and for taking, on occasions, unwarrantable liberties with the Gospel narrative. On the subject of the limitation of our Lord's human knowledge, the author of *Ecce Homo* may appeal to a very able and thoughtful volume of sermons placed at the head of this article—Mr. Moorhouse's Hulsean Lectures for 1865. The whole volume is unusually good, but the Third and Fourth Lectures are peculiarly interesting at the present time.

Let me say, in conclusion, that a Socinian has, within my knowledge, been converted to Christianity by *Ecce Homo*. So much for its being a "low form of Socinianism." But there is a sect among us for which the book is likely to prove specially attractive, and which the author seems to have, even more than Socinians, in his eye;—I mean the section of Positivists, headed by Mr. Richard Congreve, who follow Comte's *Politique Positive* and his *Culte Systématique de l'Humanité*. The object of this curious brotherhood is "the reorganization of human society through the systematic worship of Humanity." They have what looks like a parody of the Christian Church, with a calendar of saints, to whom they offer their devotions. They consider it the duty of each man to sacrifice himself for the general good; and they hope to regenerate mankind through this spirit of devotion to human beings as such. They have good and gifted men among them, and are possessed with some noble ideas. To these persons the author of *Ecce Homo* seems to say:—

"You are right in believing that, in order to regenerate Humanity, there must be a visible society of unselfish men, inspired with an enthusiastic love for their fellows. You are right, too, in thinking that this enthusiasm must be kept alive by a 'systematic worship' of Humanity. But men cannot, in the long run, worship an abstraction; they must have a personal object on whom to fix the eye of loyal devotion.

Look abroad, then! What you seek is not far to find. Behold the Christian Church. There you have the true worship of Humanity centred, as it necessarily must, in a Person Who is truly human, though He is also Divine, and Who, unlike the ideal saints of your calendar, lives for evermore, though once He died that He might conquer death for His followers."

Surely an effort like this, however faulty in execution, ought to be treated kindly and gently, in the spirit of Him Who promised a blessing on the cup of cold water given, in His Name, to any of His little ones. But I have reached the end of my tether, as regards space, and I must therefore come to an abrupt conclusion.

MALCOLM MACCOLL.

FRAGMENTA VARIA.

No. XIII.—An American View of The "Eirenicon."

The following has been forwarded to us, extracted from a newspaper critique :—

"Dr. Pusey's letter has the following heading; 'The Church of England a Portion of Christ's One Holy Catholic Church, and a Means of Restoring Visible Unity.' It is addressed to the author of 'The Christian Year,' and was occasioned by the very kind of remarks from Dr. Manning which we have just alluded to; so that from this quarter we are now to learn how unity may be secured. Dr. Pusey's position will give him a hearing by all parties, and hence what he may say has great importance. He writes, too, with that charitable breadth of statement, that spirit of candor and fairness, which is imperatively demanded by such a subject. He has no party to support, unless you say he is determined to uphold the Church of England. His purpose is rather to harmonize the communions that retain the apostolical succession by showing how much they have in common. The bearing of his letter, of course, is chiefly toward the Roman system; and he seeks to show that behind the practical system which comes in between the people and their solid belief there is a substantial agreement between the Roman and Anglican churches as to the chief points in theology, so that on this point which is the most essential there is no reason why the moderate theologians on either side could not bring about a truce and union. This is all done in the utmost kindliness of feeling. The Greek, Roman, and English churches are all compared, and their slight differences in respect of the holding of the ancient and Catholic faith are noted with a loving hand. On pages 26 to 29 the comparison of the Roman and Anglican faith is admirable, and such a passage does much to cultivate the spirit of unity. Then other common ground is brought into view, and the earlier Roman Church is shown to be in substantial agreement with the Anglican."—*The Round Table.* April 14, 1866.

No. XIV.—A French Bishop on the Re-union Movement.

We gladly comply with the request of the General Secretary of the A.P.U.C., to whom the letter was addressed, to insert an English version of it.

Learned and Very Rev. Sir,—I request you to accept my

acknowledgment for your kindness in having transmitted to me through ——— our common friend, the various books which, with grateful obligations here offered, I was so glad to receive.

More than seven years ago your excellent Association was brought before me for notice, and I read at one time and another with interest and satisfaction of its continued advancement. Having for many years taken a delight in the works of Unity amongst Christian people, of which, in these last days, the whole face of Christendom has so sincerely felt the loss, I was encouraged in my peace aspirations, and strengthened in a true conviction that, if the separated flocks were to be brought together again under One shepherd, One on earth, as there is One in Heaven, it would be accomplished through the intervention of the religious people of Britain. And this all the more so truly and especially, if, besides the Greek communion, the Lutheran and other Protestant sects, became the subject of our hopes and prayers.

I cherished, therefore, a hope that the Confraternity for Prayer for Unity would be able to gather into its ranks a large number of thoughtful Christians, who, witnessing the evil mischief which the wild beast of the field has done to the vineyard of the Saviour, would lift up sanctified hands that the Father of all might be graciously pleased to listen to these offered petitions. That hope has been fulfilled. Your Confraternity, which, in the active hands of zealous men, such as you, has extended its works so greatly and widely, and in a spirit of sincere simplicity, and simple desire for Unity, has not laboured without profit. I have heard from Count ——— and M. de ——— of the advancement accomplished, and of the many signs of the Spirit's presence amongst its foremost promoters—evidenced by the labours shown forth.

One of its fruits is the beautiful treatise of the renowned Dr. Pusey, which, though containing several theological problems and complex dissertations which not, in a direct line, touch unity, nevertheless, by the calm words of their arguments, and the wisdom of their beautiful suggestions, relate to the Union of Churches which, like the Occidental and the Oriental, have been unhappily severed for so many years. Though this reverend Doctor debates at the most length questions arising between his own Church and the Mother and Mistress of all Churches, Rome; yet the proposals which, in the first case, concern us, have an interest to the Oriental, and to Christians everywhere and on every hand.

I am glad, then, Reverend Sir and my friend, that what you wrote to me through ——— is about to come to pass, and to know, in addition, that, as the Rev. Professor's treatise is more sent forth and perused, as it will be when French and German versions can be purchased, (which I hope,) the opportunity for

considering the Re-union proposition, grafted on to the former Tractarian belief, may more and more bring a weighty blessing upon its promoters and show forth the requirement of Unity in resisting the open and covered aggressions of false Liberality and spurious Reason.

I shall have the honour to send the book for which you make a request. I beg you to accept my true desires for a happy realization of your peaceful hope, and I beseech God, the Author of Unity, to bless your beneficent work.

Receive, my friend and Reverend Sir, therefore, the promise of my prayers; and an assurance of my distinguished consideration.

To the Director of the Confraternity
of Unity at London.

No. XV.—The Re-union Resolutions regarding the "Eirenicon" at the Annual Meeting of the English Church Union.

We extract the following paragraph from the *Church Review* of June 19, 1866, as worthy of special notice.

The Vice-President proposed the following resolution:—"That this Union rejoices in the publication of Dr Pusey's letter (the *Eirenicon*) to the Author of the *Christian Year*, and earnestly hopes and prays that God, in His Own time and in His Own way, will so dispose the hearts and minds of His people, that the sad divisions which now rend the seamless robe of Christ may be healed; and that the whole of Christendom may be reunited into one holy communion and fellowship, to the glory of Our Lord God, and the salvation of the human race." Mr. Gresley, who said he had been requested to introduce this question by the Council, pointed out that both the dying words of Our Blessed Lord, and the hindrances in the way of the Church's progress—resulting from existing divisions—must bring home to the hearts of all the necessity of union, and of striving both by earnest efforts and earnest prayer to effect it, (hear, hear). We had learnt from the *Eirenicon* (cheers) that the differences between the English and other branches of the Catholic Church were less real and less numerous than they appeared to be. Still there were some points which were formidable, and prominent among them was the Supremacy of the Pope, but he hoped that the present exaggerated views on that point would be abandoned, (hear, hear.) Another difficulty was the extravagant notions of the worship due to the Blessed Virgin, which he thought could not fail to react, but might possibly in doing so advance the course of re-union. There were probably greater hopes of re-union with the Greek Church,

seeing that it was not fettered with the Supremacy, nor with an extreme *cultus* in regard to the Blessed Virgin. Mr. Gresley then discussed at length the bearings of the *Filioque* controversy, which, however, he did not think to be of vital importance. He considered that any desirable scheme of re-union should embrace all the baptized, and pleaded especially for the Scandinavian and other bodies, in which the main want was the Apostolical Succession. He did not hold that unity involved absolute uniformity; and where we found the Sacramental system upheld and the Gospel preached, we must not enter too minutely into details. Again, as to interchanging Services with foreign churches, and requiring the use of their pulpits for our prelates and priests, he did not regard these as essential conditions, so long as there was intercommunion abroad. He foresaw a difficulty in this matter on the part of the Roman Church, which would probably require terms—such as confession before communion—which would be inadmissible; but it was not so in the Greek Church, as they knew by the experience of several of their brethren who had recently been received into full communion in Servia and elsewhere. He thought it very desirable that individuals and the Union itself should do their utmost in this matter, but he considered that the question ought to be taken in hand by the bishops who might ask foreign prelates for explanation, upon apparent points of difference with possibly the happiest results, (cheers.)

Mr. Pellew, in seconding the resolution, said it echoed the feelings of thousands of faithful Churchmen, both at home and in the Colonial and American Churches, who thanked God He had put it into the heart of Dr. Pusey to labour in that holy cause, (hear, hear.) In conclusion, he pointed out that one of the most obvious lessons of the *Eirenicon* was, that controversy should be carried on in a spirit of gentleness and forbearance. Love was quick to see, but passion was blind.

The Rev. Archer Gurney moved an amendment to the effect that, while the Meeting fervently prays that in God's good time the divisions of Christendom may be healed and the whole Church reunited in one body, that result must not be effected at the sacrifice of the distinctive principles of the English Church; the Supremacy of the Pope and prayers to the Saints being especially instanced as points which could not be conceded. In doing so he expressed his deep and fervent regret that the Union was about to fall into the fatal error of committing itself to the apparent consent to reunion with Rome on the basis of the Council of Trent, (ironical cheering.) He ventured, on the other hand, to say that there were many Members of the Union who objected to union with Rome on any terms, (loud cries of "Oh, oh," and dissent.) The Union had paid Dr. Pusey the highest compliment by electing him on the Council, (loud cheers,)

but there was no occasion to pledge the Union to the *Eirenicon*, (ironical cheers,) which he considered a most dangerous book, (loud cries of "No, no,") and one absolutely calculated to deprive us of the truth, ("Shame, shame," and loud expression of dissent.) Mr. Gurney then proceeded to develope at some length, and in a tone and demeanour somewhat provocative, his peculiar views respecting the Supremacy and the Invocation of Saints amid reiterated expressions of disapprobation, until, on a reference to Dr. Pusey as "a Gallican on the wrong side of the water," the feeling of the Meeting culminated in an outburst of indignation, during which the Rev. F. G. Lee rose to order, and amid loud cheers called upon Mr. Gurney to retract the offensive epithet. The President having ruled that Mr. Gurney was out of order, the latter bowed to his decision, and after calling God to witness the sincerity of his detestation of the *Eirenicon*, retired from the platform.

The amendment having been seconded by the Rev. Augustus Gurney,

Dr. Pusey rose amidst enthusiastic applause, and said that Mr. Gurney's explanation of the meaning of the *Eirenicon* had omitted a somewhat important word, "explained," (hear, hear.) He (Dr. Pusey) had laid it down that our Articles and the Decrees of the Council of Trent might be "explained" in a sense agreeable to both, (hear, hear,) and the qualification was of real significance. As to the Union being pledged to the *Eirenicon*, it was a thick book, and there was really no occasion for it. He had never at the outset intended to write the *Eirenicon*, but having been in a manner forced by his friends to undertake a reply to Dr. Manning, and having completed his task, he had then asked himself if he could do nothing more for the blessed cause of peace and unity. And that self-questioning was the origin of the *Eirenicon*. Before the commencement and during the progress of this work he had had the opportunity of seeing many foreign prelates and theologians, with whom he had discussed the various points, and he could assure them that in several instances where objectionable points of Roman doctrine were thought to be matters *de fide*, and therefore insuperable obstacles, he had been assured, on high authority, that they were not *de fide* at all. As to the Supremacy, he was of opinion that those things which the Church had in her mind in disclaiming it were not essential elements of the Supremacy. Indeed, one very eminent prelate had said that the Supremacy of itself would be no hindrance to reunion if other points could be arranged, as they might be by a concordat. There would even be no objection to our bishops being named by the Sovereign, even though a Protestant; and this was the statement of a personage of no common weight, (cheers.)

The Rev. M. W. Mayow criticised the remarks of Mr.

Gurney with some warmth. He thought that possibly Mr. Gurney might obtain a following of some four or five in that crowded meeting; but he was sure that if the Union were polled to-morrow, it would be found that the immense majority of its Members were heart and soul in favour of reunion as encouraged by the *Eirenicon*, (loud cheers.) Some might think it would have been wiser not to have mixed up the Union with the *Eirenicon*; but he for one did not think so, (cheers,) for he held that it was not addressed to Rome solely, but to all Christendom, (cheers.) He had prayed every day for reunion for the last fifty years, and should do so to the last day of his life, (cheers.)

The amendment was then put to the Meeting, when exactly three hands were held up in its favour, and a perfect forest of hands in the negative sense. The original resolution was then carried *nem. con.*, amidst loud and prolonged cheering.

ORIGINAL POETRY.

CANTILENA

DE PROCURATORE IN CATHEDRALI LINCOLNIENSIS DIOCESIS ECCLESIA ELIGENDO INCIPIT FELICITER.

Hæc Cantilena à quodam Parocho Lincolniensi, multis abhinc sæculis, ut videtur, scripta, in Bibliothecâ ejusdem diœcesis Ecclesiæ Cathedralis nuper inventa est. Scriptor quidem non omninò infacetus, sed Latinarum litterarum ab omni parte planè indoctus fuit. Quid autem in sæculis tenebrosissimis et nondum reformatis expectemus?

Aliquas notulas adjeci quò faciliùs Cantilena à lectoribus intelligatur.

L. H. I. PAROCHUS LINCOLNIENSIS.

Mittit Præsul venerandus
Litteras ad convocandus
Clericos in Synodum,
Ut legatur Procurator
Pius, doctus, et orator,
Quem mittant Londinium.

Veniunt ab oriente
Veniunt ab occidente
Sacerdotes pariter;
E paludibus emergunt
Ut ranæ: quà Woldi * surgunt
Descendunt celeriter.

Pax et quies Cathedralis
(Pax O quanta, quies qualis!)
Perturbatur maximè
Cum virorum multitudo
Intrant templum, Sanctus Hugo
Quod struxit piissimè.

Dignitates consedère:—
O quàm bonum est videre
In throno Episcopum;
Archidiaconos, Præbendarios,
Canones, magnos et parvos,
Et minorem Clericum!

"Sumus hìc, O fratres cari,"
Ita cæpit Præsul fari,
"Aptum virum mittere,
Antiquum secundùm morem,
Ad domum inferiorem
Hujusce Provinciæ.

Intrudentem ne putatis
Quòd cathedram, quum hìc statis,
Me videtis prèndere.
Dicite prout placetis,
Fræna verbis ne ponetis:
Precor, fratres, dicite."

Et tunc dixit vir suävis,
Cui cognomen Missans avis. +
Bonus Cancellarius;
"Hìc est candidatus dignus
(Pro hoc dabo meum pignus)
Cui est nomen Sordidus; ‡

"Num potestis piiorem
Invenire, doctiorem
In rebus ecclesiæ?
Vota, mihi quæ dabatis
(Magnus honor!) nunc huic datis
Rogo vos humillimè."

* *Woldi:* Anglicè, *The Wolds*; i. e., Colles in partibus Lincolniæ comitatûs semptentrionalibus siti.

\+ *Missans avis.* Quid vult *Missans avis?* *Missa*, ut benè notum est, significat quod Anglicè dicitur, *The Mass*. *Missans* ergò fuerit *Massing*. *Avis* autem significat *a bird*. Hoc cognomen fortassè à Parochianis cuidam Canonicorum datum fuit, quia in Missâ dicendâ diligentissimus fuit.

‡ *Sordidus.* *Mulier Sordida*, Anglicè *a Trollope*; nomen ergò hujus fuit *Trollope*, quod inter nomina Canonicorum tunc temporis inveni.

Paucis verbis hunc secundans
Vernon,* non ut ver fæcundans
Floribus eloquii;
"Certè," inquit, "bonus iste
Est, et minimè Papiste:—
Nobis dignus eligi."

Visus nemo plus dicturus,
Præsul vota est sumpturus:—
Faber† surgit Sotbius,
Iracundus (si hunc urges)
Eloquens, ut Boanerges,
Vel Paulus apostolus.

"Non sit ità: num mittamus
Unum de quo nil sciamus
His malis temporibus,
Quid de Thure sit facturus,
Quid de Vestibus dicturus,
Convocationibus?

"Ista non sunt nugæ, fratres,
Veteres hæc tenent patres
Omnibus ecclesiis:
Quis negabit ultrà vires
Fuerit mutare fides:—
Quid de ceremoniis?

"Sed quid plura? en, Decanus‡
Nomine: Parochianus,
Minimè Erastianus,
Sed fidus Ecclesiæ;
Hereses Italianistes
Purus; est et Ritualistes:
Hic nos decet maximè."

Tunc profatur Vir Muscosus,§
Et severus et jocosus,
Semi-clausis oculis:
"Non plus tempus occupabo
Sed opinionem dabo
Verbis in paucissimis.

"In secundo Libro *Reges*
Vulgatæ Scripturæ, leges
De agnellâ parvulâ
Quam furavit iste dives
Detestandus inter cives
Pauperis è dexterâ.

Annon divites vos estis
(Care Præsul, esto testis!)
Qui Proctores *sex* misistis,
Viri, vos canonici?
Relinquatis unum agnum,
Unum nobis, non est magnum,
Nos, precamur, Parochi."

At vir bonus dixit frustrà!
Manibus ostensis vota
Incidunt in Sordidum;
At hic agens multas grates
Vanas profundit quisquales,
Ut par est Canonicum.

Surgit Agnellus Decanus,‖
Ut Dux Gallicus Turanus¶
Cum trementi corpore
Quòd tam magna sit facturus
Hostes bello subacturus
Sed forti cum pectore;

"Præsul, fratres, elegistis
Canonicis ex istis
Cathedralis corporis,
Unum qui nos representet:—
Annon se purgare tentet
Factis à turpissimis,

"Quæ hôc templo perfiebant
Immò nuper, ut aiebant
Nuntiales papyri?**
Sin, consortem hunc putamus,
Et huic malum nomen damus;
Dabunt item populi.

* *Vernon.* Gens nobilis cui nomen *Vernon*, et symbolum *Ver non semper viret*, hôc tempore florebat. Hic proculdubiò hujus gentis fuit.

† *Faber*, Anglicè *a Smith*. Quidam clericus hujus nominis olim fuit, ut fertur, Rector villæ de Sotby.

‡ *Decanus nomine.* Vocabulum *nomine* benè notandum est; i.e., Decanus non re sed *nomine* hic fuit. Inter clericos Parochianos Lincolnienses Francis Hugh *Deane*, Rector de Stainton in Valle invenitur.

§ *Vir muscosus.* Musca, Anglicè *Moss*. *Vir, a man.* Quid ergò hujus nomen fuit nescio. Inter difficillima est.

‖ *Agnellus Decanus.* Hoc est, *Ewe* vel potiùs *Hugh* Deane.

¶ *Turanus* vel potiùs *Turennus* seu *Turenne* qui è clarissimis Ludovici Regis Franciæ imperatoribus fuit, vir parvi corporis sed præstantissimæ virtutis. Pugnam initurus hæc dicebat, "Voyez donc comme ce petit corps tremble à cause des grandes choses que ce grand cœur va faire." Haud aliter Hugo Decanus, trepido corpore, sed corde intrepido, in Synodo profatus est.

** *Nuntiales papyri.* Anglicè, newspapers.

"Estne verum quòd hic tantùm
Semel mense SACRAMENTUM
Factum sacris ritibus?
Verum Pascha celebrantes
Et altare vos velantes
Pudor! nigris vestibus?

"Verum est quòd Subdecanus
Archidiaconus Nottinghamus
Ausus est in pulpito
Comparare præcentoris
Tumulum cum SALVATORIS?
Si non verum, dicito!"

Lincolnensis tunc surgebat
Archidiaconus, et furebat
Similis draconibus,
Pileum ligoniatum *
(Non birettam vel zuchatum)
Comprimens cum manibus:

"Nos ridere, mali, vultis?
Ad hunc modum vos insultis?
Me vetat respondĕre
Præsul noster, ut columba;
Aliter, ut nuces plumba
Velim vos contundere!"

Caput nutans hæc aiebat,
Et indignans recedebat,
Vt Naaman Syrius.
At, ni fallor, pœnitebit,
Et pro suâ irâ flebit,
Cùm jurgat Episcopus.

Flebunt item Cathedrales
Canones et omnes tales,
Nisi vias permutant.
Floreant Parochiani,
Paludenses et Woldani; +
Florent,—semper floreant!
Amen.

* *Ligoniatum.* Quid vult istud vocabulum *ligoniatum* prorsùs ignoror *Pileus* significat Anglicè *a hat*; *ligoniatum* fortè a *ligo* derivatur. *Ligo* autem est ex instrumentis quibus agricolæ utuntur, et Anglicè interpretatur *a spade* seu *a shovel*. *Pileus ligoniatus* ergò fortassè fuerit *a shovel-hat*. Sed judicent peritiores.

\+ *Woldani*—i. e., Clerici parochiani qui colles Woldanos inhabitant.

LITERARY NOTICES.

The Awakening of Italy, and The Crisis of Rome, (London: Religious Tract Society,) with its sensation title, is the *Eirenicon* of the Society that publishes it, written to order by their traveller, that commercial society, besides its English trade, having opened depôts in various towns on the Continent, and hired propagandists at once of the wares they have to sell, and of the opinions they represent. Dr. Wylie is, he tells us, a Presbyterian, and we should have inferred that to the office of a Kirk clergyman he added that of schoolmaster, or, as another Dominie words it, "he keepit an academy," but that numerous faults of English, and confusion of language, with a strange jumble of tenses, forbids the notion of his having any other pursuit than that of the Society's agent. To criticise his volume would be, however, to break a grub upon the wheel, but there is something so whimsically grotesque in the reverend Doctor's style, that before entering on more solid matter our readers may be amused by a few quotations. Here, for instance, is a passage which, in its vividness, would come home alike to the Doctor and his little pupils. "Rome found the young nations running wild in their woods and wildernesses, turning the world into a great playground, delighting in cruel and bloody sports, and no one can tell how long that wild riot might have lasted, had not Rome stepped in and with her great voice commanded silence, and told the nations to come to school and prepare for the real business of life." It is a canon of composition that nothing should be used as a metaphor which cannot be transferred to the canvas, and we bespeak, as an illustration for the next edition of *The Crisis of Rome*, the following vigorous passage, "To school did Rome compel the nations to come and, holding her rod over their head, she compelled them to learn their letters." Here again is a piece of more composed imagination, p. 266: "The hours wore away; a dark, irregular mass rose before us. It was Civita Castellana. It was drearily silent. Its streets were in darkness. As for inhabitants, bating a few figures which passed us in muffled cloaks, it might have been as empty of men as those renowned cities which now sleep below it. We trundled along the street listening with a feeling of awe to the echoes of our vehicle, which seemed to rejoice in having the whole town to itself. At last it drew up at the door of La Posta where we had resolved to pass the night. Strange if one should not sleep here where all else were buried in a dead sleep. It was the one occupation of the district. The men slept;

their souls slept; the cities and villages slept; the soil slept; it was a long as well as a dead slumber, for those who fell into it seemed never to awake. Here all had been sleeping for centuries, and here they were sleeping still. Was there no danger in lying down in a place like this where the very air seemed to benumb one? Was there no risk of catching the general infection, and sleeping on like all else in this enchanted region, and only awaking some centuries hence?" but we abridge the rest of the interrogatories, having given enough to show the skill with which so commonplace an incident as stopping for the night at a small country town can be worked up into literary bunkum—"we went to sleep, and with the grey of the morning we awoke," is the comforting conclusion. The reverend Doctor, like the hero in the opening chapter of any of the late Mr. James's novels, always "on the morning of" so and so "finds himself," or, as in chapter 25, "The morning of the third of October found us on the road," but the formula is considerately varied, for at chapter 26, four pages after the last, the author forsaking the imposing plurality, thus begins, "On a dark December night I quitted Rome by the Flaminian Gate amid torrents of rain and incessant lightning, changing the aspect of the floods into the appearance of blood; there was a tragic grandeur which made me well content that it should be my last view of Rome. Yet my last it was not! for now I stood once more at the Porta del Popolo! Should I find Rome as I left it?" and so on. Our readers will be glad to hear that "The Vatican is still where it was." This, then, is one of the books provided as mental *pabulum* for the rising generation of the dissenting Israel by the bookselling company called "The Religious Tract Society," and apart from the obnoxious matter to which we shall come presently, it is marked by inherent vulgarity of manner, pretentious cockneyism, and tawdry phrasing. The reverend Doctor "pursuing his course," is prompted to the "remembrance of the human species, by the solitary herdsman, his legs cased in cowhide, his face shaded with the broad slouching brim of his cone-shaped hat."—(P. 270.) "The Rhine is milk white for beauty; the Rhine is a lyric; the Alps are an epic." And among other delicious platitudes we are told "The Bible Society never could have made the Simplon or the Splugen Pass, but what the Bible Society could not do Napoleon did." The Doctor's strongest point however is the pleonastic, his pages are a table of synonyms applied in triplets, so that Sydney Smith's advice of striking out every other word might be advantageously doubled. But enough as to this. It is a lesson long since learnt, no less as to opinions than as to men, that what is said is far less important than who says it, and though certainly what Dr. Wylie may say, or not say, on any subject is a matter of the most superlative indifference, it is

somewhat different when he is the accredited representative of a large religious Society. In the mouth then of that representative, such words of the following are either a terrible truth or a deadly wrong. "The supreme deity of Italy is Mary."—(P. 46.) "Rome has added a fourth person to the adorable three in the Godhead."—(P. 106.) "To the Italians Mary is God."—(P. 100.)* "Popery blots out the God-Man;" "Mary is to the Italians the one living and true God." "The volley of oaths which the waggoner and the buffalo herd (?) let fly is pointed with the name of Mary." "Genoa is a city as Pagan as was Greece or Rome." "A hope beyond the grave, the Genoese have not," and so forth *usque ad nauseam.*

These choice sayings, and there are many like them throughout the volume, have a yet fuller significance when we remember that the writer has not only made thirteen journeys to Italy as the emissary of the Tract Society, but that he with two others form what we may call the Syndicate of the Claudian press, that is, the propaganda organized by the Tract Society for Italy in connection with the Vaudois Synod now removed to the Salviati Palace in Florence, where is also the officina of this Claudian press, promulgating thence with a most truculent set of publications, some indeed of a better sort, such as the works of Paleario and De Sanctis, and the Sermons of Mr. Spurgeon, with some of the writings of Perfetti; and where also other more questionable measures are taken as Dr. Wylie tells us, p. 122. "They write witty articles in daily papers, they occasionally indite a satirical sonnet; having a happy genius for caricature, they are making abundant use of it, as the walls and shop-windows of Florence at this day testify." "All which," adds Dr. Wylie, "is helpful." Non tali auxilio would be the rejoinder of every fair minded man, not blinded by the heat of controversy to the lewd and disgusting ribaldry which the Tract Society and its missionary find "helpful," and with which the walls and shop windows of Florence are now polluted. Of Florence, our author says, "there is scarcely a section of the Church in Great Britain which has not there its representative." So true is this that though some number only five individuals these English sects have been there reproduced even to the three sorts of Scotch Presbyterians—(Free Kirk, Established, and U.P.), Plymouth Brethren, Irvingites, Baptists, high and low, particular and general, Sub and Supralapsarians, and two sorts of Wesleyan Methodists of the new and old connexion. Of course, "anecdote" is the forte of

* Dr. Wylie by virtue of his antecedents has probably too much Latin for a proof of this, which another evangelist of his own stamp was wont to adduce to the amusement of Roman listeners, namely the title "*Deipara*" over the churches which he affirmed to mean that the Blessed Virgin is *equal* with God.

an itinerant, and the stories Dr. Wylie has collected are most remarkable and startling, though often carrying refutation on their very telling, and he ingeniously discloses his source of information, (p. 291,) when "thanking the editors of the *Britannia*, a manuscript magazine, containing letters from Rome, descriptive of the political and social institutes of the Eternal City, for permitting him to make use of the information contained in this volume which exists only in MS." "From this magazine, in manuscript," he says, "the details of his chapters are taken." We will conclude with one quotation of some interest. Dr. Wylie passed a day with Professor Ranke at Berlin. "He believes that Louis Napoleon will faithfully execute the Convention; that the Pope will go into exile; that the sight of the humiliations and misfortunes of the Papacy will revive the slumbering zeal of the Catholics throughout Europe; and that the result, after a while, will be the restoration of the Popedom to its old city, and its temporal sovereignty which it may be able to retain for one or two centuries to come."

The Quadrilateral (London: Saunders, Otley, and Co.) is a name so much more suggestive of politics than of poesy, that we were puzzled at first to account for its appearance on the title-page of the elegant little volume before us, till we learnt from the Preface that it was the joint composition of three friends, and dedicated to a fourth. The composers are only indicated by their initials, but it is evident that all are young writers; and it is therefore no disparagement to them to say that their poems contain, as a rule, more of promise than of performance. There is much melodious writing and many graceful thoughts, but there is a want of nerve in many of the poems, and too little use has been made of the pruning-knife. These remarks apply, perhaps, with peculiar force, though by no means exclusively to the first part of the volume, signed C. M., in which there is no single poem we could quote with entire satisfaction, or should be disposed to take as an adequate measure of the writer's capabilities. The following sonnet strikes us, on the whole, as his happiest composition, though it sins against all laws of the Medes and Persians in omitting one of the inevitable fourteen lines, which are supposed to be of the essence of a sonnet.

Oh! brother poet, happy brother poet!
Arise and wake a gladness in the land
Born of the gladness vocal in your song.
Sing morning blushing over eastern waves,
God's beauty in the golden afternoon,
The dewy silence of the purple eve
And the strange voiceless music of the stars,
Bear living witness to the living truth
And tell your brothers how divine they are.

So shall you wear on earth the thorn of hate
And otherwhere the perfect rose of love;
So shall you live a human poet here
And wear the crown God wreathes for poets there!

The next writer, J. H. G., strikes a somewhat bolder note, and displays more maturity of power than either of his comrades. His blank verse is decidedly the best in the volume, though there is too much of conscious imitation of Tennyson in "Ariadne." The following bears marks of real feeling, and has the genuine ring of poetry about it.

A Child lay weeping, weeping,
  But it could not tell its sorrow.
And after a night of sleeping
  It woke in smiles on the morrow.

A boy stood laughing and talking,
  With his cheek in an honest glow,
Of the path of life he would walk in,
  Of a world he did not know.

A youth stood laughing, beguiléd
  By the smiles of his maiden dear,
And he wrote some lines to her eyelid,
  And a sonnet to her ear.

A man sat graver and older,
  One of a happy three,
With the second's head on his shoulder,
  And the third upon his knee.

A man much older and grayer
  Knelt by two graves with one stone,
And I thought as he breathed his prayer
  I could catch the word, 'Alone!'

An old man lay waiting and weeping,
  And he knew not that ere the morrow
He should go to his rest, and, sleeping,
  Should wake no more to his sorrow.

We would gladly have quoted, as a specimen of the religious tone which more or less pervades the volume, "De Profundis," by the same writer, which reminds us a little of that most exquisite of subjective pieces hovering on the border land between poetry and hymnology, "Lead, kindly Light." As it is, we must content ourselves with the two first stanzas.

Under a starless sky
Without one ray to cheer the moonless night,
  To Thee I cry,
Father, look down on me; it will be light
  If Thou art nigh.

Out on a barren waste!
The way is stony and the wind is bleak;
  Oh! Lord, make haste;
My feet are bleeding and my faith is weak,
  Father! make haste!

The last writer, M. R., opens with giving us the well-known and touching story of S. Dorothea's flowers, in smooth but rather prosaic blank verse, rising, however, occasionally to a higher level. The appearance of the cherub boy to Theophilus is described with simplicity and natural grace.

> What sees he? a young boy he deems him first,
> But when had mortal such a calm pure smile
> Since our first father lost his purity?
> A radiant angel rather should he be
> Who stands all glorious, bearing in his hands
> Such fruit and flowers as surely never grew
> On this dull earth; their fragrance filled the air,
> And smote the senses of Theophilus,
> That a sad yearning rose within his heart,
> Such as at times a strain of song will raise,
> Or some chance word will bring (we know not why),
> Flooding the inmost soul with that strange sense,
> Half pain, half pleasure, of some bygone time,
> Some far off and forgotten happiness,
> We know not where nor what.

The volume is decidedly above the average of the yearly swelling tribe of poetasters, who seem to find it necessary to deliver their souls in print for the edification of an ungrateful public; and there is quite enough in it to make us hope we may hear more hereafter of the three active partners in the *Quadrilateral.*

We expressed our judgment on Mr. Liddon's most valuable volume of *University Sermons* (London: Rivingtons) so fully in our January number, that we need not do more now than record, with sincere satisfaction, the appearance of a second edition, within little more than six months of the first publication. In deference to the suggestion of "friendly critics," ourselves among the number, the author has wisely dropped the original title, and has also corrected some little blemishes to which we had called his attention in our review. From all we have heard of the Bampton Lectures, now just concluded, on the Divinity of our Lord, Mr. Liddon's next volume may be expected to form an interesting and lasting contribution to the theological literature of our country.

The Provost of Oriel's *Additional Notes on Subscription* (London: Parker) contain exactly what their authorship would lead us to expect. The re-published *Tract* 90 affects Dr. Hawkins in 1865 pretty much as the same *Tract* in 1841 affected him and his venerable colleagues of the Hebdomadal Board in 1841. The contrast between the "intense impiety" of the "worship of the Virgin"—*i.e.*, any *cultus* at all—and the comparative unimportance of "some subtle Eastern heresy," (*e.g.*, Arianism or Nestorianism) will be cheering to those who rely on the orthodoxy of Anglican exclusiveness. And there is

an amusing simplicity in the Provost's devout indignation at the "immoral act" of throwing open College endowments "to those whom *the founders clearly would have repelled*," viz., non-Anglicans, while yet he insists throughout on the "sacrifice of *essential truth*" involved in any approach to the Roman Catholic faith which the founders professed, and for which they gave the endowments! What was said—not quite fairly, perhaps—of the exiled Stuarts has a literal application to the present writer. In the last thirty years Dr. Hawkins "has learnt nothing and forgotten nothing."

The Life of a Navvy, written by himself, (London: Warne & Co.,) edited by the Hon. Eleanor Eden, has reached a third edition, which is some indication of its popularity. It claims to be a "genuine history of a poor man's efforts to struggle through 'the waves of this troublesome world,'" and is certainly an exceedingly interesting and instructive one. We can heartily recommend it to readers of all classes who have not already met with it. *Dores de Gualdim, a Tale of the Portugese Revolution of* 1640, being No. 29 of Messrs. Parker's series of Historical Tales, evidently by Dr. Neale, is marked by that force, and freshness, and grace by which the revered author's style is so easily recognised. No. XVII. of "Our Curate's Budget," entitled *Dismissed from the Choir*, from the same publishers, is a well-written and attractive tale for boys, the moral of which is good, and conveys an excellent lesson of brotherly love, and tender sheltering at considerable cost of a brother's reputation. Mr. Michell is quietly doing a very good work.

Professor Willis' *Architectural History of Glastonbury Abbey* is an exhaustive monograph on this most interesting subject. In eight chapters, the learned writer discusses all the various salient points and theories of importance connected with this remarkable structure, bringing together a considerable amount of reliable information which has been well compressed and most cleverly arranged. The original building, together with subsequent additions and alterations, are described and discussed with taste and ability: the imperfect theories of the uninformed are cleverly criticised, while an admirable *rationale* of the salient architectural points is provided and made quite intelligible to all from the excellent plans and drawings that are appended. While we regret that no general view of the abbey is provided—a deficiency we hope to see supplied in the second edition—we cannot but commend this work as well worthy of a place in the library of all who are interested in the study of architecture and archæology. It is published by Messrs. Deighton & Bell.

Church Lyrics and Ballads (London: Palmer) is a small collection in big type of feeble doggrel, to which both Rhyme

and Reason are utter strangers. Mr. Nugée, its patron, and Mr. Palmer, its publisher,—the latter notwitstanding the act of self-sacrifice,—ought to have delicately pointed to the waste-paper basket when its publication was in contemplation. Here is a verse—"enough is as good as a feast"—from p. 49.

"I heard the loud Te Deum
In strains majestic flow,
The Benedicite Omnia
And Jubilate Deo;
And then the Universal Creed
Joined in by one all [sic]
Ascended to the skies,
Till shook each massive wall."

This is taken from a poem on "The Church in the Wilderness"—a locality where the author of it ought to be compelled to reside, away from pen and paper, for six months as a penance for writing nonsense.

Mr. Hayes has just published a third edition, carefully revised by the author, of Dr. Neale's *Hymns for the Eastern Church*. Their great beauty in the original, the successful manner in which they have been translated, the demand which their publication so well supplied, have together tended to obtain for them the well-deserved *imprimatur* of Catholics in general. This present edition of a really standard work, therefore, will be acceptable to many. "God grant," writes the translator in the new Preface, "that this may be one little help towards the great work of Re-union." We cordially echo the wish.

The Literature of Ritual has received a valuable addition by the publication, at a cheap rate, of Dr. Littledale's paper, read before the Guild of S. Alban, entitled *Early Christian Ritual*, (London: Cull.) The Primitive Christians of this nineteenth century should give it a careful and attentive perusal, for it is a masterly exposition, lucid and learned, of the subject it treats.

Dr. Lowe of Hurstpierpoint has done wisely in publishing a selection of the *Colloquies of Erasmus* (London: Parker) arranged for translation and re-translation. The selections are judiciously made, the book is well edited and printed, while the Life of Erasmus at the commencement, and the Notes to the latter part add very considerably to its value, and will render it acceptable and popular at Middle Class schools.

It is a notable sign of the strength and acceptance of Catholic principles that such a periodical as the *Church Monitor* (Bristol: H. W. Drake) could have proved so great a success as to have warranted its conductors in issuing it fortnightly instead of once a month. The second and third numbers are full of useful and interesting papers, well calculated to promote the revival of Truth and the work of Re-union.

Mr. Pollock's tract, *Who are the Offenders?* an Appendix to his former publication, is trenchant, pointed, telling, and true. Mr. Coleman, the Protestant Clergyman to whom it is addressed, has no doubt read it with interest.

The *Review of Dr. Pusey's Eirenicon*, (London: Longmans,) from the pen of Professor Molloy, of Maynooth, is mainly interesting as an indication how thoroughly and how completely an Irish divine of position is unable even to comprehend the position of High Churchmen and Re-unionists in the Church of England. Before people write of our portion of the Christian family, they should at least make themselves somewhat acquainted with its characteristics. Dr. Molloy remarks that the author of the "Eirenicon" makes "an attack upon Catholic doctrine" (p. 11)—a statement which, being groundless and false, ought to be retracted and apologized for.

Bishop Ullathorne, in a *Second Letter to the Clergy of the Diocese of Birmingham*, (London: Burns & Co.,) reiterates his assault upon what he terms "the Anglican theory of Union," which, as we all know, is the theory of the ancient Fathers and of the undivided Church. While we are thoroughly satisfied that Truth should come before Peace, we are equally amazed that the mistaken game of the Court of Rome, which was lost in the 17th century, should be played over again in the 19th. Some Roman Catholics appear anxious both to destroy the Church of England and to foster Liberalism and Democracy, in the hope that out of the ruin and anarchy which may possibly supervene their portion of the Church Universal in England may get more than is at present attainable by it. It is an intelligible but not a very high-minded nor honourable policy. Dr. Ullathorne represents its theological aspect, but writes nothing new nor striking in the pamphlet before us.

Mr. C. H. Johnstone's paper, *Is the Rubric on the Ornaments of the Church Binding, etc.?* (Bristol: Drake,) which was read at a Clerical meeting at Chipping Sodbury, is distinguished by its plain statements, exact information, and sound reasoning. In a few pages the leading arguments on behalf of Ritual are set forth with ability and discretion.

We are preparing a paper on "The Diocese of Lincoln," when we hope to notice at length a pungent and forceable series of comments on Bishop Jackson's relative estimation of "the Law" and "Public Opinion," entitled *Novum Antidotum Lincolniense*, which may be obtained of Mr. W. Drewitt, 55, High-street, Borough, Southwark. It cannot fail to command admiration, as well for its plain-speaking as for its ability.

Mr. J. D. Chambers' pamphlet, *Lights before the Sacrament*, (London: Stevens,) contains a series of masterly arguments which we *know* to have exercised no small weight with the

members of the Ritual Committee of Convocation. One of the best of its author's many very able tractates, it deserves a place on the library shelves of every Anglo-Catholic as a most convincing exposition of the unquestionable legality of altar lights.

A large Card *On Reverence in Church*, for the better instruction of the faithful as to external duties in worship, has just been issued by Messrs. Parker and Co. It literally bristles with Scripture authorities, well arranged and forcibly put; so that it cannot but prove of immense value to the Clergy in teaching reverence and inculcating Catholic devotion.

The First Report of the Eastern Church Association (London; Rivingtons) is full of promise for the future of this interesting Society. We earnestly trust that the mission of Mr. George Williams to the East, which promises so well, may produce substantial and solid fruit in the great and holy work of Corporate Reunion. We also trust that our readers will join this Association.

Mr. E. D. Cree's *Letter on Ritual* (London: Church Press Company) in reply to a tissue of false vulgarities, by an apparently organized band of feeble vulgarians, in the diocese of Winchester, deserves high commendation both for its tone and arguments. We gravely question, however, whether the ill-written document, to which this is so efficient an answer, was worth the powder and shot bestowed on it.

Mr. Hayes has just issued an exceedingly small pocket manual, entitled *The Little Hours for Busy Persons*, compiled by E. H. M. Both the idea and execution are good, the book occupies remarkably little room, and contains—which is a recommendation to Reunionists—the Prayer of the A.P.U.C.

A Sermon on *Provision for the Future, preached before a Benefit Club, by the Rev. R. F. Laurence* (Hodges: Froome Selwood) is both practical and earnest, full of the soundest advice expressed in the plainest language.

Mr. W. A. F. Browne of Leith, has written a masterly paper, dedicated to Dr. Pusey, on *Sisterhoods in Asylums*, (London: Aldard,) in which the ripe experience of an accomplished man and a sound Catholic is placed before the public by an array of facts and arguments which cannot be ignored. We commend the paper to our readers with great sincerity—all the more, because the writer being a Commissioner in Lunacy, speaks with authority.

A Report of the Discussion between Dr. Blakeney and Mr. Hunt at Clifton has been published by Mr. Drake, of Park-street, Bristol. We are glad that the discussion took place, we are also glad that so many thousand copies of this pamphlet, as we learn, have already been sold. Nothing serves the Catholic

cause so much as enquiry. In striving to win back the people of England to Catholicity such publications are very valuable. Neither S. Paul nor S. Athanasius feared turbulent mobs. Had the apostles and mediæval missionaries—like the effeminate High Churchmen of Bristol, when the female Puritans of Clifton threatened a riot—shut themselves up at home, and discountenanced enquiry, many parts of the world would have remained in heathen darkness. Christian courage is far to be preferred to sentimental cowardice. Prudence is a virtue, but no time nor hour at the present day can be inappropriate for boldly proclaiming the truth, and so rooting out Protestant misbelief.

Mr. Ashley has done wisely and well to issue a translation of the *Homilies of S. Thomas Aquinas from Trinity to Advent*, (London: Church Press Company.) Being efficiently translated and cleverly edited, they will prove very acceptable to the Clergy. Here they get for eightpence the skeletons (and something more) of two dozen sermons. Mr. Ashley, as may be seen from this fact, is a benefactor to his brethren, who cannot fail through his instrumentality to appreciate the labours of a most holy and learned saint.

In a communion like our own where the Blessed Virgin's true position in the economy of grace is too frequently either ignored or forgotten, it does not become Catholic Churchmen to assume the cast-off clothes of Protestants who have lapsed into Deism. Mr. J. Hammond, of Sunbury, therefore, unless his parishioners have broken out into Italian excesses or taken to observe the Month of Mary, (which we doubt,) has done a work of supererogation in preaching and printing his sermon on *The Connection of the Blessed Virgin Mary with the work of our Redemption*, (Sunbury: Collett.) The old Puritan Bishop Hall of Norwich far outstripped him in devotion and reverence to our Blessed Lady. Continued meditation on the Incarnation might teach him not to herd with Protestants.

Dr. Oldknow's *Letter on Anti-Ritual Proceedings* (London: Masters) is a very dignified and well-written protest against the impertinent interference of certain clerical agitators at Birmingham, who, guilty of the grossest infractions of the law themselves, grumble to their bishop that the increasing school of which Dr. Oldknow is so reputable a member, are very careful to observe it accurately. There is much learning, great acuteness, and sound common sense in this pamphlet, which cannot fail, in conjunction with the pamphlets of Mr. Pollock, to illuminate the dense and the uninformed. We give a brief extract, so telling on account of its truth:—" In the bestowal of patronage our most eminent men are passed over, and others, without a tithe of their qualifications, are raised above them. John Keble would have died unbeneficed, had not the

living of Hursley been given to him by a former pupil and private friend. Isaac Williams never received any preferment at all. And the most eminent ecclesiastical and liturgical Scholar of the day, a man of European, and even world-wide reputation [*i.e.* J. M. Neale, D.D.] has, to the disgrace of the Church, or, at any rate, of those who have the appointment to her rich benefices and high places, been left to languish as the Warden of an Alms-house, on an income, in addition to his residence, of *twenty-eight pounds a year.* Thus there is no inducement, except a conviction that the truth is with us, for any to profess our principles or join our ranks. Even they are against us, who confess that amongst us are to be found the most earnest and self-denying labourers for the good of the Church. And yet, in spite of all these discouragements, by the confession of yourselves, our position at present is better than at any former period since we arose as a party; and more are found willing to cast in their lot with us."

Father Henry Collins of S. Bernard's Abbey, Loughborough, has just issued an extremely well-written and interesting book called *The Spirit and Mission of the Cistercian Order*, (London: Simpkin, Marshall & Co.) It comprises the life of S. Robert of Newminster, and S. Robert of Knaresborough—both written in a spirit of deep charity and true devotion. The book, well-printed, and illustrated by Brother Anselm with great taste and ability, is of very considerable general interest, and deserves a wide circulation. The respectful and kindly manner in which its author speaks of the Church of England and the Catholic Revival in it, is the reverse of that which is so popular with some Roman Catholic writers, and leads us specially to commend the book to our readers with sincere cordiality and unfeigned admiration.

In *Mutual Conciliation Advocated*, (London: Masters,) Dr. Oldknow gives advice to both sides in the Ritual Controversy, which the Puritans will certainly not follow. Enquiry concerning Catholic principles and toleration would be the death blows of Protestantism, and this, its decreasing adherents—"seeing they have but a short time"—know too well. They make a great noise, therefore, incite the mob, abuse their betters, and piously appeal to a mongrel Parliament for a new and one-sided enactment to "put down" the Catholic Religion. Ten years ago they might have been successful. We are too strong for them now.

What the Rev. J. Ferrette calls respectively *The Damascus Liturgy* and *The Eastern Liturgy* (London: Parker and Co.) are exceedingly curious Liturgical jumbles of Prayers and Services. The compiler, we believe, once belonged to the Church of Rome, but joined the Greek Church, which he has since likewise

deserted. He is now, we understand, "a Christian unattached." His compilations are partly Eastern and partly Anglican, with much in them that grates on the ears of Catholics. "It is proper that the Lord's Supper be administered every Sunday *at the end of the day*" is one of the rubrics. What possible good the publication of such books can be supposed to effect is beyond our power to imagine. As well-printed literary curiosities they will only be curious to a very few.

Those of our readers who remember the Dean of Canterbury in his Wymeswold days, before he had fallen down and worshipped the graven image of Liberalism, when he was a sentimental Tractarian of the old-fashioned Cambridge type, will be, no doubt, glad to possess themselves of his miscellaneous and other poems, which have been recently issued by Mr. Strahan of the Strand. *The Poetical Works of Henry Alford* is a goodly volume, in which some few of the pieces are remarkable for their tender feeling, Catholic sentiment, graceful ideas, and pleasant melody; but somewhat lacks *in genere* not only an unity of purpose, but that true poetic *afflatus* by which alone a volume of this character can be expected to live. "The Ballad of Glastonbury" is by far the finest poem, the "Hymns" being generally poor.

Under the quaint but striking title of *The Death of Ezekiel's Wife*, (London: Bosworth,) Mr. Purchas, of Brighton, has published three short sermons of more than ordinary merit, and of very unquestionable originality. They are, in fact, as far removed from common-place as the great majority of published discourses are intimately allied with it. The first points out how Ezekiel may be a sign to us in regard to the afflictions of life, the second touches on the effect of sin upon the soul in our present state, while the third treats of the effect of sin in the world to come on our Lord, with reference to His relation to the soul. Mr. Purchas not only analyses motives with great power, and sets forth the mystical teaching of Holy Writ with remarkable point and force, but continually brings Scripture to bear both upon the interpretation of dark passages, and the elucidation of difficult theories. While regretting our inability to quote a long extract in justification of this opinion, we most cordially recommend the book before us to our readers' immediate attention as one that is marked by deep thought, great ability and unquestionable literary and theological power.

There are certain minds—and we can, in some degree, sympathize with them—which will be greatly attracted by Mr. H. Rawes' "Tale of Redemption," entitled *Homeward*, (London: Knowles,) a mystical novel, or allegorical rhapsody, treating the religious life with some ability and much poetical taste. It describes in glowing language the progress of a soul from earth to

heaven, "through the Valley," "under the shadow of the rock," "by the palm trees," "before the Altar," into the presence of the Uncreated Light; and consists of descriptions, colloquial conversations, and poems. Of the first we shall give a specimen. The colloquies are framed on the Book of Canticles, while the poems are flowing, but somewhat redundant specimens of musical verse, containing, however, several most beautiful descriptions full of Christian feeling and lofty sentiment. From one of the prose passages, at p. 264, we quote the following:—"She stood with her Love among the Lilies. The fragrance of the Garden rose up around Them: Trees, covered with white and pink Blossom, and laden with golden Fruit, waved above Them: the Birds amidst the bright-green leaves sang their sweetest songs over Them: as They stood in that fadeless Garden amongst the Lilies and Pomegranates. The deathless Amaranth grew there. She stood with the King, in the midst of His white-plumed Princes; with her Love in the midst of His fragrant Lilies. All the brightness, and sweetness, and blessedness of which He had told her so often in the Desert were now her inheritance for ever. The long journey, weary and dark, was ended. The long dreary road, sand-strewed, tear-bedewed, had led her to her Home. The Morning Star shone very brightly over the Cypresses, and Cedars, and Palms. A great love, a love fathomless and boundless, a love changeless and deathless, filled and overflowed the Hearts of the King and His Bride. The sweetness of the Garden hung round Them. And through the Flowers and in the Sunshine the starry River went down with melodious music to the Sea." The adjectives here are many, the words, in comparison with the ideas, are rather multitudinous; but to some such a style of book is more than attractive. It cannot be wise, however—the author will pardon our single sentence of warning—to feast too exclusively on this kind of spiritual barley-sugar.

We need only intimate that the second part of Mr. J. D. Chambers' *Lauda Sion* (London: Masters) has just appeared. For the first part was so valuable, and so generally and properly appreciated as a most acceptable contribution to Hymnological study, that many of our readers will be anxious to complete the volume by obtaining this—a step we advise them to take immediately.

The first half of a new edition of *The Calendar of the Prayer Book illustrated* (London: Parker & Co.) will be welcome to that increasing class of persons which is interested in the Ecclesiological portion of the great Catholic Revival. We cannot but regret, however, that the original plan of confining it exclusively to those Saints mentioned in the Prayer Book has been re-adopted, because on mere practical grounds its information is thus considerably curtailed. So many Saints dear to Anglo-

Catholics have been omitted in the Prayer Book Calendar, and yet their memorials remain amongst us, that a book giving full and faithful accounts of their lives and labours, superadded to the historical and archæological *data* concerning them, must have proved an exceeding great boon. As it is, however, this new edition is a work of great interest and value. Many corrections have been made, much fresh information provided, and a large number of most original and beautiful woodcuts inserted, so that practically the book is new. It will be found to be a really valuable addition to the country library, as well as a practical hand-book to the archæological tourist. The third part, which treats of "Christian Emblems and Symbols," is full of well-compressed and clearly-stated information, interesting in the highest degree; while the curious facts provided under the head of "The Calendar," add considerably to its completeness. We recommend it very cordially as a really useful volume.

Mr. Lockhart has issued a Second Edition of his well-known Review of the *Eirenicon*, which can be obtained of Messrs. Longmans. Our readers would do wisely to procure it, as being of no mere ephemeral interest to all Reunionists.

Mr. Shipley has never done a greater service to the Catholic cause than by publishing his most important book, *The Church and the World*, (London: Longmans.) Here is a volume of essays by men of ability and position, who have so written as that their various papers shall be intelligible and acceptable to the general public, and so promote the good work of extending and deepening the Catholic Revival. One part of the title—viz., *the Church*, is more considered than the other—viz., *the World*; for there is not a single utterance on Christian politics from end to end. "All power is given unto Me in Heaven and *in Earth*" is thus simply ignored; notwithstanding that Law and Order, in the present evil days, need more than ever that consideration which Catholic Christianity can alone provide. The fact that Religion and Politics have been recently divorced by the Anglican clergy, in order to satisfy the needful demands of a distinguished but not very consistent politician, should, now we are beginning to note the evils which have arisen from that policy, never be forgotten. There is an independent truth and a true principle in Christian politics, without a knowledge of which no end of difficulties must remain unsolved. The absence of sound teaching on such questions has tended very considerably to augment our present dangers. Nevertheless, though deficient on this point, the book in question deserves the most careful attention of our readers, and we strongly recommend them either to purchase it for themselves, or to procure it from some Library. It is rife with papers of singular ability and rare interest, each of which

is far above the average. Of the four able articles on the Ritual question, Dr. Littledale's is the most attractive, containing, as it does, a series of arguments and reflections of the highest value. No wonder that the Broad Church party, the policy of which is sketched with a master's hand, have, as yet, left unnoticed an unanswerable argument in favour of the value of Ritual in missionary work. Mr. Perry gives us the legal bearings of the question, and the editor a very valuable comparison of the Liturgies of 1549 and 1552: while Mr. Baring-Gould considers "The Revival of Religious Confraternities." Three remarkable papers bearing on the sceptical movement, by Mr. Gregory Smith, Mr. Malcolm McColl, and an anonymous writer, will, no doubt, receive deserved attention; but none more so than the deeply interesting *Autobiography*, which is said to have received the approbation of Dr. Newman. Here we can but repeat our cordial recommendation of a most valuable book, promising a lengthened review in our September number.

Mrs. Eckley's *Poems* (London: Longmans) are decidedly above the average of such volumes, and contain several really beautiful productions. The writer evidently possesses a cultivated and well-stored mind, with no small amount of poetic taste, and always sets forth sound principles, untainted by the false Liberalism of the present day. If some of the verses require a little more polish than they have received, others, again, are excellent specimens of the *ars poetica*, at once flowing and melodious, without any sacrifice of vigour of thought or force of language. Those having reference to the Eternal City and Italy are very beautiful, and will bear more than a careless perusal: though perhaps, what we may term the "domestic poems," may be more popular. A fair specimen of the book, chaste and simple, entitled 'S. Catherine,' is added:—

Angels, bear her softly upward
  Through the golden, dreamy air;
Gently, gently, never earthward
  Clung that spirit pure and fair.

On that face is writ no terror,
  On those lips has died a smile,
Sister angels, softly bear her,
  And the dark grave-rest beguile.

Golden halo soft encircle,
  Lighting up the radiant hair,
Rippling off in ray and sparkle,
  Calm, serene, as evening star.

Angels, bear her softly upward
  Through the golden, dreamy air;
Gently, gently, never earthward
  Clung that spirit pure and fair.

The favourable nature of the Convocation Report of the Ritual Committee, coupled with Dr. Pusey's remarkable speech at the E.C.U. Annual Meeting, will not only afford great support to Catholics, but *must* tend to give an unusual impetus to the Ritual movement. Anything, therefore, which bears on a question which is so closely interknit with doctrine, and so essential to the success of the Catholic Revival, will be acceptable. *Ritual Inaccuracies*, (London: J. T. Hayes,) compiled by H. D. G., displaying immense research and meriting careful attention, will be therefore welcome to many. Independent of containing 72 distinct "cautions" or "cautels," each deserving special consideration, there is "An epitome of the principal ceremonies to be observed by the celebrant," having reference (*a*) to the inflections of the voice; (*b*) to the inclinations of the body; (*c*) to the disposition of the hands; (*d*) the direction of the eyes; and (*e*) the use of the sign of the Cross, together with a diagram and directions for the use of incense. The compiler has been remarkably happy in the selection of very plainly-expressed sentences throughout the whole book. It is based on authorities which must ever possess very great weight throughout the whole Western Church, and is one of the most practical treatises on the subject that has ever been published. We commend it, as containing a mine of valuable suggestions of the greatest importance to all who realize the Catholic faith regarding the Sacrament of the Altar, and more especially both to the Society and to the Confraternity of the Blessed Sacrament. Until a goodly literature of this character is created, Anglican dignitaries and the country clergy (taken as a whole) will be indisposed to move. Such books as this, therefore, are doubly welcome. Its cost is three shillings.

Mr. Minton's Sermon on the Holy Eucharist, which he entitles *The Central Superstition of Christendom*, (London: Seeleys,) is a discourse which, more than any other we have read on the subject, indicates how thoroughly unsound the decayed Puritan faction has become, sinking deeper and deeper in the mud of misbelief. Nestorianism is manifest throughout, clothed in a pietistic garb, and ignorantly talking nonsense which verges on the profane. One consolation we have, however, viz.:—that the writer of it finds it necessary, as we learn, with only decreasing adherents of a corrupt cause, to close the doors of the Protestant tabernacle in which it was solemnly "pronounced."

ART. XX.—1. *Letters from Abroad.* By HENRY ALFORD, D.D., Dean of Canterbury. London: Strahan.
2. *Last Winter in Rome.* By CHARLES RICHARD WELD. London: Longmans.

NINETEEN centuries have elapsed since the conqueror of Gaul disembarked with his invincible legionaries on the almost unknown shores of Britain. With what awe must the half-clothed savages have looked for the first time on the highly-trained soldiery of that power whose name they had no doubt before known, but of which they then first saw the visible signs, at a period when with truth might have been said—

"Rome was the whole world, and all the world was Rome,
And if things named their names doo equalize,
When land and sea ye name, then name ye Rome,
And naming Rome, ye land and sea comprize."

Some six hundred years later, long after the decay of the Roman Empire had led to her abandonment of Britain and the almost total extinction of the civilization she had planted, and the Christian religion which had come in with her, another warrior from the Eternal City landed with a small band near the same spot as his great predecessor. But this one differed in the weapons that he wore and the standard that he carried, which was not the proud eagle of the Imperial Republic, but the cherished emblem of the Christian Church, the emblem of woe as of joy, of defeat as of triumph, the Cross with the Image of Him Who died thereon. It was Augustine and his monks who were come to rekindle the lamp of Truth, and rebuild the fallen Church in our land. Such were the beginnings of the two great missions from Rome to these shores, the first of which brought civilization, the second religion.

"Sedes Roma Petri, quæ pastoralis honoris
Facta caput mundo, quicquid non possidet armis
Relligione tenet."

The traveller who now visits Rome may see the statue at whose base the murdered Dictator fell, and the chair of the great and sainted Bishop who gave Augustine his mission.

But how few are there of the thousands that yearly flock to the sights and attractions of Rome, who reflect upon its past and present condition in the world, and learn the lessons that a sojourn there ought to convey! A winter in Rome is becoming part of an English education; but what is gained by it? Of course, Murray in hand, the tourist will "do" the

regulation lions; he will go, as a matter of duty, through ruins, churches, galleries, museums, and catacombs; he will attend Church ceremonies; he will picnic at Adrian's Villa, and burn torches in the Coliseum; all of which are works of obligation, for which he spent his money. Beyond this there must be hunting and shooting, and a succession of dinners, receptions, concerts, and balls which would do credit to a London season. Notwithstanding, it would be unjust not to say that much real interest is felt, and much real knowledge gained of Rome, classical and pagan. The case of two friends who, fresh from the University, quarrelled upon the position of the Via Sacra so far as for some time to part company, is perhaps not solitary. But the learning to be gained from dead bones is small compared to what the study of a living creature affords. It is in Rome, Christian and Papal, that our highest interest should centre; the shrines of Peter and Paul should attract greater reverence than the tomb of the Scipios, the cells of Dominic and Ignatius than the golden house of Nero.

"Suprema sordent Cæsares cadavera,
Quæis urbs litabat impii cultus ferax;
Apostolorum gloriatur ossibus,
Fixamque adorat collibus suis crucem.
Nunc o cruore purpurata nobili
Novisque felix Roma conditoribus
Horum tropæis aucta, quanto verius
Regina fulges orbe toto civitas!"

The two books named at the head of our article are not unfair specimens of the views of a large majority of Englishmen. Both authors display to a remarkable extent that extreme selfsatisfaction and inordinate admiration for their country, which is the especial characteristic of the Briton abroad, and also his ignorance and incapacity to appreciate the habits of other countries. Allowing for this, Mr. Weld's book is sufficiently pleasantly written; although we confess to being unable to discover any reason why it should have been published, especially as, not to mention other faults, his English is by no means irreproachable, and, apparently, his scholarship very indifferent. "Quos suscepit iste"—(p. 437)—for the end of a hexameter line would, we imagine, shock even the present ill-educated race of Eton boys. Perhaps it may be a misprint; but what will be said to "Tempora mutantur, et nos mutamur in illis?"—(P. 302.) As to his English, what can "profoundly ignorant of the *similitude* of its owner's face"—(p. 14)—mean, or how is the following sentence to be in-

terpreted, "when the pagan Romans were initiated into the religious rites of Etruria, and particularly of those practised at Cære, they were called cæremonia?"—(P. 471.) Dean Alford would be puzzled to explain "those" or "they" in accordance with his canons of grammar. While on the subject of cæremonia, we may be permitted to wonder why Protestants are always comparing the rites of the Roman Catholic Church to "Gentile temple service," and why "it is not a little curious . . . that the word ceremony is derived from an event connected with pagan rites."—(P. 471.) If Mr. Weld were to consult the book from which he derived his original and valuable information about this word, he would probably find that Liturgy, altar, Sunday, &c., shared the peculiarity of being words "connected with pagan rites." Moreover, the word ceremony is surely as well applicable to the funeral of Lord Palmerston as to that of Cardinal Wiseman, and Mr. Weld's sentence would equally well read, "It is not a little curious, that while many of the Protestant ceremonies are in some features analogous to Gentile temple service, the word ceremony is derived," &c. The matter is trivial, but it is unfortunately a too common habit of Protestant writers to enlarge upon a fancied resemblance between Paganism and "Romanism," a resemblance which unquestionably exists, inasmuch as both systems recognize man's dependence upon higher powers, and both inculcate the necessity of prayer and sacrifice. But more of this hereafter. In these points as well as in the general ignorance he displays, Mr. Weld is not an inapt representative of his countrymen. Are the "Apostolical *prothotonatories*"—(p. 88)—the chief custodes of the Papal thunderbolts? A more remarkable and amusing blunder is where Mr. Weld informs us in a note that "the marble chair within the upper church (S. Clemente) bears a great resemblance to the *cella* of Pagan temples."—(P. 104.) Really the writer of a somewhat bulky volume upon Rome might have referred to his dictionary before he unfortunately committed himself to a statement, which might be paralleled by saying that the form of the English coronation chair was probably copied from a Roman basilica. Nor is it only in these more unimportant matters that such errors occur. We are presented with an elaborate representation of the graphite in the Museum of the Collegio Romano, and a description of it. It is a relic of remarkable interest shown by very conclusive evidence to belong to the latter half of the 2nd century. It is a rude drawing on the plaster of a man with an ass's head upon a cross, and a second figure standing

before it. Underneath is an inscription in Greek characters, which appears, in Mr. Weld's facsimile, as far as we can decipher it, to be *ΑΛΕΞΑΣΕΝΟΣ ΣΕΒΕΤΕ ΘΕΩΝ*, but which he translates as *Alessamenos* worships his God.* This is what Mr. Weld would call "Archæological *pabulum*," a word of which he is especially proud and uses in conjunction with the most various epithets, such as "literary," "oily," &c. But Mr. Weld's book, though not calculated to afford instruction as plentiful or as accurate as Murray's invaluable compilation, may, if the reader be not an enthusiast or a purist, while away an hour fairly well: of the other we cannot but complain much more seriously. The young man of fashion is far preferable to the reverend divine, although the subject might have led us to expect otherwise.

The Dean of Canterbury is a tourist. He is one of the class of whom England supplies myriads. He is moreover a very systematic tourist. Something arises which renders it advisable that he should for awhile quit his arduous decanal functions, and he accordingly makes a winter tour in Italy, goes the same route, does and sees the same things as several thousands of his countrymen during the same period. On his return he is anxious to defray some of the expenses of his journey, and having fortunately spent a few weeks in the Papal dominions, he judges quite correctly that by a simple mixture of apocalyptic glosses and newspaper gossip he can, in the current phrase "command a public." Add to this a little fine writing about Italian skies and glowing plains and mountains bathed in sunlight and the Bay of Naples, some sentences about high art, descriptions of two or three well-known pictures and statues, with a rhapsody about "Italia rediviva," and the book is complete. Nothing is more grateful to the generality of "gentle readers" than to see their own ideas nicely dressed up, and introduced to them in print. Their pride is flattered by seeing that their own judgment is confirmed by the author, and especially so when the latter is a man of considerable scholastic acquirements, holding a position of dignity sufficient to raise him in the estimation of the world, but not so great as to expose him to its too critical inspection, and infusing moreover into his writings just enough freedom of speculation to render them attractive, without actually transgressing the bounds of orthodoxy.

We pass over the Dean's description of his journey along the Riviere, and the stereotyped phrases about Siena and Orvieto and early Italian art that English travellers have

* The real inscription is ΑΛΕΞΜΑΕΝΟΣ ΣΕΒΕΤΕ ΘΕΟΝ.

indulged in since the Ruskin-Gothic Renaissance, usually forgetting that its beauty and excellence was due very largely to a religion they unite in vilifying. More gladly would we linger on the memories that are recalled by the approach to Rome. How touchingly do the words of one who has compelled the admiration even of his bitterest enemies and detractors by his calm loving spirit, and his unswerving rectitude, reflect the mind of the English Catholic at his first distant view of the marvellous dome which reigns alike supreme over the dead memories, and living hopes of the eternal city!

> "A mingled throng besets the breast
> Of bitter thoughts and sweet,
> How shall I name thee, Light of the wide West,
> Or heinous error's seat?"

Sad as it is, the question will force itself upon the mind and mar the happiness, while it increases the absorbing interest of such a moment. The noisy turmoil of controversy will intrude upon the soothing sweetness of the scene. But a nearer view and a closer study will tend to allay the storm and cause many apparent differences to vanish, while doubts and difficulties will melt away into hope if the mind can look through the clouds of the present into the bright expanse of the illimitable future.

Whatever might be the influence on the mind of the traveller, a very different feeling will be roused by the Dean's description. He seizes on the opportunity to depreciate, with singular infelicity, the one feature of Rome's greatest Church, which has universally been acknowledged to be above criticism, its unrivalled dome. It is evident for how "brief" a "period the romance of the moment possesses"—(p. 41)—the English ecclesiastic. He has a more important task before him, a "solemn duty to fulfil."—(P. 82.) Let us examine how he has quitted himself of it.

It is hard in such a matter to judge fairly, it is hard to restrain the indignation which bursts forth when a passage in Holy Writ is dragged in as an unwilling witness to prove a monstrous assertion that the seat of the one remaining Apostolic See "is essentially a Pagan city;"—(p. 71)—it is hard not to cry shame against one who, professing himself, as whenever he ministers in his holy office he must, a priest of the one Catholic and Apostolic Church, joins with the crowd of sceptics and infidels, who are labouring by misrepresentation and slander, not merely to overthrow the priestly government of Rome, but to set up in place of Christ Jesus the delusive

mammon of a new worldly and material prosperity. Such a course is however unfortunately but too common among those who should know better. We should not judge over harshly. But candour is a peculiarly English trait, honesty is the merit upon which an Englishman most prides himself; he may allow a too overbearing spirit, he may allow a blunt irreverence, an absence of courtesy, and immoderate conceit, but truth is his dearest heritage, generosity is a virtue which all may envy him. At least then we may expect from the Dean a fair representation of what he saw and heard. He inquired diligently into the Roman religion. At any rate he will give us a general estimate of what it is.

We do not wish to enter into any general refutation of his charges although most of them admit of it, but to see what are a few of the more striking points in his chapter on the morality and religion of Rome. In the account he gives of the worship of the people there is one omission so strange that it is difficult not to attribute it to intention. Any visitor to Rome possessing but a very slight knowledge of its religious manifestation, and who had ever so little made it his business to observe the habits of the people, would, we conceive, be amazed to hear that from beginning to end of Dean Alford's book there is no mention of the Holy Sacrament, except some groundless scandal about its reception at Easter. Now with the exception of a few closed conventual churches, it is rare even to enter one of the 300 churches of Rome without seeing one person, often more kneeling at the Altar of the Holy Sacrament. Add to this the function of the "Quarant' Ore,"* as it is there called, usually crowded except during the two or three hours about noon the whole day, and it will be owned that this devotion deserves at least some notice at the hands of one who, "in performance of a solemn duty," publishes to the world his deliberate convictions with regard to Roman religion. The description of a great function which took place on S. Joseph's Day this year in Rome, given by an eye-witness, will in a remarkable manner confirm what is here said, besides illustrating a story told by the Dean with strong disapproval of a sermon which he once heard during his visit. "I happened to be walking," says our informant, "between three and four o'clock in the well-known Via dei Condotti, whose showy windows were all closed for the festa—a very popular one here—when my attention was attracted by the head of a procession

* The "Quarant' Ore" is an exposition of the Holy Sacrament lasting two days, and terminated by a Benediction. It is held in different churches in constant succession.

coming up the long street which leads down to the Porte S. Angelo, and turning round into the Corso. An immense piece of tapestry, having in the centre a picture of the Madonna and Child, was borne conspicuously in front. The procession consisted of several of those confraternities which are especially numerous in Rome, and the members of which are always when in public completely disguised by a high cap which covers the entire face, leaving only two small holes through which the eyes are visible. Slowly they advanced and rounded the corner in the direction of the great Church of S. Carlo, which was their destination. The whole of the platform and magnificent flight of steps in front of this church were gradually covered by these strange figures, which seemed like moving mummies, in various coloured dresses, with crosses and banners marking their different communities. Immediately in front of the door were a number of priests, among whom were conspicuous two or three cardinals in their gorgeous scarlet. A species of pulpit had been erected on one side, and immediately opposite was held an immense crucifix. In front the whole broad space to the other side of the street was densely thronged by persons of all classes, the passage being completely interrupted, and the fashionable carriages on their way to and from the Pincian being obliged to diverge, and go by some other route. When the preacher began the silence observed was complete, so that I was able, though at a great distance and notwithstanding the unfamiliarity of the language, to hear a good deal of a brief but most animated discourse, decidedly of the Spurgeon type, which the preacher concluded by asking for an 'Erriva Maria.' To English ears this sounded strange, but to the warm denizens of this southern clime it came naturally enough. Lights were now visible in the interior of the church, and under a magnificent canopy the Monstrance was brought to the central door. Down upon the hard pavement, and the rough and dirty road, knelt, with scarcely an individual exception, the whole of this great crowd. A short benediction was performed, and from the furthest corners of the square joined in the voices of the Gospel, poor and ignorant as the bulk of them were, yet strong in their faith and warm in their devotions. At any rate," said my companion, "there can be doubt where their worship is directed." It was open to Dean Alford to impugn the object of this devotion, it was open to him to stigmatise it as idolatry, to declaim against it as a monstrous perversion of Gospel truth; it would have suited his readers as well to have spoken with pious horror of the

blasphemous adoration of the wafer, and the priestly fiction of the Mass. He chose rather to ignore its existence.

Let us now see how Dean Alford treats his adversaries. After giving an account of the "winking image of Vicovaro," he writes the following paragraph :—

"Moreover, in the book of testimonials I read with shame one written by a person who was once an English clergyman, but now holds a distinguished position in the Papal Court. Educated as this deposer must have been, it is really astonishing how he can either be duped by, or lend himself to this ridiculous fraud. *For one or other of these alternatives must be the case:* and, to my mind, it is impossible to conceive a degradation deeper than the former of them except the latter."—(P. 100.)

We commend to our readers' notice the humility and the charity which mark these words. It might have been thought that this delicate and courteous line of argument had been effectually disposed of by Dr. Newman in his contest with his not altogether ill-meaning but vulgar and conceited assailant. But Dean Alford adopts it *in toto*. There may, he thinks, be some excuse for an ignorant and misguided foreigner, but for an Englishman, "educated as this deposer must have been," not, thank God, "as other men," no allowance must be made.

According to the same argument, Dean Alford, writing on the Roman religion, is ignorant of its most prominent feature, and is therefore open to the grave charge of belying the larger half of Christendom, in a matter where "the interests and immortal hopes of thousands are at stake,"—(p. 82,)—and in which he could either have ascertained more of the truth, or, which would have been far more becoming, have held his tongue, and sought rather to make his own branch more faithful, than to pluck off the leaves of another. We do not wish to press the "alternative."

Again, is it fair to exaggerate systematically in order to give more force to a sentence? Is it fair to represent Rome as garrisoned by 20,000 French soldiers, when it is well known that for a long time there have not been more than from 5000 to 6000. His case is far more eloquent and argumentative, but hardly so just. As he enters Rome he notices, of course, the three doorways of the English Church outside the gate, solely, be it observed, for convenience, and not at all, as is usually said, from any government regulation, where he remarks "assembles, week after week, the largest congregation in Rome."—(P. 44.) Mark the instinctive English idea, "week after week," not day by day, although, be it said, the daily

service is maintained there. But to call the congregation "the largest in Rome." How pleasant the idea must be to English readers of a pious turn! How flattering to their spiritual pride! Yet if the Dean could have so far committed himself as to have gone any Sunday morning to the high mass at the Gesu, and the English conscience is wonderfully elastic at Rome, he would have seen a congregation numbered by thousands and not hundreds listening to eloquence such as you might long for vainly in Canterbury. These instances are but two out of many.

Let us now reverse the picture which Dean Alford gives us, and imagine briefly what might be the impression produced by a few weeks' examination of the religious state of London by some Roman Dean, possessing a superficial knowledge of England through the medium of the Papal journals—(Alford, p. 83)—as Dr. Alford does of Rome through the letters of "our own correspondent." He does not go into the great East, hardly perhaps knows of its existence, but visits the churches of the City and West End, S. Paul's, and Westminster Abbey. He is an enthusiast in art, and finds much to interest him though he feels a coldness which makes him shiver. He sees a figure conspicuously placed in the attitude of speaking over the west door of the latter Church, and expects to read the name of the great Apostle of the Gentiles, but is disappointed to find that it is an image of a certain Lord Chatham, and then recollects having seen somewhere that Westminster Abbey was now called "The national Walhalla." Nevertheless the thought crosses his mind that Popes are over worldly-looking in the Vatican basilica, and not until he sees that images of poets, historians, and generals, not to mention forgotten peers and peeresses often of doubtful reputation, are cultivated to the exclusion of Christ, His Mother, and His Apostles, does he pass a strong condemnation upon the sanctuaries of divine worship in England. But more astonished is he to see that God's house is not "a house of prayer," except perhaps for an hour or two in the day, and, as he afterwards finds, rarely for more than four hours at most upon one day in the week. "Do the people," he asks, "never pray to God privately in their churches?" "O yes," says his English friend, "always before service." He afterwards personally remarked this custom, observing that the ladies of the congregation bent their heads forward in their seats for a few seconds, and the gentlemen looked into their hats for about the same space. He said to himself "ladies and gentlemen," because on the one day of the week when he was told all the English worshipped, he also went to

some chance church, and saw rows of well-dressed people nearly filling the pews or seats; but of the poor, the ragged, the miserable, go when he would, he rarely or ever saw one. He would perhaps have thought that in rich England all were well fed and well clothed, had he not perchance one day lost his way in trying to get from the Strand to Holborn. And then he listened to the service. A strange jumble it seemed to him, nor did the people appear to take much share; the minister declaimed the prayers from an elevated position, while the people mostly sat in silence, and leaned their heads on the desk before them, and some official uttered a loud Amen at intervals. There was more or less singing, sometimes executed by a choir not remarkable for attention and good behaviour, but the most important part seemed to him to be the sermon. To this he listened attentively, and understood so far as his imperfect knowledge of the language allowed. The discourses seemed to him dull, but that was perhaps of little moment; what struck him more was that the preacher, while he inculcated generally morality and a reliance on God's providence, seemed to have no conception of the great distinguishing truths of the Christian church, and to teach no more than might have come from a Socinian or a Deist. Once indeed on a Saint's day he entered a church, where for a time he was at a loss, so strong was the resemblance in many points to his own gorgeous Mass of the service that he saw. Crowds of people too knelt in the main body, while the choir was filled with white surplices. He was surprised, and inquired when he returned the meaning of what he had seen. "Oh," said his informant, a well known and highly respected clergyman, "that is St. ——'s; you must have fancied you were in one of your own churches, but I assure you we shall not allow of such practices long; they are only to be seen in a few instances, and arise from the crotchets of some silly young men." So he did not think it worth while to record what he had witnessed as an example of English custom. The remarks with which he wound up his impressions were as follows: "The outward religion of London is confined to the observance of Sunday, which the law compels. The higher classes attend their churches usually once and sometimes twice on that day, and display exemplary patience by always sitting out their long service, if they do not show much fervour in it. The lower classes lie in bed in the morning, and spend the rest of their holiday in the liquor shops, which abound everywhere. The exceptions to this latter rule will be found among the ranks of the numerous sects, which display an energy and attain a

success, only to be accounted for by the apathy of the State Church, which is well adapted for fostering the pride of the rich, but cannot alleviate the misery, or win the allegiance, of the poor."

We do not allow the justice of such a view, but we think the Roman after five week's sojourn in London was much less blameworthy to speak thus, than Dean Alford to write—

"It is not too much to say that the present moral and religious state of Rome is a foul blot on modern Christendom, and hardly to be paralleled even among the darkest passages in the history of our race."—(P. 134.) Let us recall the state of the world before the flood, the cities of the plain, or perhaps better, since their history is only recorded in the Pentateuch, the refined vice of later Athens, the grosser swinishness of imperial Rome, the hideous fanaticism of India, the horrors and blasphemy of the French Revolution, and reflect on the import of what Dean Alford tells us "in the fulfilment of a solemn duty." But forsooth he has the Holy Word on his side. He writes a long and eloquent passage to show that "there is hardly a charge brought by our Blessed Lord against the Scribes and Pharisees in S. Matthew xxiii. which does not find examples among the priesthood of modern Rome."—(P. 74.) But he strangely passes over the first two verses, "the Scribes and Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do; but do ye not after their works: for they say, and do not." Surely one part of the passage does not apply without the other, in which case Dean Alford's analogy would lead him to a very different conclusion. Let us invite him to reconsider the application of our Lord's discourse.

The truth is that most of the English visitors to Rome go with preconceived opinions, which are only strengthened by what they see. They measure by their own standard, and that of their oracle, the *Times*, while the thought of learning a valuable lesson, the idea that they may see something which may improve them, and enable them to improve others, never for a moment crosses their mind. Each individual Englishman is a sufficient judge of Pope, Cardinals, Bishops and Priests; and a few weeks' residence enables him to form a correct opinion, upon the religion, morality, condition, and habits of the people. He will, generally perhaps, tell what he sees, but does he, can he know what it may imply and indicate? Surely, upon such slight knowledge, such a cursory inspection, it is a grave matter to condemn a Church which has lived through evil report and good report for eighteen

centuries, which has never ceased to fulfil Christ's command to preach the gospel in all lands, and a government which saw the birth of every power in Europe, and has often led the van of that civilization, which it is now said to repudiate utterly. Rather would the true-hearted Catholic seek to veil the defects that he may see, than hold them up for the derision of the world. We should never hope to find perfection on earth, but least of all in a great religious centre. For it is in the fortress of the Church that Satan is most active; in the holiest places that his enmity is most deadly, his power most frequently exercised, and he has no more subtle device than to corrupt the followers of Christ, and then raise a cry of moral indignation against them. To one who values the privilege rightly, a visit to Rome will afford more than a mere passing gratification, more than a vision of the departed glory of the empire, more than a new world of art, a deeper insight into our common faith, a greater zeal for Christ's Church, a wider sympathy, and a brighter hope for the time when the scattered elements of Christ's body shall be gathered together into One Fold

"Di quella Roma, onde Christo è Romano."

Let him join the crowd who on Easter morn flock to the world-renowned Church of S. Peter. Let him go, not as too many of his companions, for a mere sensuous gratification, for the sake of which they perhaps reconcile themselves to being partakers in what they believe and assert to be the grossest idolatry, let him go not to criticise and cavil at what may jar against ideas nurtured under a different system, but to humble himself, and to worship his Redeemer; and he will not be disappointed. Before his eyes arises the often-told, yet ever-indescribable scene, the scroll of History, as it were, spread out in the vast edifice, reared by the world's greatest architect and enriched with the treasures of all ages; the memories of the old republic still surviving in the insignia of the city, the names of the feudal nobles of the middle ages still enrolled in the guard of state, the long line of bishops of different languages and nations, "from the uttermost parts of the earth;" kings among the thousands and tens of thousands assembled to assist the lineal successor of S. Peter in the offering of the great Christian sacrifice. Suddenly there is a clash of arms, followed by a momentary silence, while every knee is bent and every head is bowed in the vast assembly. Then comes the sound of music gradually swelling and dying away, sweet and solemn as though it might be the voices of angels wafted down from the Paschal feast on high. But there is something far beyond

and above all, before which the huge temple dwindles, and its ministers are dwarfed to nothing, which blinds the eye and deafens the ear, while it fills the spirit with a foretaste of Heaven itself. It is the Shechinah of the Church, the Presence of its Head, manifested, on that day, as marvellously in the humblest and meanest little village church in our own native land, as in the most glorious cathedral of Christendom, surrounded by everything that can add earthly splendour to the scene. Here is our true unity, here the Sun, round which the Churches revolve in their several courses, here the Centre to which all tend. The world and its vain dreams, its wars and rumours of wars, and its wasted triumphs will fade away from the eye of Faith, and doubts and fears will be banished in the clear vision of unshaken hope.

"Wait the bright advent that shall loose thy chain;
E'en now the shadows break, and gleams divine
Edge the dim distant line:
When thrones are trembling, and earth's fat ones quail,
True Seed! thou shalt prevail!"

Art. XXI.—CREATURE WORSHIP AND WORSHIP OF THE CREATOR.*

God has unveiled Himself to man, and man has knowledge of his Maker. Greatest among the benefits for which unending gratitude is due from the rational creature to the Creator is that Creator's revelation of Himself. By revelation we mean not merely that knowledge of God which man has from the sacred scriptures, from creeds, decrees of councils, and other utterances of the Holy Ghost energizing in and through Holy Church: we include also that knowledge which he has of his Maker by means of His works. Every creature, everything, that is to say, which is outside of God and which is not sin represents an idea eternally existing in God, and reveals somewhat as to His Being, Nature and attributes. What we know of the angels and of man, of the beasts of the field, of the fowls of the air, and of the fishes of the sea, nay of earth and air and sea and sky themselves, adds to our knowledge of God. All things, save sin, came out from God; in God all things live and move and have their being. The testimony of the rocks is as unerring and in its own place as valuable as is the testimony of the scriptures. Again, whatever God has done in time, that He willed from all eternity to do. Through our knowledge of the Divine doings we arrive at a knowledge of the Eternal Counsels and Divine Decrees. Now, in one or other or many of these ways man knows, has had revealed to him *inter alia et varia* these two things; first that God loves variety; and second, that God wills to be worshipped. God loves variety, we say. We see it everywhere, in Himself, in ourselves, in nature and in grace. He is Himself three and yet one: Three Persons distinguished one from the other by a personality far above all distinctions of the creature, and yet one with each other by a unity which transcends the very identities of earth. In Jesus, two natures, a created and an uncreated, a Divine and a human are united inseparably yet inconfusedly in the One Person of the Eternal Word. Mary is Ever-virgin, pure and spotless, yet is she true Spouse and Mother. Man's future destiny for weal or for woe formed from all eternity part and parcel of the Divine foreknowledge and predestination, yet the will of man to choose is unfettered and free. God's creatures of bread and

* It should be remembered, in the perusal of this paper, that the old English term "worship" is large and broad, as may be seen by the well-known expression in the Marriage Service, "with my body I thee *worship*."

wine become the Body and Blood of His most dearly beloved Son, yet their accidents remain. The Church of God, albeit one, is yet *circumamicta varietatibus.* These are paradoxes, yet they form the very backbone of the Catholic religion. At them reason revolts, while in them faith revels. Yet both reason and faith are the very good gifts of God; the one a natural gift, the other a supernatural. But to descend from this high argument we know that God loves variety by the evidence of our senses, that variety is the rule and order of His creation. Every man, woman and child differs from his fellow in body and soul, in face and feature, in gesture and tone of voice. The like obtains throughout the animal creation, vertebrate or invertebrate, from the man to the mollusc. The stars differ, as do the angels, from one another in their glory. No flower is precisely the same as another flower, nor any blade of grass; no wave of the sea is precisely the same as another, neither any pebble on the seashore.

We know then that God loves variety; we know moreover that He wills to be worshipped; and putting this and that together we know that He wills to be worshipped with variety.

But if God eternally willed to be worshipped, why was He not worshipped from all eternity? Simply because worship was incompatible with the conditions of His eternal existence. Worship requires society; one cannot worship himself. But God albeit One had society, He was never alone. The Unity of God was not, like created unities, but another word for solitude. No one of the Three Divine Persons ever knew solitude: He had from all eternity the society of the other two; and yet withal there was somewhat wanting. The Divine Persons could associate, could take counsel together, could co-operate, could love each other; but two things they could not do—They could neither worship nor be worshipped by each other. And why? Because worship requires the society of inferiors, and Theirs was the society of equals. In this Trinity none was afore or after other; none was greater or less than another; but the whole Three Persons, being Consubstantial, were Coeternal together and Coequal.

And now we had better define Worship. It is the bounden duty and service of the inferior to the superior. Having done so, we may go on to say, that God's will to have worship was a cause of creation. He willed, and straightway myriads of bright beautiful spirits sprang into delighted existence, and the first act of every individual Angel as it was evolved from nothingness was to turn round and adore its Maker. The Creator was no longer creatureless! the Supreme was no longer

without inferiors; God was no longer without worship. Nor was that worship even at the outset without that variety which God loves. The first worship was as various as were the first creatures. Not only does Holy Scripture reveal to us nine wonderful orders of the Angels, Seraphim, Cherubim, Thrones, Dominations, Principalities, Powers, Virtues, Archangels and Angels.* Not only do Theologians, besides classing these nine orders under three hierarchies, each containing three orders, multiply them also by three, and tell us of twenty-seven distinct species; we know that every single individual angel differs from his fellow in nature and office, in rank and name, in his grace, and in his glory. God was satisfied with the worship of the Angels, but His thirst for variety was not satiated. He has the worship of the spiritual and the animate, He desires the worship of the inanimate and the material. As it were to slake His thirst for variety He goes at once to the very opposite extreme. According to the most probable opinions, spirit and matter were created simultaneously,† but ὕλη had to be reduced to κοσμος, chaos had to become order, before matter could have a formal cause, and so become the subject of that worship of which its Maker was the object. God made earth and air, and sea and sky, and to each He imparted a wonderful variety, in order that with a wonderful variety, each might worship Him. The earth He carpeted with green, and made it various with flowers of diverse hues; the air He filled with grey mists and fleecy clouds; the blue sea He crested with white dancing waves, and enclosed within its border of rugged rocks or yellow sand; while the firmament that arched them all around He made glorious with the splendour of the sun, with the pale radiance of the moon, and the brilliance of the stars. And these works of God's Hands, inanimate though they were, worshipped their Maker, rendered to Him the bounden duty and service of inferiors to their superior, in that they knew no law save that which He had given them.

God's next step in creating worshippers is one in advance. The next order of creatures rises a degree higher in the scale of creation. It is still material, but it is not inanimate. It has life. And now, from every part of His temple under Heaven, from earth, and air, and sea, ascends to their Maker the worship of His living creatures. As to the manner and the measure

* *Commentary on the Te Deum.* By Bishop (Forbes) of Brechin, p. 17. S. Greg. Mag. Hom. xxxiv. in Evan.

† So far is it the received doctrine of the Church that Spirit and Matter were created simultaneously, that many theologians call it temerarious to teach the opposite doctrine since the Lateran Council (in capite firmitor.)

of it, we know but little, but the fact itself is certain. The details of the worship of God's living but irrational creatures will form part of the revelations of Eternity when seeing, as we are seen, we shall know, even as we are also ourselves known. Even now, knowing but in part, we know this; that one and all do worship Him, in that one and all fulfil their final cause—accomplish the end for which they were created.

Even as it is, we observe a ritual in the worship of the irrational, whether animate or inanimate. Lights and incense, music and diverse vestments, are not wanting. By day or by night, the sun, the moon, or the stars give light; the earth changes her colours with the varying seasons; the flowers waft heavenward the incense of their varied odours; while the birds contribute melodies which, various and evervarying as they sound in our ears, yet must (inasmuch as they are not sin) harmonize in a way that we know not with what as yet our ears hear not, the *Canto fermo* of the Blessed in the Choir of Paradise.

God, we have said and shown, delights in variety; but it must be a variety which consists with unity, or otherwise it could not be pleasing to a Being Who, although Trine is yet One. He has been worshipped as He willed to be by a variety of creatures, angelic and animal, rational and irrational, animate and inanimate, one and all of which came out from Him, and in a variety of manners, divided and subdivided by the genus, the species, and the individual. Satisfied, nay, to use words of earth, satiated with variety, He returns to unity. He desires still to have all this various worship, but to have it unified. He wills to form a creature who will in his single person offer Him the combined worship of the Angels and the animals, who will be fitted alike to sojourn on earth and to dwell in heaven. And so God said—"Let us make Man;" and so God did make man. He made him like to the inanimate creatures, for He framed for him a body of the dust of the ground; like to the animals, for He animated this body with an animal soul (ψυχη); like to the Angels, for He created and breathed into his nostrils a rational soul (πνευμα); nay, further, like to Himself for on that rational soul He impressed the Image of the Consubstantial Three.

In man, the end and compendium, the centre and sum, the link and bond, of the inferior creatures, the microcosm—or, as Plato calls him, "the horizon" of the Universe—the various creatures which, like so many rays, had gone out from God as from a common centre, reconverged. Man was their King, for God, making man in His Image, delegated to him His sove-

reignty, and the creatures recognising His Image acknowledged his dominion. Man was their Prophet, for He gave to each a name, selected not at random or by chance, but by reason of its peculiar appropriateness and special fitness to describe the nature and qualities of the creature to which it thenceforward inalienably belonged. And man was their Priest, whose office it was to offer their united worship to their common Creator.

But it was possible to have variety in unity, even as it was possible to have unity in variety. Man had concentrated in his single person a marvellous succession of inferior varieties, but he, the superior unit, might himself be various. And so God from man formed woman, and ordained offspring to be the result of their union. From the woman He has a worship akin to, yet different to that of the man;—

> "For woman is not undevelopt man
> But diverse."
> "Love's dearest bond is this,
> Not like to like, but like in difference."*

while from their mutual offspring, He has worship various as are the varieties of race and clime, of rank and calling, of individual peculiarity, and daily circumstance. And yet, with all this, God's desire for worship, and for variety of worship was not exhausted. He desired worship in still greater variety, concentred in still more perfect unity. In a word, He desired to worship and be worshipped by Himself! To God all things are possible, yet this seemed to be an exception to the general rule; it seemed to lie outside the province of power. And yet God desired it, and as He desires, even so it must be. Eternally desiring, He eternally looked forward to the centre-point of time, to the event which determines every difficulty, and solves every enigma; to the Incarnation of the Only Begotten. The Word was made Flesh; and the desire of God was made possible. God was made Man; and God was at once worshipped and a worshipper, adorable and adoring. Jesus Christ, although not a creature, for He had no human and created person, did yet assume a created humanity. This humanity He wedded to His Divinity in the One Person of the Eternal Word. And this, moreover, He did in the first instant of His conception. Itself adorable, entitled by virtue of the intimacy of Its personal union with Divinity to supreme worship, to worship of the same kind and degree as belongs inalienably to the undivided Trinity, the adorable humanity at

* *The Princess*, by Alfred Tennyson, p. 172.

the same time adored. Worshipped with supreme worship, it worshipped its Maker in the first instant of its conception in the cloister of the Virgin's womb. God was satisfied, His desire for worship was exhausted. He had worship—the highest possible—He could have no more. Yet stay! no higher in kind and quality, it is true; but He might have it in a higher mode, and under more perfect conditions. And this desire of God's to have it, not in obscurity, with mean and poor surroundings and upon earth, but with every circumstance of splendour, with the minutest and most careful ritual particularity, and in Heaven, was a cause of the Ascension. In that hour Heaven became like a new place, different to and unlike what it had been before, changed by a greater change than was creation upon nothingness. It was the shrine of the most perfect, and the only adequate worship of the Blessed Trinity, Their worship by the adorable humanity. There, there was a finite nature out of which infinite worship was streaming; there, there was God adoring God; the Equal adoring the Co-equal.

Jesus Christ is the Head and High Priest of the new creation; in Him, through Him, and by Him, is its various and ever varying worship unified and presented to the One Creator. Wood and stone, iron and brass, are by him sanctified to their Maker's use; bread and water, oil and wine, by His intervention become the vehicles of His grace. God hath made of one blood, the blood of the Crucified, all nations of the earth. God hath made one flesh the one man and the one woman, the bridegroom and the bride, the head and the body, Jesus Christ and His Church. Every member worships, and every member worships variously, yet is their worship one. Wants, various as souls, find expression in words various as wants, uttered by men of every kindred, and nation, and people, and tongue—in Latin, and Greek, and Hebrew, in English and French, in Russian and Chinese; yet, as they wing their way heavenwards, the words leave behind them on the earth their earthly accidents, and the thousand tongues of Babel blend in the one language of Jerusalem. The various worships of created words would not be well pleasing to the One Creator apart from the One Word, the eternal, the well-beloved and the only-begotten.

It is this oneness of Christ with Christ's which is the sum and substance of Christianity, even as the idea of union between God and man lies at the bottom of all religion. There is implanted in human nature an unconquerable thirst for God, an indomitable determination to find Him out. The wildest and most degrading forms of error which by turns have

appeared upon earth, one and all, bear witness to it—man cannot live and die without religion, and religion is the bond of union between man and his Maker. Four thousand years of wickedness had not blotted out the image of God from the soul of man: and even in heathen Athens Paul could still appeal to the unknown God for Whom they yearned, and in Whom, as their own poets said, they lived and moved, and had their being. Wild as were, and are, the orgies, and hideous the mysteries of Paganism, past and present, they yet testify to the remembrance of a God, and a longing desire to be united to Him. But it is not only in the case of the heathen that we find traces of the same "feeling after God," and the same instinct that He is "not far from every one of us." What is scepticism itself but the agony of men forcibly keeping down the doubt that will arise, whether after all God has not revealed to us a mode of reunion with Himself? Again, if there be one thing more than another noticeable about the popular religion of the day, it is the cultivation of the religious feelings, and what is this but a longing on the part of man to feel the touch of God upon his soul? This, among intrinsic causes, accounts for the quick spread of the Lutheran notion of justification, and for its wide acceptance at the present day. Men identify the feeling of forgiveness with forgiveness itself. The feelings are the senses of the soul, and through them it hopes to unite itself to, if not to merge itself in, the Divine Essence. What is the conversion of the Methodist but the fanatical eagerness of the soul to know the precise day and hour of its reunion with its God, after the fact of its separation has become to it something more than mere intellectual knowledge? And whence does the sickly self-contemplation, the pietistic sentimentalism of the Evangelical, no less than the intellectual spirituality of the Unitarian Pantheist, arise but from the same inborn desire to feel the present God? In all these ways, and many more, does man proclaim the truth that to him it is intolerable to be without God. Nor is it an abstraction that he will be contented with; it is union with God Himself for which he thirsts. Every error we have mentioned is a desperate spring at the substance of God across the chasm which yawns between fallen humanity and its Creator. Further, it was God Himself who created in the human heart that craving void which He alone can fill. He gave to human affection all its yearning tenderness, and its awful strength: and He, too, so framed our souls that not even all these forms of holy love, which are His own creation, could satisfy our hearts. He alone was to be to us more than father, mother, brother, sister,

wife, or husband; and these, after all, and that to which they testify, are but mere shadows of—to the words of earth—that passionate longing for union with His fallen creatures which burns in the bosom of the Eternal. The Body of Christ was His instrument for the perfection of worship: the Body of Christ is His instrument for the perfection of union.

Christianity has deepened the desire of the human soul for God, as it has shewn the possibility of satisfying it. The knowledge of the existence of such a being as the God-man has caused a change in us down to our very heart's core. "All the full, vehement tide of our affections has set towards Jesus. Childhood lisps His Name, youth fixes its fiery affections upon Him, our manly love only adds fresh fuel to the flame, and it burns unquenched beneath the snows of age."* A new want has arisen in our hearts: we thirsted before for union with God; we thirst now for union with Jesus. This want God satisfies in the Blessed Sacrament; this thirst God slakes in giving us the Precious Blood. The one difference between the old dispensation and the new is that Jesus was future then, and He is present now. Theirs was the time of hope; ours is the time of union with Him. They were longing for Him, whom in our hearts and on our altars we possess.

Get this fact of the oneness of Christ with Christ's, which is, after all, simply neither more nor less than Christianity itself; get this, we say, once well into men's minds, and we shall hear no more of the wild talk of these days about the worship of the creature interfering with, or derogating from, the worship of the Creator. For a worship of the creature there assuredly is, unless all creatures be equal, which assuredly they are not. God has ordained inequality as the rule of His creation, and worship is the recognition of inequality, or, as we have chosen to define it, the bounden duty and service of the inferior to the superior. As God has ordered universal creation according to a graduated scale, so has He willed the inferior to render to the superior creature that precise amount of worship, neither less nor more, corresponding to its superiority which, along with its superiority, He has assigned to it as its due. The measure of worship due from the one to the other is the measure of the distance He has placed between them; and the worship of the creature, however high, and however holy, can never interfere with the worship of the Creator. He who supposes it possible betrays his ignorance of what the word

* *Holy Communion*, by the Rev. J. B. Dalgairns, p. 187.

Creator means. The interval between the creature, however low, and the creature, however high, great as it may be, must always be finite; the interval between the creature, however high, and its Maker must always be infinite. The worship of the one must be always absolute; the worship of the other can never be but relative. Superiorities there are of various kinds, civil and social, physical and intellectual, ecclesiastical and religious, and one and all have their various worships. The religious worship of the creature is that about which we are at present concerned. Men talk about the dangers which result from it: *abusus non tollit usum* is a well worn maxim; and, moreover, with the dangers they have nothing to do if the matter itself be according to the will of God. But the dislike, so prevalent in these times of little faith, and less love, may as a rule be traced to indolence, to ignorance, or to unbelief. It is an easy method for the indolent to shelve the whole question, and save themselves the trouble which its solution would cause them. The ignorant know little of the creature, and therefore less about the Creator; scarcely comprehending the relations of man to his Maker, they are unable to appreciate his relations to his fellow-man. The conceptions of but too many with regard to their Maker amount simply to practical unbelief. They pay to Him that worship which they owe to His Saints; and so it is not to be wondered at that they scruple to give to them the same as they offer Him. But in reality, as from our knowledge of the creature we arrive at a knowledge of the Creator, so does our worship of the one train us to the worship of the other. As an artist who wishes to make manifest the magnitude of some colossal work of nature or art places beside it in his representation the figure of a man, so does God train us to abase ourselves before the Incomprehensible, the Infinite, and the Uncreated, by causing us to bend ourselves in presence of the creature. The ascent of a high mountain enables us to comprehend in some measure our distance from the stars, but yet, standing on its summit, we are practically as far off from them as when seated at its base. The height of a saint's holiness enables us to comprehend in some measure Him Who only is Holy, and yet the distance between that saint and his Maker is as infinite as is our own. The very existence of Pantheism as a heresy is a testimony to the truth which it distorts—the union of man with his Maker. God is everywhere, by essence, by presence, and by power, and He is adorable in all His works. But in a special manner is He present and one with His creatures, by virtue of that Adorable Humanity which is His,

and which He communicates to them in such wise that it becomes also theirs. Abiding in them it is worshipped in them, but not with the same worship as is its due, existing in Him. And why? For this reason, that in them it is *individuated*, even as it is in Him. It is not the nature, it is the person which individuates; and it is not the nature, it is the person which determines the worship. In Him it is united to a Divine Person; in them to persons which are human and created. In Him it is worshipped with a worship as unbounded as the Infinite: in them it is worshipped with the highest worship compatible with created personalities. Theologians call the one worship *Latria*, to distinguish it from the other, which they term *Dulia*. To make this plain; had not the Sacred Humanity been united to Divinity in the One Person of the Eternal Word in the first instant of its conception, there would have been a time during which it existed apart from Its Divine Person, and during that time It would not have been entitled to Divine worship. Or again, suppose the Precious Blood, shed during the Passion, had not been reassumed in the Resurrection, it would indeed have been a priceless relic, adorable with the highest worship of the creature, but, apart from the Divine Word, no more. In either case we have supposed, to have offered the worship due to God would have been idolatry.

In these days we hear much about the undue worship of the highest and holiest of all God's creatures, the Blessed Virgin Mary. And undoubtedly if, as many so glibly assert, there is offered to her a worship higher than pertains to the creature, it is indeed a most foul idolatry. But, on the other hand, if there is neglected to be paid to her that worship which is her due, such neglect is as undoubtedly a most grievous sin. The world is very loud in its professions about the excess; about the defect of devotion to her it is very remarkably silent.

The fact is—and being a fact we must not shut our eyes to it, but recognize it, proclaim it, and do our best to amend it—the fact is, explicit and actual devotion to her scarcely exists among us in this country at the present day. It is not that pious people deny her position and prerogatives when they are set before them, but the mischief of it is that they are not set before them as often, and insisted on as earnestly and ovingly as they ought to be. The result is, they are seldom thought of, much less meditated on. It is not that Mary is opposed: Satan is content that she is ignored. Even in devout and ordinarily well-instructed congregations how many devote any appreciable

portion of their time to the actual love of her whom Jesus loved, with the fulness of that love wherewith as Very Man He was *bound* to love His Mother? His Bride is mystical; His children are spiritual; His Mother, who alone is natural, alone can claim the natural love of His human soul. Can man conceive the Son as regarding with complacency the individual or the people who systematically neglect His Mother: singly and collectively they cannot but suffer loss both in the life that now is, and in the life which is to come.

And, moreover, our preachers have not the excuse that they have to seek from foreign sources what they find lacking in native theology. Take Bishop Pearson, an author in the hands of every one of them:—

"In respect of her, it is therefore necessary that we must perpetually preserve an esteem of her person proportionable to so high dignity. It was her own prediction, 'from henceforth all generations shall call me Blessed;' but the obligation is ours to call her so, to esteem her so. If Elizabeth cried out with a loud voice, 'Blessed art thou among women'—when Christ was but now conceived in her womb, *what expressions of honour and admiration* can we think sufficient, now that Christ is in Heaven, and that mother with Him? Far be it from any Christian to derogate from that special privilege granted her, which is incommunicable to any other.' Elsewhere he speaks of the peculiar eminency and unparalleled privileges of that mother: and that 'we cannot bear too reverent a regard unto the mother of our Lord, so long as we give her not that worship which is due unto the Lord, Himself.' Words which recall those of Bishop Hall, whose heart the love of Mary lifted up to invoke her and say, 'Blessed Mary, he does not honour thee too much who maketh not a Goddess of thee.' Bishop Jeremy Taylor says that Gabriel 'found in her a capacity and excellent disposition to receive the greatest honour that ever was done to the daughters of men. She was full of grace and excellences, and God poured upon her a full measure of honour in making her the Mother of the Messiah,' 'There is,' we are taught by a pious Bishop of our own day,* 'as much loss to the spiritual man, from a defect in dwelling upon her wondrous privileges, as there is danger from too highly exalting her . . . . It is much to be feared that an inadequate respect for the dignity of the Mother, too often results in an imperfect faith in the nature and person of her Son. They who have thrown off reverence for her, have ended either in denying the Lord that bought them, or in having such false notions with regard to Him as to involve

* Bishop (Forbes) of Brechin's Nicene Creed, p. 193, 4; Sermon preached before the Church Penitentiary Association. London. 1864; Commentary on the Magnificat, *passim*.

them in the most dangerous error. Men banish her from their minds and practically tear Christ in two, by dwelling upon Him sometimes as God, and sometimes as man, instead of adoring Jesus the God-Man, the sweet Son of the Virgin Mary. Let us at least avoid this error. While we say with S. Epiphanius, 'Let Mary he had in honour, but God be adored,' let us steadily fix our minds on the purity and holiness of the Virgin Mother; confident that in venerating her, we magnify her Son, and that we cannot derogate from her position without degrading the fruit of her womb:' for S. Bernard lays down as a rule, speaking of Mary, 'that it cannot be doubted that whatever is said in praise of the Mother belongs to Her Son, and consequently the more highly she is valued, the more real and true estimation do we acquire of the glories of Jesus.'"

And then, in a strain that reminds us of Bernard and Buonaventure, he comments on the Magnificat:—

"There is but one name sweeter to the Christian's ear than that of Mary, even the Name that is 'as unguent poured out,' the Name of Jesus. All the gentle influences of the true religion, and all the sweet sentiments excited by the love of God manifest in the flesh, find their expression in Mary and her song. She is the link between a corrupt humanity and the Ineffable Essence of God. She is the channel through which 'the grace of God that bringeth salvation hath appeared unto all men.' She is that 'elect Lady' whom God chose from all eternity to take flesh from. She is the sweet parent of mercy, within the blissful cloister of whose womb 'mercy and peace have kissed each other.' She is that tabernacle for the Sun of Righteousness which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.' And again: 'The first reason why all generations call her blessed is on account of the marvellous privilege with which God honoured her, and the second reason is on account of the benefits which, through her, accrued to the whole human race. The earliest fathers point out the contrast between her and the first woman, that as by Eve came the disease, by Mary came the remedy. 'The one seduced,' says S. Irenæus, 'by an evil angel, to escape God, sinned against His Word: the other on hearing the angelic announcement that she was to bear God, was obedient to the same. As the one was seduced to escape from God, so the other was persuaded to obey Him, so that the Virgin Mary might become the advocate of the Virgin Eve. Inasmuch as by one virgin the whole human race was engaged in death, by another virgin it might be freed, a virgin's obedience compensating for a virgin's sin.' Or as S. Augustine (Symb. ad. Cat. 4,) says: 'By the steps whereby human nature had perished, by the same was it repaired by Jesus Christ our Lord.

Adam was proud, Christ was lowly. Death came by a woman, life came by a woman: destruction came by Eve, salvation by Mary. The former, corrupted, followed the seducer; the latter, undefiled, brought forth the Saviour . . . Who that thinks of this, and of all the other mercies recorded to us in the Blessed Son of God, will fail to re-echo that burst of natural religion which drew from the lips of the simple Jewess, the second fulfilment of the prophecy of the Magnificat, 'Blessed is the the womb that bare Thee!' Yea, she who was the channel of such inestimable benefits must surely deserve to receive the benedictions of a grateful earth, and the tender love of the Holy Son will supply sweet and subduing thoughts of the dear Mother; while the associations connected with Mary's name will gladden earth, and suggest heaven so long as woman's heart thrills with the emotion of a mother, and strong self-sufficient man bows down before those influences which, unsanctified, had wrought his ruin in Eve; but which, now hallowed by the power of the Incarnation of the Word, have elevated his taste, and heart, and feelings, in the thought of the sweet Mother of our Lord.' . . . No exaltation which man can give to Mary can equal that which God has done. The highest position in which man can place her is nothing in comparison with the 'great things' which she (in her Magnificat) commemorates. For to be invested with the dignity of Mother of God is an honour which exceeds the power of man to confer, or his natural reason to imagine. Let us only fix our minds upon the Son to attain to an estimate of the dignity of the Mother."

Now for all this teaching we most heartily thank God. It is at once sober and sound; thoroughly Catholic, yet expressed in English words. It sets forth the two great claims which Mary has on our devotion—the first, her transcendant holiness; the second, the place assigned her by her Maker, Redeemer, and Sanctifier, in the economy of man's redemption.

"Behold yon spire keen, tapering to the light,
Until the slender shaft supports the Cross!
E'en such was Mary. We, in Heaven's eye,
The Church's body are, but She the spire,
The very apex trembling in the sun,
Crowned with the Passion of the Crucified!" *

These thrilling lines set forth the first; as to the second, it is to be kept constantly in view that God's Mother was God's deliberate choice, that all God's works are in proportion, that His every appointment to an office, be it great or small, is characterized by its extreme fitness. There is no

* Gerard Leigh's Poems, p. 86.

accident about it. Now the Eternal Word desired to assume a created nature. For this purpose He selected a human nature. In order to this He chose a body and a soul, and chose, moreover, a creature from whom He should receive the one which was to contain the other. All possible creatures were before Him to choose from, and He chose Mary. She was not merely the holiest of women living upon earth when He came. She was not a mere tool—a mere physical instrument to be used and flung aside. God does not deal thus with the least of His elect. He does not simply *use* His creatures. They enter into His purposes and are an integral part of them. She was the gate by which the Creator entered into His own creation. She was to love Him, and to have a natural right to love Him best of all; while to reserve for her in return His chiefest love, He was bound by duty as well as by preference. What more need be said? Jesus chose Mary. What more *can* be said? When it is said, not concealed in learned language, but conveyed in warm and loving words throughout the length and breadth of England, we shall be satisfied. The people are being taught to believe in Jesus: they must learn to link her name with His in their memories, as it is in the Sacred Scriptures, and as it was in the Divine Decrees. In every heart in which the cross is set up, she, the Mother of the Crucified, must find a place, and her own place. Then and not till then will a reproach be rolled away from England, then and not till then may we hope for Reunion with the rest of Christendom. Many take in the first part of the *Eirenicon* for the sake of digesting the second; forgetful that its writer yields to none in his love for the Mother of his Maker, and forgetful also that to express this in words did not enter into the scope of his Essay. Had it done so, something, scarce differing in form and substance from Dr. Newman's letter, would have shewn us how verbal differences may be welded into oneness by the fire of a common love.

With the writer of that letter we deprecate and deplore the use of expressions which can only be explained by being explained away, but we sorrow yet more for an absence of devotion for which there can be no apology. Let the most Protestant be comforted, Mariolatry will never be the besetting sin of our people, against which we shall have to fight in our day. Mariolatry is love of Mary run to seed. It is a weed—but it is a weed that is not found save side by side with fair flowers. It is not generated in cold climates or on barren soils: its very presence bears witness to the luxuriance of the garden, and we dream of summer suns and cloudless skies.

ART. XXII.—*The Church and the World.* Essays on Questions of the Day. By VARIOUS WRITERS. Edited by the Rev. ORBY SHIPLEY. London: Longmans.

FEW intelligent men would dispute the abstract correctness of a statement made the other day by no less an authority than the *Times* newspaper, that "strictly and philosophically, the peculiar views of the Church of Rome are a merely infinitesimal addition to the stupendous doctrines which the Church of England holds in common with it,"* though they might perhaps choose a different form of words for expressing the same fact. But practically it has been the custom equally among Anglicans and Roman Catholics to forget it. Of the many hopeful indications of the growth of a different spirit in our own day the volume before us is not one of the least remarkable. And though we shall illustrate our meaning chiefly by reference to one particular Essay in it—the Autobiography—there is abundant evidence to the same effect in others also. Indeed nothing would probably strike a casual reader so prominently on the very surface of the book as its *outspokenness.* A not unfriendly critic has complained that it is wanting in graces of style. Perhaps so; though there is much very effective and pointed writing in it, as, for instance, in Dr. Littledale's Essay on "The Missionary aspect of Ritualism," where the Broad Church party, in the following masterly extract, is rather photographed than described.

"Least missionary of all, and more emphatically a class-religionist than either of the former, the Broad Churchman errs most from a Catholic aim. Not only has he not reached, or tried to reach the poor, but even within his own sphere, his influence is of necessity limited by very narrow bounds. Appealing to books rather than to men, more familiar with the library than with the parish, doing all with reference to intellect at the price of neglecting the imagination and the affections, he might perhaps succeed in establishing a sect of cultivated Christian philosophers, a Porch or an Academy of the learned, but he must break down when trying to deal with those terrible forms of moral and physical evil with which society is beset. The bland tolerance of our New Academy, the graceful stoicism of our modern Peripatetics, however well they may sit on a courteous gentleman in the repose of his study, or in genial intercourse with those of his own rank and cultivation, are but poor helps by the dying bed of a cancer-patient, by the side of a

* See *Times* of July 3rd, on Ritualism.

betrayed and deserted woman tempted to despair and suicide, by the remorseful agonies of a sinner in his first thoughts of repentance, by the cloudy perplexities of one who begins to think that the universe is without a God.

"Nay, more, the influence of Broad Churchmanship is practically felt by one sex and age alone. It is singularly ill-adapted to women and children; and the paucity of its devotional literature, to which reference has already been made, indicates this fact. It is not easy to conceive the idea of a Broad-Church lady, without mentally dissociating from it that atmosphere of tenderness and prayer which one feels to be the natural element of a religious woman, of an Elizabeth Fry and a Lucy Hutchinson, not less than of a Jane Frances de Chantal, or a Eugénie de Guérin. The thought of a strong-minded person with a critical turn is instinctively suggested; and, whether rightly or wrongly, such a picture is by no means the feminine ideal most in favour with either sex.

"Much more is this true of a child. Literature is not without attractive sketches of the tiny Puritan and the tiny Catholic, marking their progress from infancy to the verge of adolescence; but the mind refuses to contemplate a Broad-Church boy or girl except in the light of an intolerable prig. Why it should be so, is not easy to say; but it is impossible to read the religious and educational literature of the school without noticing that absence of appeal to the higher faculties of a child's nature, which is so remarkable a peculiarity of Miss Edgeworth's books for the young. There is a very wide difference between unduly stimulating a child's sense of the unseen, so as to make it a premature and self-conscious devotee or hypocrite, and starving its spiritual faculty from sheer lack of food to give it; and the latter charge is one from which Broad Churchmen do not seem to be clear. The very epithet 'manly,' which they are fond of claiming as especially their own, shows, by the restricted sense in which it is employed, a neglect of the other aspects of Christianity; and thus, even if every adult man were to join that particular school (an event by no means impending), nearly four-fifths of the population would still be unaccounted for and unimpressed. It may be for this reason, that so little in the way of practical Christian work has been effected, or even attempted, by this section in its collective capacity; and that the favourite attitude of its hierophants seems to be that of the gods of Epicurus, seated high above the warring factions of the world, and infinitely too blest in self-contemplation to do more than cast an occasional glance of pity, or of contempt, on mere mortal struggles.

"Furthermore, there is one weighty fact which makes against this school. It is, as all know, divided into two sections, which the *Fortnightly Review* has distinguished as the Broad-

with-unction and the Broad-without-unction. The former of these is in the main being absorbed into the moderate High Church ranks; the latter is drifting daily further away from all sympathy with Anglicanism. And though a school which has not had a sense of honour sufficiently delicate to disown Mr. Bristow Wilson, and some of whose leaders have had the inconceivable bad taste, not to say indecency, to subsidize Bishop Colenso, cannot claim to be transcendentally scrupulous in the matter of signing formularies; yet it is clear that it lacks the prospect of vitality. The young men who sit at the feet of its teachers seldom or never take Holy Orders; and therefore the school, as a clerical power, carries within itself the germs of speedy decay and extinction. As it thus practically breaks with the Church of England by failing to provide her with recruits, it must be held to have retired from active interest and share in the war against heathenism at home or abroad."

But if we miss the polish of Addison or the prettinesses of the *Idler*, we also miss their unreality. These Essayists are not writing *vacui sub umbrâ* for a literary exercise or an oratorical display, but with a serious purpose and under the pressure of strong convictions. They do not say something because they have to write, but they write because they have something to say. And on the whole they say it forcibly, and always clearly. There is none of the "reserve" some excellent men carried to such extravagant lengths in the earlier Tractarian movement, no blinking ugly facts, nor slurring over unpopular doctrines. Thus, the writer to whom we shall return presently and who manifests an unshaken devotion to the English Church after long and varied experiences, is not afraid to speak of "the practical change which has turned our Clergy from a sacrificing priesthood into a preaching ministry." Mr. Baring-Gould if anything exaggerates the defects of the existing parochial system in his vigorous and manly plea for the revival of the active religious orders;* and Mr. Vaux urges the claims of Clerical Celibacy (voluntary however) with great weight of learning and argument, but with very scanty reference to what there really is to be said on the other side. So again, in the assertion of doctrinal and ascetical principles, Mr. Carter's paper on "Religious Vows" and Mr. Medd's on "The Eucharistic Sacrifice," leave nothing to desire. We wish we had room to do justice to all of them, but that is impossible within the limits of a single article, though we intend,

* We say *Orders*, though the title of the Essay is the Revival of Religious *Confraternities*, for the latter word has a different meaning in common usage, and it is probable that the title will mislead others as it did ourselves. It is of Orders for active work that the writer speaks.

later on to offer some detailed criticisms.* Meanwhile we shall for the present turn our readers' attention to one Essay broadly distinguished from the rest in its subject matter, and of peculiar interest as marking the fundamental distinction—which is so inadequately appreciated among Anglicans and scarcely at all, with certain notable exceptions, among English Roman Catholics—between the earlier and later phases of the Catholic movement in the Church. We shall allow the authoress, as far as possible, to speak for herself, adding our own comments on her experiences of "The Last Thirty Years in the Church of England."

She begins with a vivid description of the state of religious parties thirty years ago, part of which we had marked for extracting, but we must refer our readers to the book itself and pass on. Educated in an Evangelical family at a period when Evangelicalism was already losing its original earnestness but before it had degenerated into its present hopeless imbecility, she had from the first strong religious yearnings which very early, though at first unconsciously, began to take a Catholic direction; and her casual attendance at a service at Westminster Abbey when only thirteen, and coming across the "Tracts for the Times," gave a fresh impulse to these tendencies, which were further strengthened by intercourse with High Church cousins and an old pupil of her father's, who took orders and became prominent in the new movement. Through his influence she at length brought herself to go to confession, and this first confession seems to have been the great turning point in her life. Her description of it is so odd an illustration of the new way of administering what as yet was an exceptional ordinance that we quote it entire.

"I went to meet my confessor at the appointed time in his large dreary London Church, and after a short conversation in the vestry, he took me into the building, and left me for awhile, according to the custom then in existence there, kneeling at the altar rail, until he returned in his surplice, and after a few prayers took his place by my side. My confession occupied *nearly six hours on two successive days*—so long a time being necessary, in consequence of the imperfect preparation which, in my ignorance, I had supposed to be sufficient."

* We desire to call special attention to Mr. MacColl's able and interesting Essay on Science and Prayer. The subject is so vast in itself and so distinct from that of most of the other Essays that we cannot do more than refer to it here. We ought however to add that it seems to us to require being more fully worked out, and that the author manifests his capabilities for doing so. He has quite rightly perceived that the real question at issue is the truth not only of Christianity but of *Theism*.

Of her confessor, whom she calls "Mr. Goodwin," she speaks in terms of the deepest respect and gratitude. He was one of those who joined the second secession (after the Gorham case) and has now passed to his rest. The writer herself was for some time afterwards greatly troubled in mind; once she actually "set off from home to walk to the nearest Roman Catholic chapel." Eventually however she was convinced of the duty of remaining where she was, and that conviction has never since been disturbed. But to her, as to many others, the crisis she had passed through was a great change. She remained in the Church of England, but she did not remain—in the narrow and exclusive sense of the word—an Anglican. And it is here that her record of her own experiences become so peculiarly instructive, because as she truly observes, her case is not exceptional, but is that of "*thousands* who underwent, and are still undergoing the same change." She tells us that since then, while her reverence for the Roman Church has been constantly increasing, she has never doubted that the grounds on which she once contemplated secession were wholly mistaken. She had never before realized thoroughly the great mystery of the Altar. But she began now to understand that "to be *united* with Christ" is an idea beyond the reach of all who do not comprehend sacramental doctrine, and that herein lies "the fundamental difference between all Protestants and all Catholics, although many, even of the latter, do not recognise it." Henceforth she of course longed for reservation and the daily sacrifice. And here we must make room for a long extract on the difference in this and other respects between the Unionist and the earlier Tractarian stage of the movement. It is too important to be curtailed.

"It was a just accusation, that at one time nothing was preached about but the Church, and that personal love to our Blessed Lord was overlooked. Perhaps it was necessary to lay again the principles of the doctrine of Christ, as S. Paul calls baptisms and laying on of hands; but with him we may be glad when we have teachers who can go on unto perfection, and lead us through a repentance cemented by confession, humiliation, and self-discipline, to Sacramental union with our Lord. The Blessed Sacrament is the soul's one reliable consolation in its dark hour, and if that is withheld, we can only mourn over our unworthiness even of the far-off sight of Him, like penitents in ancient times. Still we should only injure ourselves, by seeking in another Communion that which, after all, is but denied us in the tenderest anxiety for our ultimate good. Our place is appointed us among Protestants, and in a Communion deeply tainted in its practical system by Protestant heresy; but our

duty is the expulsion of the evil, and not flight from it, any more than it is a duty for those to leave the Roman Church, who become conscious also of abuses within her system.

"All this became more and more clear to me when circumstances brought me into contact with the Union movement. This arose when the tide of secession was past, and owed its continuance for a long time mainly to the untiring labours of one priest, (whom may God long bless and preserve,) until now it is as much an influence leavening the English Church as the Ritual and Sisterhood revivals themselves.

"Nothing at first could have appeared more hopeless; for Roman Catholics considered it a necessary part of their faith to deny our existence as a Church, and therefore would not admit even the possibility of re-union with a nonentity. Anglicans, on the other hand, were hard to dispossess of their belief that the Roman Church must resign what was called her 'distinctive teaching' before we could seek for unity. At first I was startled when I found friendly intercourse and fellowship existing between Anglo-Catholic and Anglo-Roman priests, and I had some lingering Anglican notions on the subject of 'Our Church,' which were first shaken by a paper bearing that title in the *Union Review*. Our Church is, after all, the English body of bishops and priests, providing those who live in England with the grace of the Sacraments; but to call ourselves members of any local Church, and feel bound to adhere to the creed of any local Church, in distinction to that of the Universal Church, is manifestly a mere modernism. We cannot imagine S. John declaring himself a member of the Church of Ephesus, or, for that matter either, a member of the Catholic, Apostolic, and Roman Church."

A long and interesting passage follows on the relations of what is sometimes called "Saint-worship," which had long been a difficulty to her, to the worship of God. Her conclusion is that there is nothing in authoritative Roman definitions which can reasonably be objected to, and that much which offends us in popular Roman language is at least susceptible of a sound interpretation, and "we are bound to receive it in the best sense it will bear." She considers reverence and invocation of our Lady and the Saints useful and consoling aids, and that their love "increases the love of Jesus in the soul," but adds in remarkable accordance with our own language on the subject in July, "that *dependence* on the saints, and the turning to them practically, either first or principally, in every trouble, is dangerous and dishonouring to our Lord." And we may add that this appears to us the real answer to an elaborate argument in the current *Dublin Review* on "Marian Devotion," which even defends all the language Dr. Newman no less than

Dr. Pusey so indignantly rejects.* We cannot of course enter at length on the question here, but the supposed analogy on which the argument of the *Dublin* mainly hinges so completely breaks down in its most essential point that it is strange so acute a writer should have failed to recognize its weakness. An Unitarian, it is alleged, might quite as plausibly object to the worship of Christ, or at least of the sacred Humanity, as an Anglican to modern "Marian devotion;"† and a hypothetical objection of the kind is drawn out at great length. But the reply is obvious and conclusive, and it is not that which the reviewer puts into Dr. Pusey's mouth. The Sacred Humanity is not a *Person* but a nature, and worship is offered to persons. All worship of our Lord under whatever special form—as to the Five Wounds, the Sacred Heart, &c., is in fact directly offered to a Person whom the worshipper believes to be divine, and cannot (if that belief be right) have the slightest tendency to draw away his love or his sole dependence from the Creator to the creature. But the worship of Mary is offered to a person whom the worshipper admits to be simply human; and in proportion as (to repeat our words in a former article) "the first and most natural act of the mind in any trouble" is to turn to *her* rather than to Him, that danger is imminent. On his own hypothesis, the Unitarian's objection is perfectly right; it is only wrong because his hypothesis is false. Worship of Christ in his case would be worship of a representative man; worship of Mary *is*, on the worshipper's own showing, worship of a representative woman. It is not, as the *Dublin* oddly imagines, the amount of time spent in such devotion, but "the attitude of mind towards the person on whom the suppliant depends" that is the real point at issue. We may add that the further defence of such worship being much *easier* than direct worship of Christ does not appear to us at all true in fact, except so far as habit and education may have made it so. There is surely far more constraining force in the contemplation of our Lord's Humanity then in the sanctity of His Blessed Mother. At all events if the reviewer is right in denying that she has any "special *character*," he cannot use this plea. for the mere colourless sanctity of a perfect creature cannot, to

* With the exception of Oswald's, only however because he happened to be on the Index, for other writers, who are praised or defended, have said things quite as offensive.

† We need hardly say that we are speaking of that kind of "Marian devotion" which Dr. Pusey and Dr. Newman condemn and the *Dublin* defends, and which it, very justly, admits to be "quite different *in kind*" from invocation as commanded by the Council of Trent. To this last we have nothing to object, but quite the reverse.

say the least, affect the imagination more vividly than the far higher sanctity and love of the Human Soul of Christ. And moreover this last was *intended* to satisfy those very cravings which an extreme Marianism diverts elsewhere. In the previous paper we have expressed our own sentiments at some length, and need not, therefore, add more here. But we must now return to our authoress.

It will be seen that she had arrived at a state of mind little, if at all, differing from that of a pious Roman Catholic, yet with no idea of seceding to Rome, and this is also the case of thousands more; whereas twenty years ago or even less, those who were prepared to accept the Catholic faith in its fulness never thought of remaining in the Church of England, and those who did remain, with a few exceptions, neither held nor taught it. Why is this? How is it that those who are "drawing nearer to union with Rome" are yet "receding further from absorption into her existence as the only reality?" And how is it that, on the other hand, many of those who have gone over are so utterly unable to comprehend the attitude and position of those who seem so near and yet do not follow them? To the latter question it is here replied that the majority of converts have learnt true Catholicism for the first time in the Roman Church, and feeling how incalculable a blessing they have themselves gained, are naturally pained and surprised that others, whom they love, should remain in the outer darkness. Had the Gorham movement drifted her over the Rubicon, this would have been our authoress's own case. "Had I left the English Church in 1850, and *learnt in the Roman the blessedness of the Real Presence as I have since learnt it at our altars*, I should of course have ascribed it to the possesion of the reality, instead of the shadow; whereas it only depended upon a faith which I have attained with advancing years in my own Communion." Her answers to the second question will be given in her own words, and once more we make no apology for a long extract, from its extreme interest and important bearing on the Reunion movement. It shows, on the one hand, how strong a tendency there is among devout Anglicans towards *Corporate* Reunion, and, on the other, how impossible (humanly speaking) is the attainment of unity in any other way. It is much to the credit of two Roman Catholic writers, who have been called out by the present discussion on the *Eirenicon*, viz., Father Lockhart and Mr. Oxenham, that they have distinctly grasped this fact and dwelt on it, while the great majority of their coreligionists (we are not of course referring to Dr. Newman) seem so stolidly

blind to the most evident signs of the times, that they can only coldly chide and dogmatise against all attempts at Reunion, like Archbishop Manning and the *Dublin Review*, or roundly scold their authors like *The Month*. To such we would earnestly recommend the following passage, reminding them that it is no mere individual expression of sentiment, but records substantially the deliberate convictions of a large and daily increasing number of those who are forming the mind and helping to shape the future of the English Church. It would be a great advantage, from every point or view, if Roman Catholics would at least try to *understand* the position of those they consider their opponents better than they do, and especially if the converts of '45 or '50 would cease to measure all things in earth and heaven by their own limited experience.

"It will be said that I have recorded progressive phases of faith which can have but one termination, and that sooner or later I shall submit to the Roman Catholic Church. I think not. So far as I understand my own mental history, it becomes less and less likely, although for years I have continued to see more plainly what Dr. Pusey has startled many by declaring 'that there is nothing in the Council of Trent which could not be explained satisfactorily to us, if it were explained *authoritatively*.' I believe too that, rightly understood, they are in the main truer statements than our own. But with this comes also the deepening conviction, that the claims of the Papal supremacy have no foundation whatever, and that to confine the true Church of God within the limits of the Roman obedience alone, is in reality an absurdity. It can only coexist, it seems to me, with ignorance of other nations and their Churches; and can no more survive free intercourse, than could our old-fashioned notion that all Roman Catholics were idolaters. The secessions of the last twenty years have done more to hinder the recurrence of another such exodus than their promoters are aware. To my own mind, secessions to Rome in this country could scarcely have received a more damaging blow than the publication of Dr. Newman's *Apologia*. Had I been wavering, I think the thoughtful reading of that book would have decided me to remain in the English Church. It showed me how completely he misconceived the very nature of the Catholic Church while he was among us, and of course the English Communion also; and it showed, almost startlingly, the progress of the Catholic faith among us since his departure. *It is his sectarian notion of an Anglican Church as a distinct entity, which I once, with most of my contemporaries, believed in; and it is one which Unionists soon lose.* We acknowledge no doctrines as binding but those of the Universal Church; and if

it can be distinctly proved that any thing in the English formularies is contrary to them, we say, and without any doubt of our position, that the English formularies are wrong. But Dr. Pusey's calm and dispassionate reasoning seems to be showing us all, that no part of the Universal Church has in reality committed itself to statements which are not capable of being understood in a Catholic sense, although they have frequently not been so understood, and, taken by themselves, are imperfect."

It will be seen that the writer's estimate of the influence of the *Apologia* accords most closely with that expressed by ourselves at the time of the appearance of that remarkable work. We then intimated that, by exhibiting the grounds of his own secession, Dr. Newman had done all that in him lay to weaken the force of his example. For the *Via Media* theory in the collapse of which he recognised the signal of conversion has long ceased to rule the party of which he was the leader. That "sectarian notion of the Anglican Church as a distinct entity" has given place in their minds to the broader and more Catholic idea of a world-wide Church whereof Anglican, Roman, Greek are but the national divisions, and which amid whatever outward varieties of discipline, custom, or ceremonial, knows no diversity in her essential faith. "The Universal Church, and not the Church of England, is becoming the standard to which doctrine and practice must be conformed, and the advantages in many respects of other divisions of it over our own are becoming recognised." Those who have attained to this view are not likely to be exclusive or ungenerous in their dealings with the Roman Church, but neither are they likely to secede. They feel with this writer that the progress of Catholic practice and belief in England is a *solid* work. They cannot fail to recognise the truth of her remark that "seeming defeats have been practical victories throughout the history of the movement, and unexpected advances, like Dr. Pusey's *Eirenicon*, every now and then astonish the most sanguine." It is a work that will not be crushed by opposition from within, nor sneered down by suicidal critics from without who will not take the trouble to understand its real meaning.* It is a work that will eventually do for Rome far more than was done for her by the old Tractarian secessions: but it will be by reuniting under one standard the broken columns of the vast army, not by pass-

* We may be allowed to refer to a very interesting article in our contemporary the *Christian Remembrancer* for July, on the Results of the *Eirenicon*, which remarkably illustrates the view we are dwelling on.

ing over a handful of stragglers from one camp to another. And it is because in this unobtrusive record of her own experiences she has so clearly exhibited the difference between the Catholic party of to-day and of thirty or even fifteen years ago, that the authoress of this most instructive and gracefully written autobiography has established a lasting claim on the gratitude of all who pray for the peace of Jerusalem.

A few words on some other of the papers seem to be demanded. Canon Humble's on "Infanticide" is treated with great ability, and brings out the only remedy that can be adequately provided. We specially commend it to our readers' attention. Dr. Meadows' remarks on "Hospital and Workhouse Nursing" deserve particular consideration, because the author writes from experience. Would that such papers as these could be circulated by tens of thousands!

Mr. Vaux' essay on "Clerical Celibacy," already glanced at, is a very learned, painstaking, and clever statement of one side of this important question: a side which the Church of England for three centuries has practically ignored. Here the subject is discussed in a temper and spirit highly commendable, and in a manner calculated to obtain for it much well-deserved consideration. Notwithstanding the unfortunate turn which affairs have taken at Norwich, this question must soon be practically reconsidered by the re-establishment of religious orders. When that time arrives all who stand forward to work a needful reform will feel grateful to Mr. Vaux for a literary essay of sterling merit and very great importance, which treats a difficult subject from many aspects, and always with discretion and good judgment.

Mr. Mackenzie Walcott, who gives us a paper miscalled "Cathedral Reform," re-furbishing up some of his old magazine articles and hand-book authorities, adding here and there a new fact, has not contributed anything worth reading on that very practical subject. Everybody knew that the Ecclesiastical Commission—a blessed Whig invention—had wrought untold mischief, and that nepotism on the part of deans and chapters and indolence on the part of other officials had not improved matters. Whether the retention "of the choral cope sanctioned by post Reformation canons"—Mr. Walcott quietly ignores the plain law of the Prayer Book as regards alb and chasuble—would have been of any particular advantage we must leave some of our learned ritualists to determine. We doubt it. The true reforms needed, however, are not far to seek out. Pluralities should be disallowed; fitting and competent persons should be selected for vacant positions; non-residence of

dignitaries should be forbidden; and the Eucharistic worship of the Universal Church restored. As it is, many parish churches are practically far before the cathedrals in the kind and character of services they provide for the people. Choral services are all very well and useful, but until the Christian Sacrifice is elevated to its old and true place—until sermons and services fall into theirs, all such archæological dissertations as Mr. Walcott has again served up for the twenty-fifth time are beside the point and valueless. As a literary essay Mr. Walcott's contribution, which smacks of the Dr. Dryasdust school, must be pronounced a failure, and out of place in the company in which it finds itself.

The essay by Mr. Baring-Gould "On the Revival of Religious Confraternities," is, as we have already said, marked by a dash of style and vigour of thought which is eminently attractive. It sets forth what is so greatly needed by the National Church, and gives sufficient hints as to how the want may be supplied. The arguments are cleverly put, the effort is well-sustained throughout, and, while it is written in a manner to commend it to the general attention of the well-informed layman, there are points on several pages that may be wisely noted both by Whig-Liberal and Palmerstonian bishops, as well as by the clergy in general.

We confess ourselves a little disappointed with Mr. Blenkinsopp's essay on the "Re-union of the Church." First of all, the title is a mistake, for the *Church* is only *visibly* divided: We still "believe in *One* Holy Catholic and Apostolic Church." Then there is very little that is new from end to end—an obvious want of research. Most of the facts having been taken from the recent Union publications (in many cases without any acknowledgment of the labours of others,) while the plan of the essay is ill-considered and the writing somewhat slip-shod and loose. Then, again, some of the historical statements are hardly accurate. *E.g.*, King Charles the First had been dead more than thirty years before Innocent the Eleventh succeeded to the tiara. It could not have been in his reign, therefore, that Cerri was sent on a Re-union errand by *that* Pope, (p. 209.) Nor was it in King Charles's time that the Nag's Head Fable was invented, (p. 210.) It was first mentioned in a book *De Investig. Verâ et Visib. Christi Ecclesiæ*, published in 1604—the second year of King James the First. Nor, still further, can we think that the use of "that ornament of nature, the beard" is one of the "*doctrinal* points" of difference between East and West."—(P. 192.) Apart, however, from the above-mentioned defects, we rejoice

exceedingly that Corporate Re-union is here treated, and that a useful summary of facts and arguments is provided on this subject, which will no doubt prove of interest to many. The essay would well have borne compression.

Mr. Trevor's essay on "The Conscience Clause" states with clearness and precision the case which Archdeacon Denison has so ably and consistently advocated for years. If the Catholic school, and its organ the *English Church Union*, had given political topics that importance and influence which they so obviously deserve, we should not now have found ourselves in so unpleasant a quandary. But as long as the clergy professing political impartiality give their support to Liberals so long must they expect a "Liberal"—*i.e.*, an illiberal treatment. Mr. Trevor depends upon facts and arguments rather than on strong adjectives for his strength, consequently his statement—though the style is abrupt—is exceedingly forcible.

Mr. Perry's paper is a laborious and clever reply to Mr. Benjamin Shaw, in which the minor fry of Dry Anglicans —like Mr. Milton, Mr. James and others, get (what they desire but do not deserve) special attention. The fault of the paper seems to be that the broad principle of maintaining that what was not legally abolished is still in force, is not sufficiently dwelt upon: too much attention being devoted to minor details: important to lawyers, but rather uninteresting.

The editor's own paper—one of the best in the book—deals exclusively with the two liturgies of Edward the Sixth, and contains a series of original comments, remarks, and criticisms of very great value. This is a time for bold writing and plain speaking—which here, no one can doubt, we get. The day for wrapping up good thoughts and wise proposals in hazy language and misty sentences is gone by. Mr. Shipley deserves the best thanks of Anglo-Catholics for his valuable and most successful labours.

And so we end our imperfect remarks. The ill-concealed bitterness of *The Athenæum*, as well as the ponderous warnings of the *Record*, the shallow comments of the *Pall Mall Gazette*, and the slip-shod platitudes of the *Clerical Journal*, which latter apparently unites the temper of an aged and dyspeptic female with the explosive language of an angry school boy, are sufficient indications of the importance of this very able collection of essays. Attacks upon it indicate its power of receiving them, and should be regarded as so many acceptable compliments by its energetic editor. As gratuitous advertisements they are valuable, as literary criticisms they are worth-

less. To enable a writer to criticise a book with judgment and justice, some knowledge of its contents should be sought for. How far this has been done in the cases in point, a study of the various carping remarks in question would soon make evident. Sceptics and Protestants, however, reasonably find it difficult to understand the Catholic position.

ART. XXIII.—1. *The Annotated Book of Common Prayer:* Being an Historical, Ritual and Theological Commentary on the Devotional System of the Church of England. By JOHN HENRY BLUNT, M.A. Part I. London: Rivingtons, 1866.

2. *The Prayer Book Interleaved;* With Historical Illustrations and Explanatory Notes, arranged parallel to the Text. By the Rev. W. M. CAMPION, B.D., and the Rev. W. J. BEAUMONT, M.A. London: Rivingtons, 1866.

3. *The Liturgy of the Church of Sarum;* together with the Kalendar of the same Church. Translated from the Latin with a Preface and Explanatory Notes. By CHARLES WALKER, With an Introduction by the Rev. T. T. CARTER, M.A., Rector of Clewer. London: J. T. Hayes, 1866.

4. *Ritual Inaccuracies.* By the Honorary Sub-Sacristan to the Society of the Blessed Sacrament. London: J. T. Hayes, 1866.

THESE four volumes, all differing in degree, both as regards merit and Catholic sentiment, are yet reliable indications of the progress which liturgiological knowledge is so surely making amongst us, Mr. Blunt's Commentary on the Prayer Book, being the most ambitious as well as the most important. We regret that such a volume should have been published in instalments, because until the whole is before us, it is impossible to determine accurately its true value and character without knowing in what manner the Sacramental portions will be treated. The present part, however, gives promise both of literary excellence and of a sound Catholic position being assumed; excepting the curious and unsatisfactory manner in which the declaratory absolution in the daily matins and evensong is treated: of which more hereafter. And the Messrs. Rivingtons may be sincerely congratulated on having plucked up courage to issue such a high-toned and Catholic treatise.

1. The volume, which is a handsome imperial octavo in size, contains nearly 300 pages, breaking off at the end of the Commentary on the Collects. Its most original portions consist of "An Historical Introduction," "The Principles of Ceremonial Worship," "The Manner of Performing Divine Service," by Dr. Dykes; "The Accessories of Divine Service," by Mr. Perry; "Notes on the Minor Holidays," by Mr. J. T. Fowler; and Comments on the Litany, by Mr. W. Bright.

The general information gathered together in the book is considerable, and in the main accurate; while the manner in which light is thrown on the origin of the Collects, Epistles, and Gospels, and their relation to the uses of the rest of Christendom deserves high commendation. This portion of the book is perhaps the most valuable, as our readers may judge for themselves from the following extract commenting on "Palm Sunday."—(P. 96):—

"The last week of Lent has ever been observed by Christians as a time of special solemnity, and from the awfully important events which occurred in the last week of our Lord's life, which it represents to us, it has been called, from primitive times, the Great Week and the Holy Week. During this period there was, as early as the days of S. Chrysostom, a general cessation of business among the Christian part of the people; fasting was observed with greater strictness than in the other weeks of Lent, and special acts of mercy and charity were engaged in by all, the emperors when they had become Christian, setting an official example by ceremonies of which our Royal Maundy is a relic.

"The first day of the Holy Week is called Indulgence Sunday in the Lectionary of S. Jerome, and in many other later writers. This name has been explained by a custom of the Christian emperors, who used to set prisoners free and close all courts of law during Holy Week. But it seems to have been in use before this practice originated, which was not earlier than the end of the fourth century. It has also been supposed to be connected with the reconciliation of penitents. In the Sacramentary of S. Gregory, there is the phrase 'per quem nobis indulgentia largitur,' in the proper preface for this day, and 'ut indulgentiam percipere mereamur,' in the collect for Tuesday, from which it may be inferred that the name Indulgence Sunday (and Indulgence Week) originally pointed to our Lord's work of redemption, and His great love in going forward willingly on this day to meet His sufferings. This day is also called Hosanna Sunday in some parts of Europe and the East.

"But a far more common name is that by which it is familiarly known to us: that of Palm Sunday. It is called *Dominica in ramis palmarum* in the Sacramentary of S. Gregory, and *Dominica in ramis olivarum* in that of S. Ambrose, and in the former there is plain reference to the ceremony of branch-bearing as one then in use, as well as to the act of the Jews which originally gave the name to the Sunday. The words are in the benediction of the people, 'May Almighty God grant unto you, that as ye present yourselves before Him with branches of palm and of other trees, so after your departure from this life ye may attain to appear before Him with the fruit of good works

and the palm of victory.' In the Ambrosian rite it is not so clear that the ceremony was then in use; but S. Chrysostom mentions the shaking of the palm-branches (σείειν τὰ βάια) as one of the customs of the day in one of his sermons for the Great Week.

"In the ancient English Church the benediction of the Palms took place before the beginning of the Holy Communion. First an acolyte read Exod. xv. 27. xvi. 10, the narrative of Israel's encamping by the twelve hills and three-score and ten palm trees. Then a deacon read S. John xii. 12-19, the account of our Lord's triumphal entry. After this, the palm, yew, or willow branches being laid upon the altar, the priest (vested in a red silk cope), pronounced an exorcism and a blessing over them, which were followed by four collects. A procession then passed round the church singing anthems, and distributing the branches; after which began the celebration of the Holy Eucharist. The custom is still represented in some places by decking the church with willow-branches on Palm Sunday; and almost everywhere by the country people bearing them in their hands as they walk out in the afternoon.

"On this day the Church has always begun to set before God and men the Gospel account of the Passion of our Lord. In the Lectionary of S. Jerome and in the ancient missals of the Church of England, S. Matthew's narrative, or the 'Passion according to S. Matthew,' was fixed for the Gospel on Palm Sunday, that of S. Mark on Tuesday, that of S. Luke on Wednesday, and that of S. John on Good Friday. Until 1661 the 26th and 27th chapters of S. Matthew were still read for the Gospel on Palm Sunday, and the 18th and 19th of S. John on Good Friday; but a marginal note in Sancroft's writing is appended to both these days in the Durham book, directing the first chapter to be left out in each case, because it is appointed to be read in the second lesson.

"The distinguishing characteristic of this day is not represented in any of the Scriptures for the day, which are altogether occupied with our Lord's Passion. This arises from the change made in 1549, when the service of the benediction of the palms was set aside (in which this characteristic of the day was fully commemorated) and only the ancient mass of the day (which was commemorative of the Passion) was retained. This oversight is to be regretted, as there is clearly a connection between the usage of palm-bearing and the Divine ritual, both of Sinai and the New Jerusalem. One of God's commands to the Jews was, 'Ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and the willows of the brook, and ye shall rejoice before the Lord your God seven days.' And in the Revelation, S. John writes, 'After this I beheld, and lo, a great multitude, which no man

could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms were in their hands.'"

The above quotation is an average specimen of the kind of information and commentary provided by Mr. Blunt, which we quite admit to be of a character calculated to render his volume a really standard work. It is wholly wanting in those absurd and far-fetched notions implying that the Anglican Reformers had a knowledge of Eastern Service-books, or made their changes on the strength of ancient Oriental precedents—a pleasant delusion with which some persons are afflicted; while its contributors do not go out of their way either to provide eccentric interpretations or to display their own information. Moreover, its tone throughout is high, calculated to advance the Catholic Revival, and so to promote—by extending the necessary work of preparation now going on upon all sides—the future Corporate Re-union of the separated portions of the Christian Family. As regards details, we must enter our protest against the musical position taken up by Dr. Dykes. Modern experiments will only serve a temporary purpose, while all sincere supporters of the Catholic Revival, will, in the end, be compelled to fall back upon the ancient system of Plain Song common to Western Christendom, set forth for members of the National Church in the old Sarum Service Books. Anything short of this is tentative and temporary, and will infallibly lack general acceptance. The third section of the "Ritual Introduction to the Prayer Book" is very able, facts being accurately stated and sound arguments deduced from them. The tabular lists of ornaments at pp. lxxii.-lxxiv. will prove of great practical use, and may really be relied on as containing those which are legal and customary. This portion of the book will be found exceedingly valuable, both in removing misconceptions and in the work of building-up the uninformed. It is a pity that the terms "gremial" and "apron" are here given as synonymes. A gremial is a white towel used by a Catholic bishop in ordination, etc.; an apron—*i.e.*, bishop's or archdeacon's apron, in common parlance, is the short black silk cassock ordinarily worn by those dignitaries. The "Comparative Table of Colours" at pp. lxxix.-lxxx. will also be found of considerable use. In the Comments on "the Preface," as well as in the "Historical Introduction," sufficient importance is not given either to the marked changes consequent on the robbery of our parish churches by the King's Commissioners, nor to the universal loss of Catholic traditions suffered during the Great Rebellion. There is valuable evidence that in large

churches the dignity and beauty of ancient times was not forgotten in the reigns of Queen Elizabeth and King James; while it is undoubted that the Catholic prelates for the first ten years of King Charles the First's reign succeeded in restoring life and dignity to the public services of the Church. Nevertheless the immediate results of the Reformation was an increase of licence and irreligion—as some of the most Protestant of the "Reformers" continually declared. "An Introduction to the Calendar" with "The Minor Holidays" immediately following, are written in an excellent and most commendable tone—thoroughly satisfactory; and, while there is little new in the information gathered together, that which is provided is just such as the painstaking student of the Prayer Book should find set forth before him. The notes on the Forms for Morning and Evening Prayer are useful, accurate, and judiciously selected. Here the works of Maskell, Purchas, Proctor, and Chambers are constantly made use of. The comment on the *Magnificat*, (p. 33,) admirable as far as it goes, does not sufficiently set forth its proper dignity or characteristic. We should have desired a more full and plainly-written statement of the manner in which this beautiful Song of Mary and memorial of the Incarnation of the Eternal Word, was rendered by our scriptural and beloved Church in times gone by. The Consuetudinary of Sarum would have provided directions for chanting it, and rules to be observed by those who took part in the office—information of great interest now that many judicious restorations are being so properly made in this age of the Catholic Revival. The Sarum Psalter, referred to, is by no means so full or definite as the Consuetudinary. The "Notes on the Athanasian Creed," though brief, are, theologically speaking, very accurate and full of value. With so many it is the case that a want of substratum leads to self-elaborated crotchets, which in eight cases out of ten are either heretical or savouring of heresy. The practical and systematic study of dogmatic theology is the only cure for this. Mr. Bright's Commentary on the Litany is all that can be desired. Full of research, with respectful consideration for ancient uses, and with many obscure points lengthily discussed, this part of the volume is of very high value. The Editor could not have intrusted it to an abler man. It has always struck us that Mr. Bright is far more successful in a work of this character than in essay writing or book-making—his style, in the latter, being the reverse of easy or polished, whereas in the case under consideration his Commentary and Notes are all that could be desired.

The comments on the Collects, Epistles, and Gospels are discriminating, full of information, and of an undoubtedly Catholic character. The tabular arrangement, giving respectively the Modern English, Salisbury, Modern Roman, and Eastern uses, as regards Epistles and Gospels, together with the ancient Introits, and the proper translated Hymns for mattins and evensong, is most valuable: while the incidental information conveyed in the footnotes is considerable. No pains have evidently been spared to render this part of the book efficient and complete. Mr. Blunt deserves high commendation for the success of his labours. As far as he has gone, excepting the paragraph "The General Confession," —(p. 3)—which is founded throughout on a theological misconception—we had almost written "error"—he has done his work well, and in a manner calculated to render this book a standard treatise. "The effect of this absolution" writes Mr. Blunt, "in the daily services of the Church is (1) to reconcile the Church, as a community, daily to her God, through the mercies of Christ; (2) to prepare each person present for the work of offering praise to Him; (3) to convey pardon of sin to an extent correlative with the extent of penitence in those over whom it is uttered." Now here are three propositions, which are fanciful, unprecedented, untheological and without sound foundation. No standard theologian in Western Christendom would approve of Mr. Blunt's peculiarities, while, if instead of priest and penitent, we substituted "physician" and "patient," applying Mr. Blunt's formularies,—their true nature would be manifest even to the half-instructed or the dense. When *will* people, otherwise well-intentioned and rational, sacrifice their personal crotchets and private peculiarities?

The shape of the book is not, we venture to remark, the most convenient, and the ornamental lettering at the back is commonplace, if not vulgar.

2. "The Prayer Book Interleaved" is a volume of nearly 400 pages. On the right hand side we get the Cambridge pearl 8vo. edition of the Book of Common Prayer, of the present year, in the printing of which stereotype plates have been used; while on the left hand side the editors have provided notes, comments, and information, compressed into a few words and small space, of very considerable value. The tone and nature of the comments indicate great fairness and impartiality, and show considerable liturgiological progress amongst the school represented by the editors. It has been remarked of this small volume, that is a convenient "cram book" so called, for

theological students: we, however, are enabled to say more than this. It is a book of great research, singular accuracy, full of valuable information, and calculated to be of immense service to beginners in the study of the Prayer Book.

3. We owe an apology to Mr. Charles Walker for not having done more than give a mere brief paragraph regarding his very valuable work. At a time when men's minds are being directed to the study of Liturgiology and its several details, such a volume deserves to be widely known and carefully studied. The book, which is appropriately dedicated to the Bishop of Salisbury, the successor of S. Osmund, commences with a short Introduction by Mr. Carter, of Clewer, in which he heartily recommends the study of the Sarum Missal to all who feel interested in the present Catholic Revival. Then follows a Preface of about 17 pages, in which Mr. Walker very satisfactorily explains the several parts of the Liturgy, with the rites and ceremonies used in its administration. He contends that, while our Reformers in the compilation of the Prayer Book made many serious omissions from the then existing Service Book, and also were guilty of interpolating prayers and usages from the books of the Continental heretics, they retained all that was undoubtedly Primitive and such Mediæval developments as were not contradictory thereto; showing from internal evidence that they were actuated by a desire to retain at least a great part of that Ritual, which he observes was then "a recognised science." In handling the difficult subject of the Sarum colours he gives evidence of considerable research, and although he may not quite prove that the law on that subject can be clearly ascertained, yet with a few very fair and plausible deductions from such portions of the law as admit of no doubt, he succeeds in showing that a tolerably correct table of the Sarum colours may be made out. In his explanations also of such Old-English phrases as "Hunting Mass," &c., he shows himself quite qualified for the work he has taken in hand.

The "Calendar" and the "Table of Feasts" which follow, have been very carefully drawn up, the various festivals being given according to their importance as "Doubles," "Greater Doubles," &c.

We next have the Liturgy proper, which is set forth under its two great divisions of (A) The Ordinary of the Mass, prefaced by the "Præparatio" to be said in the vestry, and (B) The Canon of the Mass, beside which very admirable notes at the bottom of each page provide explanations of the various parts of the Service. In perusing this portion of the book one cannot fail to be struck by the immeasurable superiority both

as regards the text of the Service itself and the arrangements of its various parts over our present "Use." We have lost the minute rubrics concerning the use of Incense, the Kiss of Peace, the "Secretæ," the "Fraction," the "Elevation," the "Commemoration of the Departed," as well as the rules as to the seasons during which the "Credo" and the "Gloria" are to be used and when they are not,—all of which formed part of the Sarum Liturgy, as of every other. The "Office to be said in the Vestry after Mass," comes next in order, after which is a "Comparative View of the Sarum and Modern English Liturgies," in which the various defects of the latter are very plainly brought out. A "Comparative View of the Two Calendars" follows, which, though short, is sufficiently full to point out the varieties between the two.

The book closes with the "Mass of the Presanctified," as formerly used on Good Friday. It consists of a lesson read by the acolyte, the tract, a collect, a second lesson and tract, after which comes the "Passion," directed to be sung in three tones, the deep, the middle, and the exalted. Then follow the Gospel and various collects and intercessions, the Reproaches and several passages on the sufferings of our Lord with the antiphon "Faithful Cross" between each, after which are given the rubrics relating to the reception of the Reserved Sacrament and to the parts of the Mass to be used during the function. English Churchmen in general, and especially those who long for Re-union, owe a debt of gratitude to Mr. Walker for thus presenting them with the fruit of his painstaking labours in this admirable volume. Whether we think fit to frankly allow it or not, there can be little doubt that all who are really acquainted with the subject see that the Anglican Reformers degraded our Liturgy to as low a position as was consistent with its existence. Parts were omitted, other portions mutilated, paragraphs transposed, passages emasculated of sacrificial teaching, and subjective novelties introduced; so that no really Catholic Anglican can be satisfied with it in its present form. He must feel that, like "the forty stripes save one," its use is a deserved penance. It is tolerated until the time comes for a sound Liturgical reform, or until "the day" of Re-union "breaks," "and the shadows" of Protestantism "flee away." Then we shall ask at least for Edward the Sixth's First Prayer Book,* or, better still, for the ancient Sarum Liturgy in its entirety—the Canon of which, with the

* We regret that the Petition to Convocation on this subject, signed as it was by all the leading Anglo-Catholics, should have been dropped.

single exception of one unimportant word, is perfectly identical with that of the great Petrine Liturgy of the West.

Just as when convents were restored in the Church of England, it was found necessary to supplement our bald public offices with something more full, gathered from ancient sources, *e.g.*, by "The Day Hours of the Church of England;" so, when the religious life becomes more general, will it be found politic on the part of restorers of ancient rules and the originators of modern religious communities to adopt for the Daily Sacrifice a form less exclusively subjective—bearing on communicants, rather than worshippers—than that for the celebration of the Lord's Supper in the Book of Common Prayer. Mr. Walker has gone far to provide a form.

It is a work consequently, which should be on the library-shelves of every clergyman, both as a key to our present Prayer Book and as a volume full of instruction and interest upon points with which all such should be familiar. Two special practical advantages it possesses, viz.: in being printed in a clear and readable type, on a page with sufficient margin for notes, and in appearing in a substantial binding. We recommend it confidently to our readers as a valuable and advanced treatise, well-done, and of no common interest.

4. The fourth book on our list has already been very favourably spoken of in this REVIEW. To those who have not realized in its fullness the cardinal verities of the Christian Religion it may appear, as it does apparently to certain writers in the *Contemporary Review*, to give too great attention to details in divine service. But when once the true and ancient conception of the Christian Sacrifice is accepted, nothing can be of more importance than that our clergy should learn to catch the spirit and action formerly recommended by the Church. These are set forth in the exceedingly plain directions here provided—from which so much may be practically learned.

As long as ignorance and prejudice remain amongst the clergy—so long will the grand idea of Re-union fail to take root. Such works as the above, however, all of an advanced school, indicate how certainly both are being removed, how efficiently the work of catholicising England is being carried forward, and how even those whose vision is now circumscribed, are unwittingly but providentially helping it on. *Laus Deo itaque!*

ART. XXIV.—*The First Age of Christianity and the Church.* By JOHN IGNATIUS DÖLLINGER, D.D., translated by HENRY NUTCOMBE OXENHAM, M.A. 2 Vols. London: W. H. Allen & Co., 1866.

"We are prepared to maintain that theology is science; and still further, that it is progressive science. This may sound strange in ears accustomed to the *quod semper, quod ubique, quod ab omnibus;* but it is nevertheless true. What we mean, however, is deductive, not inductive, progress. There can be no progress in theology analogous to that which takes place in chemistry. There can be no discovery of new facts from which we are to induce new laws; but there is and must be a progress analogous to that, for instance, in geometry. This progress consists in the gradual evolution of the fundamental ideas, the discovery of new relations involved in them, and new spheres in which they are valid. When Christianity was first introduced into the world, the whole mental tradition of mankind was formed on a different model. The new ideas came in like a flash of light, and the soul opened to receive them. But it was not in the nature of things that they could at once be realized in all their fulness and all their consequences. It was not possible that everything antagonistic to them could immediately vanish. Ages were required to effect this. There was a double progress which went on simultaneously—the gradual evolution of the fundamental conceptions into clear light, the gradual throwing off of antagonistic traditions. Take the Church of the Fourth century as compared with the Second. What an immense body of truth has already been attained, of which the previous time had no articulate conception! How much clearer is the idea of God and of the human soul! How much more free from opposing elements! How much more determined are the manifold relations, Divine and human! In one point of view this additional truth is new: in another it is not new. It is new as a purely scientific progress: it is not new in regard to its elements. For all that the Fourth century believed of God, the Second had received implicitly in the original revelation." —*Christian Remembrancer*, No. 131, p. 231.

WE ask no apology from our readers for giving this extract from a recent number of a contemporary Review, for it is a most fitting motto to this valuable work of Dr. Döllinger's. Looking back from the developed truths of which the germ must be found, if anywhere, in the earliest records of the Church, the Rev. Doctor, with an amount of penetration, a cultivated intellect, and a reverent spirit beyond those of most men, systematizes the unmethodized records of the first preachers of Christianity, and gives us the result in 600 12mo. pages.

How comprehensive the work is may be judged from the fact that the Catholic tradition is all along considered in relation to the old heresies, to modern Calvinism, Lutheran justification, and perhaps Greek and Anglican views of the Church. We do not say that any of these are directly spoken of, but what Dr. Döllinger considers the truth is set forward, with these perversions of it—as he would say—on his mind. And above all, perhaps modern rationalism, and the works of such men as Strauss, Baur, even Neander are ever present with him. The result is, that we seem to have the Church here picking her way amid all the varieties of ancient and modern speculation, the superior of all, and the sole rectifier of all opposite and contrarient views, or in his own very admirable words, very admirably rendered by Mr. Oxenham, "outside this Church is falsehood and deceit, or truth defenceless, mixed with error, and left a prey to human caprice, alteration and disfigurement."

To say that there will be entire agreement, even amongst Roman Catholics, in a representation so wide as this is, and including so much which has been so constantly in controversy, would be to assign to Dr. Döllinger more than Divine power. But we may fairly say thus much, that we have been surprised to find how little there is in his representation which we should be inclined to question, how very much which we heartily accept; and how very much more there is on which any well-instructed Anglican would come to an agreement at once with such a Roman Catholic as Dr. Döllinger, than beforehand we should have been inclined to anticipate. Indeed when we see, as here, the whole body of Christian doctrine displayed upon a field where the eye and the understanding can embrace the whole at once, one is surprised at the comparatively small part of it which has been subjected to alteration by Christians properly so called. The truths of the Divine nature, the Trinity of Persons in the Divine Unity, the Redemption of Man, the Incarnation, the Death, Resurrection, and Ascension of our Blessed Lord, the Personality and Office of the Holy Spirit, the Church's position and mission, may in one aspect be said to have been all along admitted in fact, though questioned as to the way in which they were to be understood. The Arians did not for instance question the Trinity, but only the relation of the Persons. The Nestorians never denied the duality of natures in our Blessed Lord's Person, but only questioned the time when the union took place. The Docetæ indeed denied the reality of our Lord's death, but still they admitted that something as like a death as could be was needful to fulfil all the conditions

which must be complied with. The secondary doctrines logically connected with the right faith were not denied. The true and real Presence of Christ, the doctrine of grace and justification were admitted to be true. Doubtless all those misbeliefs would in time, had they not been met and vigorously opposed, have developed into all their consequences, and would have corrupted the faith utterly. But, so far as they went, they only served to prove what the faith of the whole Church was by their vain endeavours in some cases to affix a new meaning to accepted terms, in others to admit the primary truth, whilst they denied its necessary consequences, or again to take in the truthful by using language similar to, but not identical with that to which they had been all along accustomed. Rightly understood we have here the strongest possible argument in favour of the Church's dogma. With the Church alone there has been no question from the very first, nor along the whole course of her existence has she ever wavered in her testimony. In fact it could not be otherwise. Whenever questions have been submitted to her final arbitrament she has been unwavering in her replies. There is no case of General Council deciding against General Council. Can we say the same of any other authority? Have, for instance, Popes been always consistent with one another? Dr. Döllinger does not touch this question, nor was he perhaps required to do so. He gives S. Peter very high prerogatives (vol. i. 41-43, and vol. ii. 99-104: indeed *passim*), and seems incidentally at page 150, vol. i. to give him all the distinction which the Popes have since claimed. But no one better than Dr. Döllinger knows that many Roman Catholic writers do not see in S. Peter's prerogatives, as given in the Gospel, what is now practised by his successor, even in the germ. It is of course quite possible to conceive that the seed of a great doctrine may lie by undeveloped until the fitting period for its being brought out arrives. It is quite possible that though S. Augustin was doubtful whether S. Peter's faith or himself was a rock on which the Church was founded, and that though S. Chrysostom may be quoted against his view, they would both now decide for Rome's interpretation. Still, after all, one must admit that with such facts as these the whole question of the Papal supremacy rests as a dogma on a very different ground indeed from the doctrines of original sin or of sacramental grace. No Father of the Church ever was doubtful, however confused his statements might have been, upon either of these points. All their expressions are intended to lead us to the doctrine which the Church afterwards stamped with her approval.

Inaccuracy of language by no means always implies inaccuracy of thought. It is only after the lapse of time that language becomes dogmatically fixed; and it seems to us that a confusion has here been made between unsystematic language supporting the truth, and language making statements opposed to what in the end becomes a dogma. For instance, saints are to be found bearing opposite testimony in the recently declared doctrine. Our own very decided conviction is that there is a radical difference between opinion and doctrine, and that no amount of mere authority can bridge over that difference. There is in fact an ambiguity in this word opinion which has misled many. In one sense all that is not expressly ruled is matter of opinion. On this understanding all those necessary consequences which follow logically from matter already ruled are left open. But it is obvious that the Church has the fullest authority to close this door to unbelief in the case of persons denying the immediate or even remote consequences of her previous decisions. Thus the Homoousion was a necessary deduction from the eternal Sonship of the Only-Begotten, which was the original revelation; and thus, too, the Theotokos was implied in the fact of our Lord having come down to assume human nature in all its forms and vicissitudes. Under the same head we suppose *may* fall the recent dogma of the Immaculate Conception, though the consequence, if it be such, is so very remote as to excuse those saints who have denied it, and treated it as a question which it did not lie within their province to decide.

But if we take another opinion, such, *e.g.*, as the verbal inspiration of Scripture, Dr. Döllinger will himself inform us that such an opinion is simply without the authority of Christ and His Apostles. He shows that the modern Bibliolatry is simply baseless, that our Lord Himself quoted as Scripture what is not contained in any book now received, S. John vii. 38, S. Luke, xi. 49-51. That the Epistle of S. James cites a passage as Scripture nowhere now found, and that two epistles written by S. Paul are now lost; that the Apostles and their immediate successors took no pains to obtain accurate copies of all the Apostolic writings. That as regards the Jews they were for a long while after the destruction of Jerusalem doubtful as to the extent of their own canon. The three books of Solomon and that of Esther they were so doubtful about, that witnesses were examined towards the end of the first century of the Christian era in order to settle their canonicity. In quoting, the Apostles, sometimes used one translation, sometimes another, and occasionally translated

for themselves. These and a great many other facts are quite inconsistent with the notion of verbal inspiration. Yet it is a notion widely diffused that the Holy Spirit so directed the writers as to guard them against all error of fact, while, p. 193, we read that S. John expressly corrects the chronology of the older Gospels, John iii. 24.

He asserts that the Church has no tradition as to the plenary inspiration of Scripture. It is a matter of pure opinion; and if the Church were to attempt to define the extent of inspiration, and to make that a matter of faith which can never be other than an opinion, she would be wise above what is written, and would forfeit, if it were possible, the Lord's promise of protection against error. It will thus be apparent that, while some questions are undetermined, others are in their very nature indeterminate. That the Church and the world have always in fact recognised this distinction he would be a bold man who should assert, and yet it would have saved a great deal of argument, a great deal of heartburning had this distinction been kept in mind. The Church would not have troubled herself to range at large over the whole field of science and history in order to give utterances which events have proved far from infallible; and the world would not have attacked the Church as unduly limiting enquiry. If, indeed, on questions which arise within her own domain there are subjects on which she has no tradition at all on which to ground a dogma, how shall she escape the charge of rashness in pronouncing dogmatically on subjects entirely beyond her province?

We believe that it is this aggressive spirit more than anything else which causes the popular estimate of the claims of the Roman Catholic Church to be unfavourable. Men say—religious men, we mean—certainly the Church as a whole could never have asserted that the sun revolved round the earth, nor that Galileo was an infidel, nor that the Baconian philosophy was untrue. If the Church's infallibility is to be tested by her decisions in these cases, certainly it is not worth much. Of two difficulties choose the least. It is better to believe that the Church is providentially prevented meeting altogether, and that Unity is suspended, than to believe that the Catholic Church has so far stultified herself.

It is nothing to reply that the view of infallibility on which these decisions proceed is by no means universally accepted in the Church of Rome—the reply is that no such uncertainty attaches to the decisions of General Councils, the last resort of the undivided Church; for this very argument is so far in our favour that it pre-supposes an uncertainty where we are told

certainty is alone to be found; and this is decisive against the view.

It will be replied again that these are not questions of dogmatic truth. We admit it. But it must be borne in mind that we are arguing against the view of the Church's infallibility which these and the like decisions pre-suppose. The Church's infallibility is secured so long as we have the whole Church speaking, and the subject-matter such as the Church can properly pronounce upon. And even if we suppose the latter limitation to be complied with, what are we to say if the former be disregarded? There are numerous questions which have been decided by the West since the division of Christendom, but of which the East knows nothing, *e.g.*, western Purgatory, pardons, the supremacy of the Roman Church. Are these or are they not true developments? We are quite sure of one thing, and that is, that the mere assertion or negation on one side or the other will not settle the question. There are numerous minute points mixed up with each decree which would have to be accurately explained; there are misunderstandings at least on one side which require to be rectified. A recent article and some letters in our own pages have shown that the text of the decisions of the Council of Florence is not certainly fixed, and that the interpretation of what we have is not quite certain. And yet that text has a most important bearing upon the confessed relation of Rome with separated churches. Whilst, then, there is very little indeed in Dr. Döllinger's principles which we do not at once accept, there is every need to be very careful in their application. We may indeed admit to the fullest all that the Rev. Doctor states as to S. Peter's prerogatives, and may believe that there is in the Gospels the germ of all that we now see put forward, but we want something more for its verification than the assertion of it on the part of those who exercise it—not, however, supported by all who are subjected to its authority. Many of the powers we now see claimed and acted on are of recent acquisition. Indeed, the mode of proclaiming the recent dogma is perfectly novel. All may be quite legitimately resultant from the germs which are found in the Gospel, but why then this sudden violation of ancient precedent? If we are literally to apply the figure of a germinating seed, there is regularity and no sudden change of nature. If we are to explain the matter on the convictions of those outside the communion of Rome, we should find them saying that as the primal cause of the separation of East and West was an exaggeration of the Papal supremacy, so this characteristic had always marked her progress down

the stream of history—a continual exaggeration of that in which at first she failed. It is very difficult to answer this objection. We do not say it is a true one, but there is a *vraisemblance* which, taken in connection with the facts adduced to support it, entitles those who hold it to advance it with quite as much confidence as those who hold the opposite do their views. And while each side is going on admiring their own opinion, we see not how an understanding is to be arrived at. And that such an understanding is desirable no reasonable man will dispute. According to all theories of the fate of schismatical bodies, both the Greek Church in the East and the English Church in the West ought to have fallen to pieces by their own inherent weakness. Three centuries have broken up Lutheranism in Germany by the force of free-thinking, and the Calvinism of France and Geneva, and Holland by that of Arianism, but the Church of England is more lively and influential than it has ever been, and the Greek Church can count rather more gains than losses. Why then should we stand aloof from each other in fearful suspicion? Is there not love enough amongst us to induce us to meet calmly and examine our differences?

Meantime, however, we have left Dr. Döllinger far behind. He would we know go as far as any one with strong convictions in the way of meeting and explaining. His book, in laying down with a candour and fairness seldom equalled and never surpassed the practices of the Early Church, her doctrine and her history, does so with a degree of fairness and a mastery of the subject which puts to shame the representations of such an one as Rénan, and with a beauty of language not surpassed by the author of *Ecce Homo*. We take a passage from the historical portion of the work which will recal one of the best selections from *Ecce Homo*:—

"Thus, then, His works, like His words, had a stamp peculiarly their own. To work miracles was His natural, His normal state; He shewed Himself in His miracles as the Lord and Ruler of nature. He commanded the winds and they were still: He walked upon the waves; He attested His power over nature, and His human kindliness, by turning water into wine; He fed thousands with a few loaves and fishes; He freed those possessed with devils; He healed multitudes of the sick. Even in the earlier period of His ministry, the fame of His wonderful healings had spread through Galilee, and the sick streamed together to Him. He fanned into a new flame the spark of life when already quenched, and raised the daughter of Jairus, the youth of Nain, His friend Lazarus. In remoter regions, also, He performed healings, as on the servant at Capernaum, the son

of the royal officer there, and the daughter of the Canaanitish woman. Thus was every step of His way marked by deeds of mercy, not wrought through human means, through gold or goods, but by the divine powers He possessed in Himself to form, to uphold, to heal. He was busied till late into the night with healing the sick who were brought to Him in great numbers. It seemed as if an atmosphere of health and blessing breathed around Him. Diseases of the body, sins and errors of the mind, fled at His approach. A healing virtue streamed from the very touch of His garment, as indeed what took place in His own case, His transfiguration, and at last His resurrection and ascension, showed that His bodily nature was permeated and ruled by the divine. He could also endue His disciples with the gift of working miracles. He usually wrought His cures by the laying on of hands, for in the hand the whole power of man's will is concentrated; but often the effect followed immediately on a mere word from Him, a command or a prayer. The miracles by which He freely encroached on the life of nature were almost always of help, and not of punishment; one only was destructive, the curse of the barren fig-tree, to give a typical sign of His judicial power over mankind."—(Vol. i. pp. 19-21.)

Perhaps the miracle of the swine, which was at any rate permitted by the Lord, might have been included.

The extraordinary force and vigour of the sketch of S. Paul's life, and specially the epitome of it all in pp. 127-129, will arrest the attention of every thoughtful reader: it is a masterpiece of writing and translation. For a concentrated statement of doctrine our readers will find vol. ii. pp. 38-52, a summary of the doctrine of the Eucharist, very complete and wonderfully concise. In fact the book, together with its three dissertations on Antichrist, the Power of Life and Death possessed by the Sanhedrim, and Christian Marriage, is wonderfully well calculated to meet the errors and bad practices of the day. It is too much of an essence to be popular; but with scholars it will be a sort of text-book. We have already indicated what would be styled the author's "liberality" of view on the inspiration and interpretation of Scripture, and there are many other views of his which will startle some of his readers. He holds that not S. Matthew alone, but that S. John and S. Peter wrote in the Aramaic, and availed themselves of the services of others to translate their thoughts into Hellenistic Greek. He does not intimate any doubt of this not being the generally-received opinion. Again, he holds that the lamb on which our Blessed Lord and His disciples supped on the night before His death was not slain in the sanctuary.—(Vol. ii. p. 40.) Then, too,

he understands the supper at which Our Lord washed the feet of the disciples to have taken place on the Wednesday evening. —(Vol. i. p. 50.) Nor do we suppose that his view of the true interpretation of the Apocalypse will be very generally received in this country. It appears to us to mix up the realistic and the symbolical in a way which is scarcely admissible. In p. 3, vol. i., Dr. Döllinger rather evades the difficulties connected with our Lord's Baptism. S. John records the words of the Baptist, cap. i. 31-33 compared with Matt. iii. 14. The Baptist declares that he knew Him not, and this declaration he repeats with emphasis. S. Matthew records that S. John forbad our Lord coming to his baptism. The sign from heaven was not given till after the baptism: on this point the Evangelists are all agreed. The author says that "John felt an immediate presentiment that this and no other was the object of universal desire, the long-expected Messiah." This, however, is far from the impression that any one would derive from the harmonized narrative. S. Matthew iii. 6, supplies the real key to the difficulty. S. John demanded confession of sins, and that this confession was a very distinct act, the narrative of S. Luke assures us. When our Lord therefore came and was examined as to this penitence, S. John with amazement found in his own cousin the expected Messiah. His exclamation, "I have need to be baptized of Thee, and comest Thou to me?" bears all the marks of a sudden surprise. The baptism took place, and then the promised sign was vouchsafed.

We have merely indicated some of the points on which two opinions may very fairly be entertained. The book is throughout most interesting, and betrays in every page a master's hand. It is written, too, with an amount of candour and large-heartedness which is truly refreshing. In the spread of this spirit lies the hope of a future Re-union of Christendom. We have ourselves endeavoured to be candid, and to state our own difficulties, and this course we know our author well enough to feel assured will meet with his approval. In his *Church and the Churches* Dr. Döllinger took every pains to do us justice, and yet after all his representation of the English Church was a caricature. This was quite certain to be the case, seeing that he took as his main authorities the writings of discontented men suddenly aroused to a sense of her defects, and who wrote with the freedom of Englishmen on what they wished to see altered. No foreigner can understand us in this matter. All social, political, and religious questions are discussed with a freedom in this country which would not be elsewhere allowed. But assuredly the great English establish-

ment was in its real working as unlike Dr. Döllinger's representation as Mr. Gladstone in the pages of *Punch* is to the same statesman speaking in the House of Commons. Besides, the evils which caused so much discontent a quarter of a century since, have either altogether disappeared, or are at least so far mitigated as to very much alter the face of things. To a wonderful extent the Church of England has recovered the masses who had then disowned her communion. She is not sinking nor settling on her lees, but is as active as she has ever been; and as a mass her clergy are as zealous in winning souls as any national clergy in Christendom.

So that with all our candour we shall do nothing whilst we stand apart. Numberless points we misunderstand with all our wish to understand. Dr. Newman has given an explanation of the decree of the Immaculate Conception, which was actually new to the entire English clergy, who had tried to understand it. Dr. Pusey has made a mistake as to the doctrine of original sin, and of extreme unction as taught by the Roman Church, and this quite unintentionally. If we misunderstand Roman teaching Roman-Catholics equally misunderstand us. All the writing in the world will not enable us to come to a perfect understanding: only we do claim to be treated with equal candour to that which we extend to others. We do say that there are two sides to the question, and we desire that all that is to be said on each side shall be fairly and impartially weighed.

One word, ere we conclude, as to the admirable and scholarly manner in which Mr. Oxenham has translated this work, and set it before the English people. It is so presented in the most clear, un-involved and flowing prose, as that one could hardly imagine it to be a translation at all, being perfectly free from foreign idioms or un-English peculiarities; while the few additional notes of the translator are pointed and valuable.

[The paper on "The Political Aspect of the Re-union Movement" is unavoidably postponed.]

FRAGMENTA VARIA.

No. XVI.—Notes on the Political and Social Aspects of Re-union with the Eastern Church, by the Rev. C. F. Lowder.

Efforts for promoting unity with the Eastern Church have been revived in late years, and with great hopefulness, because with some practical results. The history of the Patriarchate, for which we are indebted to our greatest Eastern Liturgiologist, to our sorrow but to his own great gain now removed from amongst us, his edition of the great Liturgies, and the labours of others in the same direction, have tended to draw closer the bonds of sympathy between two great divisions of the Catholic Church, the Eastern and Anglican. Our common position in respect of the Roman Communion, the reverence naturally felt towards the most conservative portion of the whole Church, that which has apparently lost less than any other of the faith and discipline of Apostolic times, which seems to reproduce the mind and times of S. Chrysostom, S. Basil and S. Cyril with the greatest fidelity; the political circumstances which are connected with the position of the Orientals, and in which England has so deeply interested herself, though alas! in an antagonistic direction, all tend to attract a deeper interest to this most important question. Attempts indeed have been made before and failed, but it is not the character of Englishmen, much less surely of English Catholics, to allow such a reason to deter them from further efforts.

It is the object of the present paper to contribute a few facts to this important inquiry, to consider the difficulties which they suggest, and the course which may best be adopted for overcoming them. In a political point of view, "The Eastern Question" forms a very serious element in the consideration of the prospects of Unity with the Oriental Church. England has taken up a political position in defence of the Turkish Empire, more strictly than any other nation, in order to maintain the balance of power. France, while doubtless anxious to restrain any increase of influence to other great powers, has also in view the aggrandizement of the Roman Church, both for a religious object and as a powerful means of advancing her own interests. Russia, however, has always made the Eastern question in a special manner her own, and has endeavoured to appropriate to herself the privilege of defending the Eastern Christians.

The obvious feeling of an English Catholic with respect to the political position of his country in this question must be of shame and regret that a nominally Christian power should be considered, and really be, one of the great instruments of propping up an essentially infidel kingdom, that her authority and prestige both national and commercial should be employed for such an unchristian purpose. Nor will our alarm at this unnatural phenomenon be diminished, when we find that the agents by whom her policy is more immediately carried out are led to forget that they are representatives of a Christian country, and consider that the whole question is a mere matter of worldly policy. A great deal has doubtless been effected through the influence of our representatives in Constantinople for the amelioration of the religious and political condition of the Christians in the Turkish dominions, yet at the same time we must not forget that the same authority, by the circumstances in which it is placed, has been led to recognize the Porte, not merely in a national but also in a religious point of view. It has been remarked that with whatever prejudices ambassadors have gone to Constantinople, as against the religious influences of the Turks, they have invariably ended in promoting that influence. The Turkish character in its better aspect has a certain charm for those who are not really Catholics. It is only the doctrine of the Incarnation, really and intelligently held, that can teach men to appreciate the actual inferiority of the Mahometan to the Christian faith. To a Protestant mind, undogmatic and vague in its apprehensions of the Truth, there is nothing so revolting in the Mussulman religion when presented in its most specious and attractive garb. The religious Turk, who frequently lives above the principles of his religion, and has imbibed much of the higher as well as the more civilizing influences of the Christianity which exists around him, has a high idea of the superintending providence of the Deity, and moral responsibility, and the law of his Prophet is to him a far more real religion, *i.e.*, a tie of obligation, than the Gospel is to many professing Christians. His stated times of prayer religiously observed, his fasts and festivals, his rules of diet, are to him real obligations, and a Protestant without any tangible dogmatic rule for himself, but such as his own private judgment adopts out of the Bible, cannot but acknowledge that a man who really lives under a rule like the Turk is so far living up to a higher standard than himself. A great change has taken place among the Turks; polygamy is decreasing in face of the superiority of European civilization, the expense of the establishment of a Harem, the discord in many families, and the greater domestic comfort of a single wife and family; the Turkish woman is being drawn forth more from her isolated and degraded position; the veil in a figurative as well as literal sense

is becoming thinner and thinner. Turkish Pashas and men of position marry European ladies, who naturally introduce more and more of European habits into their families; children are sent to Paris, Vienna, or London for their education; European tutors or governesses are placed over those at home. The governors of provinces are themselves fostering education and encouraging schools for their Christian as well as Mahometan subjects, so that the great advance which Turks have made in late years presents their religion in a much more favourable point of view and less in an antagonistic attitude towards Christianity.

So much on the Turkish side of this question. On the Christian side unhappily there are very many circumstances which must arouse feelings of regret and shame. Christians are still suffering under the depressing influence of ages of oppressive persecution and degradation; the examples of their infidel rulers of past times, the venality and corruption which abound in the highest places, from the Pasha to the petty official, and are too often imitated by the Christian Archbishop and the country Pope; and the licentiousness which has eaten into the very core of Eastern life have been too powerful antagonists to the uneducated condition of the Oriental Church. The very conservatism of her character makes it very difficult to apply the necessary remedies for the many evils which past ages have fostered. Education, though valued and richly enjoyed by many of the bishops and priests, has made but slow and imperfect progress among the great body of the clergy. It will we fear be very difficult to get a large and intelligent view of the question of reunion taken by the great body of the Eastern clergy. This makes it the more necessay to address ourselves to the more learned and eminent bishops, with whom we must be prepared to find that both political motives in respect of the secular authorities, and feelings of caution in respect to those placed under their authority, will have great weight and make it very difficult for them to move. The despotism exercised by the Czar over the Russian Church, and the infidel tyranny of the Sultan over so large a share of the remainder of the East gives Easterns a very exaggerated idea of the influence of Parliament over the Church of England. It is of course perfectly true that we have quite enough to endure from the State, but we mean that it is very difficult to make an Eastern understand the force of public opinion, and that if we can only influence public opinion, then Parliament must go with us. We were lately presented by a priest of the Greek Church, who was then a missionary in Hungary, with a pamphlet in which he proposed an accommodation of the Eastern and Western Calendar, assuring us in his simplicity that if we could only come to an agreement about this, all other

questions about doctrine and discipline would easily be arranged. Copies of this pamphlet he had already presented to the Emperors of Russia and France, and nothing would satisfy him but to send one also to the Queen of England, though assured that the Archbishop of Canterbury was a much more likely person to consider it, as indeed it turned out, for while Her Majesty returned the pamphlet unread as in a foreign language, the Archbishop graciously accepted the Eastern's good intentions, and expressed his cordial sympathy and earnest prayer for the reunion of Christendom. Our good friend the Eastern would have been only too glad if he could have sent his pamphlet to the Houses of Parliament in his respect for the secular power. So again in Dr. Littledale's account of the interview of himself and his brother priests with the Archbishop of Belgrade, we find His Holiness much disturbed at the heretical and antichristian principles enunciated in the House of Commons as though Parliament was the Ecclesiastical synod of England. Since it is the interest of the newspapers to keep up this delusion, and Eastern readers see or hear little more than what comes diluted and disfigured through their own press which makes matters still worse, it is no wonder that there should be a great difficulty in conveying to their minds an adequate idea of the status of the English Church, and in proving that she is not compromised by the dicta of unbelieving politicians. We may hope that when Convocation has reformed itself, and leavened by the real working life of the English priesthood, represents more truly the Catholic element which late years have so wonderfully developed, and becomes freed from the restraints, which in God's Providence jealous governments have been permitted to impose upon it, lest its very freedom should work the harm of the Church, that then the true synod actively engaged in ecclesiastical counsel will be the best answer to the calumny, that the Church of England is only a parliamentary Church, and the best witness to Easterns as well as Westerns of our inherent spiritual life.

Another point of great importance by way of clearing the way for a *rapprochement* is that we should carefully distinguish ourselves from the Protestant sects of the Continent. The East comes into contact with Europe very much through Germany, the Austrian frontiers touch in numberless directions upon those of the Greek Church. This familiarizes the German language to many Easterns, but Austrian Catholics are not likely to speak well of the Church of England, while a knowledge of German enables the better-informed to acquaint themselves with the schismatic and heretical character of German Protestantism with which they are pleased to identify the Church of England. And what wonder? when the members of that Church, as residents or travellers in the East, have studiously

fostered this idea, and by their contemptuous demeanour towards Eastern Catholics, and their wholesale denunciation of the venerable ritual, faith and discipline of the East, have given no unreasonable umbrage to the faithful whether ecclesiastics or laity. We have heard of large plans of education formed by our countrymen and countrywomen in which the Catholic Bishops of the land are quite ignored. Lately, for instance, we had such a scheme propounded by two ladies for the education of Bulgaria. It is very true that the question of education in that country is a very difficult one. The Catholic Bishops and Clergy, if we may believe respectable testimony on the subject, do not appear to favour the education of the people, and the consequence is that the Turkish authorities are taking it up and enlisting a certain number of lay Catholics in its support either in opposition to or at least without the sympathy of the Clergy. The effect of this must be to sever education from religion, and will be most disastrous. In England we have been brought to learn that nothing is worse than irreligious instruction, but that the true way of meeting infidel and latitudinarian opposition is, not to give up the contest and resign ourselves helplessly into the hands of the enemy but to claim for the Church her rights and privileges as the religious teacher of the nation, as the promoter of all sound learning as the nursing mother of the Arts and Sciences. Conscience-clauses, Ministers of education and the whole Bureaucracy of Government are impotent to stem the tide of Catholic feeling which is now evoked on this subject. But in the East this opinion has to be formed, and it would be an important consideration for those who are practically engaged in the question of reunion, how far assistance might be given to Catholic Bishops in some real and large-hearted scheme of education, not a mere attempt to bring up the young in the narrow prejudices of the Clergy, but to provide a sound and yet liberal training which may fit them to become intelligent members of the Great Oriental Church. At least it might be proposed as one happy consequence of reunion, that our own colleges and schools should be thrown open to the youths of the East in a far larger manner than ever before, for were the terms of communion satisfactorily arranged, then Eastern Bishops and Clergy could trust their young to our teaching, and while it would be incumbent upon us in all good faith to train them most carefully in the highest Catholic practice, they would return to their native country with more exact and intelligent views of the position of the English Church and with a true love and sympathy for the Almæ Matres of their education. If, as would be highly probable, these youths subsequently became bishops, and thus had opportunities of influencing their clergy and flock, how hopefully would the work of intercommunion advance, how closely might the bonds

of charity between the two branches of the Church Catholic be knit together.

But these observations on the question of education have been in the way of digression. We were speaking of the interference of Protestants in this matter. Americans have also been busy in the field, and though we may hope that the Protestant Episcopal Church of America (when will she have grace to change her name?) when represented by Bishop Southgate in Constantinople may have presented a less unfavourable picture of a daughter of the English Church than some of her own missionary bishops, at least if Dr. Gobat could have been called one, yet this has not everywhere or always been the case, and American presbyterians and sectaries of various names and hues, identified too often with those whose language they speak, have not tended to prejudice the Eastern mind in favour of the English Church. German Lutherans and Calvinists have claimed us as brethren, and members of our Church have responded to the claims of brotherhood; English money has often been contributed to the support of German schemes of evangelization, and members of the English Church when abroad attend, if any religious worship, that of Protestants instead of that of the Catholic Church. Can we wonder then that the Eastern mind should be mystified, and that when they see priests of the English Church, as Mr. Denton, appearing "in the simple garb of an English clergyman," which meant surplice, stole and hood, or as Dr. Littledale and his friends visiting the Archbishop, or appearing in the Choir of the Cathedral of Belgrade in soutane and birretta Easterns should naturally ask, are you indeed all members of the same Church as those whom we have hitherto known glorying in the name of Protestants?

Now all these prejudices have to be removed before we can hope to enter with any good effect, upon the more difficult theological questions. The historical claims of the Church of England, her undoubted Apostolic succession, as distinguished from the reformed bodies, her faith, her prayer-book, her ritual, the character and arrangement of her cathedrals and churches, her Eucharistic Liturgy, must all be explained to the Eastern Bishops by personal interviews, by the celebration of the Holy Mysteries with all solemn accompaniments, by communication in letters, by the distribution of translations of our Prayer-book (*e.g.* the Oxford *pace* Dr. Biber and let Dr. Littledale undertake a Greek), by choice theological works, photographs and engravings of our restored cathedrals and most Catholic looking churches, and by such means as we are delighted to hear Dr. Fraser is adopting, viz., letters in an Athenian newspaper. Thus we may hope to prove that we are very different even in outward aspect from those who have been claiming us

as near kindred, and we shall prepare the way for the discussion of deeper points of theology and ecclesiastical history.

But again, we must be careful how we mingle political elements in this important religious question. They are complicated enough at present, let us not render them more so. They enter very seriously into the Servian question. Servia, as is well known, has achieved a certain amount of independence of Turkey, and naturally is anxious to achieve still more. The Patriarch of Constantinople and the bishops in other parts of the East are in more dependent relations to the Ottoman Empire; there would be a jealousy therefore of a Servian Archbishop who owes allegiance in ecclesiastic matters to the Patriarch, taking advantage of political freedom to adopt an independent course in ecclesiastical matters. Russia also must not be forgotten, and the Emperor would be jealous of anything which appeared like English political influence brought to bear upon the authorities of the Eastern Church, which have special relations to himself. The Eastern question, in fact, must be regarded as a whole, and though, as in many other great works, we must begin with individuals, encouraging intercourse and exchanging good offices, yet the susceptibilities and privileges of others must not be forgotten, lest, while apparently succeeding in one quarter, we may be injuring our cause in another.

Russia, indeed, presents a wide field for our labours in the work of Re-union, a field, moreover, hitherto comparatively untilled. How little, notwithstanding the works of Mr. Blackmore and Dr. Neale, do we know of the true state of the Church in Russia—how much less does Russia know of ourselves! The very fact of one or two English chaplains ministering to English congregations in S. Petersburg and Moscow, so far from giving Russian Christians an adequate idea of the English Church, has rather produced a contrary effect, for certainly nothing could be more inefficient than the ministrations of the late Chaplain at St. Petersburg, nothing less calculated to inspire a respect for the communion which he so miserably represented. The work therefore of diffusing information, of promoting intercourse, of correcting misapprehensions, has almost to be commenced, and we cannot hope for any general or synodical action on the part of the bishops and heads of the Church until this preliminary work has been effected.

It is not the scope of this paper to enter into the theological difficulties which exist in our work for reunion, but rather to consider the preparation necessary for their due and unprejudiced consideration. When theologians like Dr. Pusey seem prepared for immediate action in that direction we feel it the more necessary to urge that everything possible should be done to remove minor obstacles, and the very suggestion of many of these may, we hope, lead to some

practical measures for their remedy. The influential meeting held in London, of which we have heard through the *Times'* foreign correspondent and Prince Orloff's letters, shows the interest already awakened and the determination of many deep thinkers and active workers to enter in earnest upon the undertaking. Why should such meetings be private? what was said which might not go forth to the world? why should those who are in earnest be afraid of compromising themselves with the public in such a truly Christian object? In the spirit of prayer, devotion, and love, let us go forward boldly, and we cannot doubt that the blessing of the God of Love will rest upon our labours. C. F. LOWDER.

St. George's Mission, London.

No. XVII.—THE BISHOP OF MONTREAL ON RE-UNION.

DR. FRANCIS FULFORD, Bishop of Montreal, recently addressed a Charge to his clergy, which created great attention, and from which the following passages bearing on the question of Corporate Re-union are taken:—

He said:—"It certainly is not necessary to the full ecclesiastical Unity of different branches of the Church Catholic throughout the world that they should be absolutely tied down to exact uniformity in their manner of conducting their public Services, or in the Services themselves, Without any such rigid exactness, they may be severally independent witnesses to the identity of the same Christian faith, and the same principles of Catholic usage and discipline; as is the case with the Anglican Church, the Scotch Church, and the Episcopal Church in the United States at this day. But, admitting this, we do yearn after as complete identification with the Mother Church as can be rightfully maintained. And though, if any such General Synod as has been spoken of can be convened, it may be true, as has been alleged, that it can have no legal status, such as the Convocation in England, or our Synods in the colonies, and therefore no resolution or canon passed by it can carry with it any general authority of law, binding necessarily on all; yet we must feel sure that any decision arrived at by such a body would be reverently held to have expressed the mind of the Church, and would, in all its essentials, be reproduced by us each in our own Synod. And there are questions of vital importance in these days, on which we should all rejoice to hear the most authoritative and well-considered judgment of the Church pronounced which can be obtained." The bishop proceeded to observe:—"There is one subject which is now attracting, as it well deserves, much anxious attention—I mean the divided state of Christendom—and many plans have been

suggested for promoting Unity between the present separated members of the Body of Christ. Now, much as we may long for such a blessed consummation, I think we shall be ready to acknowledge that we must in no case be tempted to make sacrifices of purity for the sake of peace, or to let our feelings induce us to depart from any principles of essential truth. And it is because I believe that, by God's blessing, truth will be best arrived at by discussion in solemn assembly, that I think the course proposed—viz., a general Synod—desirable. Events during the last twenty-five years, and the discussions and controversies which have been carried on, have prepared an able and remarkable body of men in the Church, fully capable of entering upon the due consideration of so momentous a subject. Single individuals are often apt to take partial views of a question, or to look at it too fixedly from one point; but this is corrected by the tone and spirit emanating from the body at large. And, before any question comes up of Union with any other section of the Church, I think it essential that the Anglican Church, in all its entirety, should make manifest its own outward actual visible identity as one strong branch of the general Church Catholic; so that whatever is done shall be the act of the whole body, and not of one part, however important, or brought about by any one individual, however eminent. And we have surely some good grounds for believing in the reality of our mission as Divine, and in our work as blessed by God. And, indeed, unless our clergy do believe, not only in the truth of the Gospel itself, but in their own calling as ministers of Christ and stewards of the mysteries of God, I cannot understand how they can accept ordination from our bishops, according to our ordinal, or continue to hold office in the Church. Dr. Pusey, in his late remarkable work, 'On the Truth and Office of the English Church,' gives utterance to his earnest acknowledgment of God's mercies to her." After quoting from the "Eirenicon" at considerable length, Bishop Fulford remarked:—"I believe that this is the conviction of increasing multitudes of His faithful ones in every quarter of the world. And it is because I desire her witnesses to be heard more determinately that I wish first for this gathering together of her own children; and *then*, if it so please God to enable us on any common principles of Christian truth, and only on such, for the further advancement of the Unity of Christendom."

No. XVIII.—The Rev. George Williams and the Metropolitan of Chios.

We have been requested to publish the following letter addressed to the Hon. Secretary of the Eastern Church Associa-

tion, from the Rev. George Williams, B.D., who is journeying in the East with the aim of extending the feeling for Corporate Re-union :—

Therapia (on the Bosphorus), July 24th, 1866.

My dear Pellew,—I must send you a short account of our visit to Chios, and of the reception which we met with from its worthy Metropolitan, Gregory of Byzantium, as I think it will be interesting not only to you but to all the members of our Eastern Church Association.

We reached Chios very early on the morning of Sunday the 15th, and I lost no time in sending to inform the Metropolitan of my arrival. He was not then in town, but had gone to a village not far distant to celebrate the Liturgy on some special occasion. On coming out of Church, he found my messenger, and immediately came on to the Metropolitical residence in town, and sent to inform me of his arrival. He gave me a most cordial reception, and during the whole of our stay in the island, until Wednesday night, the 18th, I was in frequent communication with him. He was not so much surprised at my visit as I expected, as he had learnt from Professor Valetta, through Mr. Grimaldi, that I intended to visit him in the course of the summer.

I presented to him the letter of our Association, together with the translation of it, which M. Morphinos had been so good as to make for me before I left England, and he was extremely gratified by it, saying he should prize it as a precious treasure. Afterwards he expressed his intention of replying to it in a letter to the Bishop of Oxford, who you will remember had signed it on behalf of our Association. This he will do, I believe, on his return from the visitation of his Diocese, upon which he was about shortly to set out, and will occupy about a month ; so I hope you will receive the reply before my return. I asked his permission to publish the letter to me to which I had given a limited circulation before I left England, and was relieved to find that he had already anticipated my request, by sending me the permission through Mr. Grimaldi.

He proposed to have a special celebration of the Liturgy in honour of our arrival, at which we might be present, and with special reference to the object which we have at heart. Accordingly, on the morning of Monday, the 16th, the great bells of the Metropolitan Church rang out a summons to the astonished citizens (about seven o'clock a.m.), who were at a loss to account for the intimation of a high celebration, as it was not a great festival of the Church, on which occasions only the Metropolitan celebrates in public.

It was a very solemn and impressive Service, and the Church was crowded. I was invited inside the *Bema* during the celebration, at which a large number of the Priests and

Deacons communicated; and at the conclusion of the Office he presented me with the *Antidoron*, and gave me his solemn benediction. He then went out of the holy doors, and sent for my friends, to whom he did the like.

One thing in the Service struck me very much. The Gospel for the day was from the 10th chapter of S. John's Gospel, and the concluding words were, "There shall be One Fold and One Shepherd," which I could not but regard as a happy omen. I was very glad to learn, during my stay in Chios, that this special Service had given great satisfaction to the Christians of the island; and since I have been at Constantinople I have found that intelligence of it had reached the capital, and is very favourably regarded by the more enlightened Greeks, as an approximation to that Union which we so ardently desire.

In my intercourse with the Metropolitan he repeatedly pledged himself to do all in his power to promote Union, and is anxious to study the doctrine, constitution, and history of our Church in order to enable him to do so with better effect; but he strongly feels that much has to be done in order to prepare the public mind in this country, and he was very earnest in his expression of the hope that I would not be disappointed if I find little sympathy with our sentiments here, at the capital, and in other parts of the East. On parting from him on Wednesday evening he gave me letters of introduction to the Œcumenical Patriarch, as also to some of his friends resident in Constantinople, some of which I have already delivered, and I hope to have an interview with the Patriarch in a day or two.

On the whole, I have every reason to be satisfied with my visit to Chios; and if it should lead, as I trust it may, to an interchange of epistolary communication between the Metropolitan and some of our Bishops, I think it must be productive of much good, and clear the way to closer intercourse between the two Churches, especially if the Metropolitan Gregory should be able to carry into effect his earnest desire to pay a visit to England when he has made some progress in our language.

He has given me several copies of his learned work, "The Voice of Orthodoxy," for distribution in England, and has promised me copies of an address he has lately delivered on Education, passages from which he read me, and which contains much that will be highly interesting to English readers, and some sentiments strikingly coincident with those expressed by Mr. Gladstone in his address at Edinburgh.

When I have anything further of interest to communicate, you may depend upon hearing from me again. Meanwhile, I remain, yours most sincerely,

GEORGE WILLIAMS.

No. XIX.—The Bishop of Iona on Re-union.

We have great pleasure in complying with the request of the General Secretary of the A.P.U.C. to publish the following interesting letter addressed to him by the Bishop of Iona. This prelate, who received the grace of the priesthood from a Roman Cardinal, and the gift of the episcopate from an Œcumenical Metropolitan of the Holy Eastern Church, has been appointed bishop of an island ecclesiastically distinguished, where the light of the Gospel once shone brightly. It is his lordship's intention, we are informed, to forward the great undertaking of promoting intercommunion between East and West. Thus a work will be attempted which others ought long ago to have performed:—

Aug. 18th, 1866.

My Dear Sir,—I have already read a considerable part of the second volume of sermons on the Re-union of Christendom with which you so kindly presented me. After the conversation which we had a few days ago, I need not say how much I sympathize with the objects of your Society. The Liturgy which I published in the beginning of this year, while being still a Presbyter, and which is the result of years of thought, shows that it is not from this day that I have been anxious to find a common basis upon which all Christians may agree. Having now been raised to the Episcopate, I even intend to revise that liturgy, and remove from it a few words which some of the Patriarchs and Metropolitans of the East pointed to as requiring correction, and the removal of which cannot give offence to any one. In this manner an Oriental Christian, a Roman Catholic, an Anglican, or a Protestant, will be enabled to join in all the services of the Church without having to utter or hear a word to which any man believing in the Bible could object, without having their consciences perplexed by the omission of anything which any of them would deem necessary to the validity of an ordinance.

I always had a great love for the Church of England, in the words of whose beautiful liturgy I have frequently prayed, and I should have rejoiced, had it been possible for me to join her communion. But my consecration as a Bishop pledges me to the seventh canon of the third Œcumenical Council, and therefore I could not admit the altered form of the Nicene Creed. I will, however, be always ready to approve, to bless, and even to join the efforts made by members of the Anglican body, and especially by societies like yours, for the great object for which each portion of the divided Church of Christ incessantly prays in tears,—the restoration of that unity of faith and love which ought never to have been broken. It is also especially from

your Church that I will expect sympathy for my own humble efforts. I even presume to hope for more. I hope that from your Church helpers will come to me. I want theologians, men who have spent a life in the study of those treasures of ancient learning which I must, as a Bishop, consider as my legitimate inheritance. I want men tried in the ministry, to advise me, and concert with me the means of rendering to so many disorganized Christian communities of the West valid sacraments and an undoubted Apostolic succession, so that their Bishops, Archbishops and Patriarchs may one day sit as equals with their brethren of the Eastern and the Latin Church in the Œcumenic Council which will pronounce the end of the Schism. I want pious and earnest laymen, to help me, some with their worldly goods, some with their personal efforts, so that we may offer to God a beautiful worship in beautiful Churches; teach the ignorant, relieve the poor, comfort the afflicted, and show ourselves by our works a living church. Let those, let all men of goodwill come to me. They will not be called servants, but friends. They will find liberty under the banner of that divine authority which comes in unbroken succession from the Apostles. They will not be asked to subscribe any other faith but that which the Holy Spirit teaches us in the Scriptures, for which the martyrs have died, which the Œcumenic Councils have sanctioned. Their coming to me shall never be constructed as an abjuration of their former faith. They shall never be asked by me to hate or despise the mother Church by which they have been prepared for the service of the Holy Catholic, Apostolic and Orthodox Church of the West.—I am, My Dear Sir, very faithfully yours,

JULIUS,
Bishop of Iona.

The Rev. The General Secretary of the A.P.U.C.

No. XX.—THE GENERAL SECRETARY OF THE A.P.U.C. ON CORPORATE RE-UNION.

THE following address was delivered by the Secretary of the A.P.U.C. to an audience of several hundred persons at the Athenæum, Bristol:—

I hope you will bear with me patiently while I endeavour to put before you the principles we enunciate. I am quite sure there is not one single person present who does not in some degree sympathize in the great object of the Association whose claims I commend to your notice, and with the high and holy object of unity in religious works and labours. So clear must this great principle be in the minds of all who have thought on the subject that I take it for granted, and therefore start from

this point in what I say. We know that when the great Christian revelation was first given, those who received it were all of one heart and one mind. We mark that, as century after century rolled on, the Church was One, and therefore her particular work of converting the heathen, and bringing them to the knowledge of Christ and Him crucified was entered on in faith with a single aim and a united energy and carried out with success. It was entered on in faith, because, as there was one Lord so there was but one belief, and as there was but one faith there was but one aim—and the one single aim they had in going forth to labour was to carry to others the spiritual blessings they themselves so abundantly enjoyed. The work was great and their success was triumphant. On all hands and on all sides they were successful, and they were successful because they were united. Their principles were the very same as those now adopted, only they were then clothed with Divine unity imparted by the founder of Christianity, endowed with that power which gave life to their operations and potency to their work. Now of the change—and mark the difference. Why it is a matter of fact that more money is now expended—to put it on the lowest ground, the commercial aspect—amongst Christians of this our own country, not to co-operate with their fellow-Christians but to oppose the work of their fellow-Christians, than would suffice to convert two-thirds of the world that now lies in heathen darkness (cheers). I am putting aside every other consideration and endeavouring to show how our attempts are futile and feeble, poor and poverty-stricken simply because there is not that visible corporate Unity which had enabled many in times past to do a great work in Christianizing the world. We know further with regard to the progress of the Church, that there were two particular periods when great and startling divisions took place; one in the Eleventh century when East divided from West, and another in the Sixteenth, when the West was sub-divided again. Now all later divisions that have arisen would not probably have taken place had not those two great and miserable precedents been created—stood out in the past for evil men to imitate. Therefore, we must go back to some common principle—see what was done in early times—see what caused those divisions in the periods specified —see if there is not some common ground on which Christians can meet—some good plan devised by which all naming the Name of Christ may work His work side by side and shoulder to shoulder. Some repudiate the notion as un-Conservative. Having grown up, as they seem to think, in a normal and proper state of things, they fold their hands with contentment and stand in security while little or nothing is done. This, however, was otherwise, on more occasions than one after the great divisions between the Eastern Church and West. Both dreamed

of times—never seen after the division—of which they had heard from their forefathers; therefore the Council of Florence was called together to see if rulers could not draw closer the two great divisions of Christendom and arrive at some common principle as the basis of unity. Those deliberations failed, and then came the end of that counterbalancing influence in nations which more than anything else marred the progress of the Church of God in later years. What was common to one nation was strange to another; what was suitable to Italy was distasteful to England; what commended itself to the sterling common-sense of Englishmen seemed strange to the Portuguese or Eastern; and this on matters which referred not to this world but the world to come, to the highest and holiest subject man could consider or give attention to. Some common principle was required by which empires and peoples of every race and tongue can so unite and agree to believe and worship the one God and one Saviour in the one way, Himself the one Lord once taught, (hear, hear.) The great difficulty was in making out what the principle is. The principle held by the united Church of England and Ireland is simply this:—the Revelation of God interpreted by the undivided Church. Our blessed Saviour gave a commission to a particular body. That body was a corporation; moreover, He appointed distinct judges of the law which He Himself declared. Those judges, as occasion arose, interpreted that law, and that principle continues in common practice, both in the Eastern and Greek Church, and the national Church of England. That principle forms our basis—a true, sound, good, and solid foundation on which to build the superstructure; hereafter, in God's time and way, to become a perfect building. This leads me to the very subject I have to speak about particularly this evening; to the scheme of Re-union in general, and to one special scheme of Re-union in particular. There were those who from the very earliest date were opposed to what was called the Oxford movement. It has sometimes been called by nicknames; let us know it by the name of that great university where it had its rise. That movement has wrought a needful change, and is doing a wonderful work yet; influencing, unconsciously, many who in their calm moments possibly repudiate its power. The changes it has effected are immense. This new Reformation has been placed on a true basis, and it has worked a Restoration also, and changes which all who have experienced them own and feel to be good and beneficial for all. But this work is incomplete unless crowned by the work of Corporate Re-union. Nothing causes greater irritation in private families, and among social circles in particular localities, as the transference of the allegiance of individuals from one religious body to another. Nothing causes such heart-burnings, such suspicions, such

evils. Of these almost every family or social circle in the kingdom knows something. To remove such similar evils was the object of the assembling of the Council of Florence. A similar work was attempted by others in later centuries, and though Leibnitz, and Wake, and Bossuet, and Duræus may have failed —and I grant they have failed—the very work they did is not labour in vain. We but attempt to take up the thread where they left it. The Association for the Promotion of the Unity of Christendom, founded more than eight years ago, was established not to make plans with regard to Re-union, because that was left to persons in authority, nor to accomplish any political work according to the world's gauge. But it bound together persons who saw clearly and distinctly the miseries of division; who resolved, believing in and relying on the power of prayer, that united, constant, daily intercession should rise up to God's throne and seek His benignant and merciful response. And that work was commenced in the smallest possible way; with the very poorest instruments. None anticipated the success that has attended its labours, which, by God's blessing, we had been permitted to see. This Association was started by about thirty persons, members of the Roman Catholic, Eastern, and Anglican communions, on the 8th September, 1857. Some care was taken at the outset to draw up in the simplest phraseology and plainest language the statement that has been distributed this evening; which sets forth as plainly as language can express it, our aim and object. You are there told what its work is to be; and it is hoped and believed that many, however widely separated at present in religious convictions, but who deplore the grievous scandal caused by the unholy divisions existing among those who own one Lord, one faith, one baptism, will recognise the consequent duty of joining their intercessions to the Redeemer's dying prayer that all may be one, as He was one with the Father. There were no plans, no communications entered into with any foreign Christians of any sort or kind. The ordinary means of circulating the statement were taken. It was translated into several foreign languages, and set before those whose reputation or writings gave indication that they were likely to co-operate in the good work, and Almighty God has blessed it singularly, beyond our most hopeful dreams. On an average nearly 1000 persons each year have enrolled themselves members, and this not simply in England; though it was reasonable enough to suppose that as the Association was started in England, by far the greatest number of members were of the English Church; still more than 1200 were Roman Catholics, and nearly 400 members of the Eastern Church; and amongst those, and on all sides, there were those who rule in the Church of God. Bishops who for various reasons refused to join the Association and subscribe their names to the ordinary declara-

tion, yet bless its work. But far more than those whose names were on the books of the Association belonged in spirit to it, so far as to pray its prayer daily. It is something of consolation to us what I heard only recently. You are no doubt aware that quite lately there has been published a book called the *Eirenicon*, written by Dr. Pusey, who by some was regarded as the founder of the great Oxford movement (applause); and a venerable clergyman (the late Rev. John Keble) declared the other day that had it not been for the circulation of these papers, and the ventilation of the subject by this Association that book could not have been so favourably received. We have a good indication of this in that it has been reviewed in *The Times* with a discrimination and judgment which is beyond praise. Here you see then how public opinion is changing. The object of that book is clear, and its aim sufficiently obvious to all who have given it even a superficial observation, while the very literature that has arisen out of its publication, and been created by it, is calculated to have a great and enduring influence on the Universal Church. If here in England, where there are some who with conscientiousness believe that our own Church forms no part of the one Christian family have resigned their positions in the Church of England there were others, and none would venture to say they were not equally conscientious and equally straightforward, who remained to labour in repairing the breaches of old and building up the walls that had been destroyed. If you refer to Froude's *History of the Reformation*, and Hall's *Chronicle*, you will find that in the changes which took place 300 years ago much more than need have been, was destroyed, and that, while we gained something, we at the same time lost much that was valuable.—(Hear, hear, and cheers.) With these convictions you will see that such a subject as the Re-union of Christendom is one that will, from a political and religious point of view, not fail to make itself felt. It is a question that affects us not simply in our worship of God, but as a nation and people in our relations with other nations and peoples, and also in the relations of one part of our common nation to another part in its religious creed. After the recent masterly speech of Lord Grey, with regard to Ireland, the Fenian difficulty and the Established Church there, the question we are bringing before you is of the utmost importance. We declare that many of the difficulties mixed up with the Fenian movement and some of the dangers and difficulties with regard to the Irish Establishment would have been overcome by a true conception and application of the principle of Corporate Re-union. Corporate re-union is essentially conservative, whereas, the destructive principle, to which it is antagonistic, is the very reverse. To one body of Christians, of whom I desire to speak with the greatest respect (our Roman Catholic brethren), I would say you who are Radicals are entering on a work of

destruction which is far easier to commence than to stay. You are some of you engaged in a work with regard to the National Church in Ireland in order to make a similar move in England easier, but if the outposts are weakened, eventually the whole army must capitulate. It is a Radical and destructive movement, tending to hinder the State realizing the necessity of publicly recognizing Christianity, and one which is calculated to do a work the miserable results of which we may never live to see, but which not improbably may be endured and experienced in all their intensified evil by our children and our children's children. When the time came that the State had no religion, and religion had no claims on the State, (cheers and hisses,) the laws and enactments would be made as if there were no God, and as if God had never vouchsafed any revelation to man, (cries of "no, no," cheers and hisses.) I would refer to any period of the world's history and ask whether any State, having once cast off Christianity, has been enabled to replace it by any other form of religion. I say this with the most perfect certainty that no one will be able to contradict the statement; and I go still further and say that the State must not only adopt true principles, but be guided in its application of those principles. We have an example before us, but it is one which we should hardly like to follow—the case of the French Revolution. There a very severe remedy was applied to a very severe disease, and I doubt if any single person, with that true love of country so characteristic of Englishmen, would desire our country to pass through the trials France had to endure in the latter part of the last century: therefore I would say let us have no work of destruction. The work of construction does not simply apply to the three great communities of Christendom, but equally applies to every religious community also external to the established Church in this country, and will visibly affect them for good in time to come. Therefore it was not these three communities alone that would be benefited by the work of Re-union, but every person who named the name of Christ. Nothing so marks the work of Christian people in these last days as their feebleness and want of success in missionary operations. I do not speak from experience myself on the point, but from well authenticated information, gathered from the lips of those well competent to speak themselves. Others too who speak on behalf of dissenting bodies, energetic in carrying their religion to the colonies and the Indian Empire (hear hear) tell the same sad tale. What mars their well-intended work equally with our own? Why, are they not repeating in tenfold force and manifold and multiplied the very evils of division which exist in our own country? (applause.) Is it not a matter of fact? no mere opinion of mine, (hear hear.) Is it not a matter of fact that if any Anglican bishop is sent out to the colonies he finds there one who wears the mitre and wields

the pastoral staff of the Church of Rome? Thus altar is set against altar, and wherever one is, there is the chapel of the Independent, or Presbyterian, or Baptist side by side. And think you, to take it on the lowest ground, that the reproduction of our divisions is pleasing to those persons who frequently refuse to give up their religion being perplexed by the various forms of Christianity offered for their acceptance. They naturally ask which is true, and having half-a-dozen presented, prefer remaining in their own false security to venturing upon ice which may possibly be broken. On this ground as well as others I commend the work of the Association which is to bring about Corporate Re-union between the three great bodies, which together form what is called Christendom. We take these in the first instance, because they are larger and more like each other than the rest and leave as a matter of fact any future work to be determined after this first great labour has been satisfactorily and completely accomplished. It would be idle and useless for the Church of England to propose communion with any of those bodies external to her pale, unless the two ancient and great Churches, the Greek with its one hundred millions of communicants, and the Latin Church with its three hundred millions of souls, were brought into Corporate Re-union. The three great Churches must be united before the work can have any practical issue. The only action the Association asks from its members, is to undertake day by day to pray that prayer on the papers that have been distributed, and I do not for one moment doubt that that prayer will be answered. Difficulties there may be. Was there any course in which there were not difficulties?—any scheme set afoot in which numberless such had not to be overcome? But our difficulties are in no degree insuperable, and every single difficulty overcome only brings the goal nearer and makes the success more certain, (cheers.) I ask you then to become members of the Association; many have joined during the sixteen months that have elapsed since last I had the honour of addressing you from this place, and I only hope the result of this gathering will be as successful as was that which followed from the meeting to which I have just referred. We are convinced of eventual success. Those who co-operate have so taken in the idea that it leavens, I trust, all we do or say and all we plan. It makes that way smooth which before appeared rough and levels many an unlevel path in our ordinary progress here. Our success has been greater than expected; but it will be greater than we look for and come sooner than some of us anticipate. Let each in his own sphere, therefore, labour in patience, charity, and hope. Let us work and let us pray. Let us believe and let us act. The brook has already become a river, and the river shall soon become a sea, God Almighty hasten it in His way and time (cheers.)—*From Short-hand Notes.*

CORRESPONDENCE.

Lord Bacon on Re-union.

Sir,—Will you allow a quotation from Lord Bacon in your pages? When there is so much yearning for Unity would not his words of quiet wisdom be well worth listening to?—"A man that is of judgment and understanding shall sometimes hear ignorant men differ, and know well within himself that those which so differ, mean one thing, and yet themselves would never agree. And if it come to pass in that distance of judgment that is between man and man, shall we not think that God above, that knows the heart, doth discern that frail men in some of their contradictions intend the same thing, and accepteth both?"

Could not party spirit be quenched in the one great object which all have in view—Truth—and that truth be held in Charity, large and universal, and that cavilleth not at the "gold, silver, precious stones, wood, hay, stubble" that is built *on* the foundation of Truth, but leaves the stubble to its inevitable fate of being burnt away, sure that the precious and lasting metal will abide?—I beg to remain yours, &c.,

H. B.

"The Two Communions in Scotland."

Sir,—As it is assumed, in that article of your March number which bears the above title, that I, in common with some others, consider the case of the Scottish Episcopal Church as hopeless, I beg for my own part to disclaim such a belief. The case of the Scottish Church is undoubtedly very bad indeed; but it is not hopeless. Prayer can work wonders, if it is offered up in *earnestness*, *humility*, and *charity*; and I have just written to the *Church Times*—which paper, I believe, is largely read among the better sort of Scottish Churchmen—suggesting a daily use of the Litany-collect: 'We humbly beseech Thee, O Father,' &c., with reference to the case of the Scottish Church more especially.—I am, Sir, your obedient servant,

W. H. B. Proby.

Minningsby Rectory, Boston.
June 14th, 1866.

We gladly allow our esteemed correspondent to put forth his

pious suggestion in our pages: though for the future we can give no more space to a consideration of the needs or disputes of the Protestant Episcopal Communion.]

MISSIONARY WORK.

SIR,—I believe it is generally allowed that though much has been done of late years for India, yet, excellent as our missionaries are, comparatively but little way is made in Christianizing the native population. I would venture to suggest, (if you will kindly allow me to do so through your columns,) whether we sufficiently follow the example of the earliest days of the Church in the words of S. Paul to the Corinthians, "I have fed you with milk, and not with meat; for hitherto ye were not able to bear it;" and whether that system might not be profitably pursued in India? If the foundation of repentance towards God, and faith in our Lord Jesus Christ was firmly maintained as the only (and sealed title in baptism) to a blessed Paradise hereafter, would there be any strong objection to allowing observances as to food, dress, &c., which have become almost a second nature?

The early Church did not enforce upon Jewish converts the forsaking ceremonial laws and customs which she would by no means allow to be imposed upon Gentile converts, and do we not know that such things, of no great importance in themselves, create more resistance, if opposed, than points of real doctrine and practice? Could we not *supersede* gorgeous ceremonies in honour of Vishnu, &c., by more gorgeous ceremonial in the worship of the true God purified as that ceremonial would be from foul idolatrous practices in bright contradistinction visible to every eye—could we not erect churches in more eastern architecture and make them alluring to eastern eyes—could we not even sometimes purchase their own pagodas and temples, and consecrate them to the worship of Christ? And if at the same time some devoted ministers of Christ would live almost as simply as fakirs, mixing amongst the native population, sympathizing with them, not offending their prejudices whilst fearlessly preaching the gospel, would not valuable results ensue? In the life of Father Matthew is the following extract: "To show how missions prosper where they are energetically worked, it may be mentioned that when Father Matthew was in Little Rock, there still existed the log hut in which Bishop Byrne had taken up his episcopal residence seven years before; and that although he was then too poor to employ a regular servant, he had within that time built a cathedral, (not very large,) a dwelling-house, and a seminary; and had also established a college at Fort Smith, opened a mission at Pini Bluff, and accomplished a number of things which, considering the

smallness of his means and the poverty of his congregation, were really marvellous." Are there not those of our Church who would willingly live in a mud hut and do likewise for Christ's sake? Our missionaries will never make Anglo-Saxons of Hindoos, but would it not be all sufficient if they could make Christian Hindoos? Do we sufficiently appreciate in these days the importance of having Christ recognised as "the Lord He is God" in an idolatrous land—that it is necessary *first* to "bind the strong man" and *then* "spoil his house"—the importance of casting the gospel seed broadcast over a heathen land and receiving *all* to baptism who believe that Jesus Christ is the Son of God, who with humbled hearts desire to become His disciples, and that it is afterwards that (gradually as the long-perverted mind can bear it,) those disciples must be taught to observe all that He commanded to be observed. Has there not been error on the part of our Church in withholding baptismal grace from convinced heathen, as there has been in the Roman Catholic Church broadcasting without afterwards fostering the seed sown? H. B.

THE CATHOLIC "EIRENICON" AND THE "DUBLIN REVIEW."

To the Editor of the UNION REVIEW.

SIR,—The *Dublin* of July last, with that inimitable fairness which has characterised it of late years, in noticing the above little Tract, reprints the lengthy letter to the *Weekly Register* for March 31, of the Rev. W. H. Anderdon, shutting its eyes and closing its columns to the answer made to that letter in the *John Bull* two weeks afterwards. May I be so bold as to request your enlightening any of your readers who may have seen the *Dublin's* republication of Mr. Anderdon's letter, without having seen my answer, by admitting it to the same benefit. It ran as follows:

To the Editor of the *John Bull*.

SIR,—Dr. Anderdon has written from a well-known No. in York Place to the *Tablet* and *Weekly Register*, to counteract the effects of the notice taken by the *John Bull* and *Saturday Review* of the small tract reprinted under the above title, and in order to do so he has given some extracts from Husenbeth's Life of Milner, not merely to show that there were certain propositions in it to which that eminent Prelate objected, when it first appeared incorporated into the work entitled "Faith of Catholics," by Kirk and Berington, but "in order that readers of the *Tablet* and *Register* might judge how far the descriptions given in the *Saturday* and *John Bull* of that book were accurate: how far it speaks the language of hereditary Catholics, or was

appealed to by all Anglo-Romanists, or has since been a text-book with Roman Catholics in this and other countries."

Dr. Milner is quoted, indeed, as mentioning others who shared his opinions, but he alone speaks throughout, and everybody knows how bitterly his own words and deeds were criticised through life. But has the editor of the "Catholic Eirenicon" disguised for a moment that even Dr. Poynter, to whom the first edition of "The Faith of Catholics" was dedicated, took exception to some of the propositions set forth in it? On the contrary, his preface contains a summary of all the objections taken to it, and all the alterations made in it, down to the third and last edition of it, by Mr. Waterworth, only taking note of the *pregnant fact* that, in spite of all adverse criticising, three different editions of it appeared between 1815 and 1845; and, in the last of these, dedicated to the late Bishop Walsh, the propositions, with a single addition, stand as before, "taken," as the last editor says, "from a well-known tract of considerable merit." It is of this edition that the *Dublin Review* (no small authority, surely, for Dr. Anderdon!) as late as January, 1866, in its review of Dr. Pusey's book, speaks as "Mr. Waterworth's invaluable work on the 'Faith of Catholics'" (p. 205); as "Mr. Waterworth's singularly serviceable work, the 'Faith of Catholics'" (p. 215); quoting largely from it extracts, as from a standard work. Whether the writer in the *Dublin* was acquainted with all the propositions laid down in it is more than I can say, but so even he writes of it in January last.—Your obliged servant,

April 7. VERAX.

ORIGINAL POETRY.

PROCESSIONAL HYMN FOR THE FEAST OF TH NATIVITY OF THE BLESSED VIRGIN MARY.

I.

Hail! of light and joy the day,
  Told of yore by sages;
Clouds of doubt have passed away,
  After darkest ages.
Wave the censer! chant the song,
  Loudly swell its chorus,
Mary's banner, borne along,
  Floats in triumph o'er us.

II.

Type to fact hath given place,
  Gifts for every station;
Ave! Lady, full of grace,
  Mother of Salvation!
This her natal-day, who came,
  Sun of Justice bringing,
Praise her work and love her name,
  Rend'ring God thanksgiving.

III.

Fairest Pearl of Time's broad sea;
  Brightest Star of even,
More and better love we Thee,
  Queen of Earth and Heaven!
Lead Thou to Thy Son and God,
  Drear the way before us;
He Himself that path hath trod,
  And His Love is o'er us.

IV.

Intercede, when sin is strong,
  Christ thy voice is heeding;
Desert tracks are parch'd and long;
  Our desires misleading:
Pray a prayer that rise we may
  When we fall or stumble;
So we wait the break of day,
  Trusting, patient, humble.

V.

As times festal come and go,
  Autumn's tints are warning,
Faith, and love and hope must grow
  For Great Easter's dawning.
Thy sweet smile is for us still,
  Victors homeward wending,
Then stand round God's holy hill,—
  Share the song unending.

VI.

Wave the censer! Jesu's love
  Sing in pealing chorus;
Mary's banner, borne above,
  Floats triumphant o'er us:
Type of Truth, up-bear the light;
  Fail we not, nor falter,
Until Faith gives place to Sight
  At the Lamb's high altar! Amen.

COMMENDATIO ANIMÆ.*

Ubi mors propinqua premit,
Ubi cor dolore tremit,
  Membra languor degravat:
Illi memor tolle manum
Qui per valles iter planum
  Tenebrosas apparat.

Nunc diluculum rubescens,
Nunc per novum mane crescens
  Alma vox cœlestium:
O tam diu molestorum
Passus tenebras terrorum
  Tolle caput languidum.

Mors accedit liberare,
Lætus O progrediare
  Ut ad fidum comitem;
Omnis timor finietur,
Pœna præsens consequetur
  Sempiternam requiem.

M.

* From La Motte Fouqué.

PICTURES OF ECCLESIASTICS AT THE NATIONAL PORTRAIT EXHIBITION.

NOTWITHSTANDING the general success of this Exhibition, there can be little doubt that the portraits of ecclesiastics might have been increased tenfold had ordinary pains been taken to gather them together. There are so many absent that ought to have been here, while some that are hung, are, by comparison with those not here, deficient in importance, that we cannot but wonder that so interesting a portion of the Exhibition is so unquestionably deficient. A few notes on some of the more prominent may not be unacceptable to some of our readers:—

No. 5. A portrait of William of Wykeham, sent by Mr. Baldwin Bastard of Kitley, is one of the most curious in the whole collection. It is a three-quarter picture, nearly full face, somewhat inclining to the right, the hands are gloved, the right being raised in benediction, the latter holding a pastoral staff, with the vexillum or silk napkin pendent to it. The mitre is of green satin, jewelled, and lined with crimson silk. Over a cassock the bishop wears a brown or dark crimson rochet, likewise of silk, with white lawn sleeves and a cope with morse. In the background Winchester College and Cathedral are represented. It is a very carefully-painted archaic picture.

No. 11. Lord De Lisle and Dudley contributes a portrait of Thomas Arundel, Archbishop of Canterbury, of a somewhat similar type. It is a half-length picture, the Bishop being represented in the domestic robes of a mediæval Anglican prelate. He wears a black cap, with furred tippet and cuffs. Before him lies an open book upon a cloth-of-gold cushion, and a mitre and crozier in the background. Underneath the rochet is a scarlet chimere, or it may be a hood represented, round the neck.

No. 22, is the well-known New College portrait of William Waynfleet. It is of three-quarter size, representing the Bishop in episcopal robes, with jewelled mitre and cope, a pastoral staff in the *right* hand, and a book in the left. A glance is sufficient to show that it is quite an imaginary picture, many of the accessories being very incorrectly represented.

No. 39. Lord Strangford contributes a portrait of Archbishop Chicheley, founder of All Souls' College, Oxford, which is a copy by Mr. Herbert Smith of the Lambeth picture. The archbishop is represented wearing the pallium over a faded crimson chasuble of flowing shape, giving the blessing. His archiepiscopal cross is in his left hand, and there is a shield of arms to the right.

No. 40. In this portrait of Hugh Oldham, Bishop of Exeter, A.D. 1504, lent by Corpus Christi College, Oxford, (three-quarter size,) the old-fashioned true-shaped rochet is very accurately represented, the sleeves of which are tight. The picture is exceedingly well painted, with much expression and great depth of colour.

No. 46. Richard Fox, bishop of Winchester, who died in 1528, is represented in a fine portrait, also lent by Corpus Christi College. He likewise is depicted in an old-shaped rochet and ordinary domestic dress of a bishop. He wears two rings on the right hand: one on the first and the other on the little finger. Another portrait of the same prelate, No. 50, very similar to this, is lent by Mr. Reginald Cholmondeley.

No. 64. Jesus College, Cambridge, contributes a portrait of its founder, John Alcock, Bishop of Ely, A.D. 1486. He is represented kneeling, vested in a scarlet cope over a furred almuce, with jewelled mitre, crozier, and open book before him. This picture is evidently very ancient, though hardly painted from life.

No. 86, represents William Warham, Archbishop of Canterbury, who died in 1532. It is the Lambeth picture, painted by Holbein. It represents the bishop down to the waist, in a black cap, chimere, rochet, sable tippet and cuffs; an archiepiscopal cross stands to the right, with a mitre, books, and open Breviary to the left. A similar portrait to this, believed also to be an original, which formerly belonged to the Lees of Quarrendon in Buckinghamshire and of Dytchley, is now hanging in the smaller dining-room at the latter place, the seat of Lord Dillon.

No. 88, is a portrait, by Holbein, of John Fisher, Bishop of Rochester, lent by Major Brooks. He is represented in a furred gown with a black cap and a folded paper in his left hand.

No. 93. Jesus College, Cambridge, contributes an Holbein portrait of Thomas Cranmer, (A.D. 1537,) who is represented in a tight-sleeved rochet with a black satin chimere and a black cap. A ring is on the first finger of the right hand.

No. 130, is a portrait, painter unknown, of Cardinal Wolsey, lent by the College of Physicians. His eminence is represented in a scarlet cassock, ancient rochet, scarlet mozetta and biretta, with a roll of paper in his right hand.

No. 147. In the portrait of Nicholas Wootton, Dean of Canterbury in 1540, can be seen the ancient shape of the hood of a Doctor of Civil Law, which partly covers the breast like a mozetta.

No. 185, represents Cardinal Pole, in a scarlet cassock; ancient rochet and scarlet mozetta. It is lent by the Archbishop of Canterbury. Another portrait of this eminent Church-of-England prelate, by Titian, is contributed by Lord Arundel.—(No. 195.) It formerly belonged to the family of

the Rocci, and was last purchased from the Colonna family. And a third (No. 206) by Pierino del Vaga is lent by Lord Spencer. This latter represents his eminence at a later period in life, with a long grey beard.

There are several portraits of Anglican bishops of the reigns of Queen Elizabeth and King James, but they are all more or less alike, and present no especial features of interest.

No. 491, is rather a poor picture, representing Dr. William Bishop, the first Anglo-Roman prelate in England who was known as Bishop of Chalcedon *in partibus infidelium*. He is depicted in a dark cassock and rochet with a tippet (or mozetta) and biretta. His lordship, who is represented seated, wears no episcopal ring—there are some books and a pastoral staff behind. The picture is lent by Archbishop Manning.

No. 495. In this portrait, by an unknown painter, lent by Sir Compton Domville, of Thomas Jones, Archbishop of Dublin, his lordship is represented in the ordinary episcopal habit, black chimere and rochet, with a high black hat. There is no black band of satin round the wrist of the rochet, nor any such frills as are customarily now provided by robe-makers. The earliest episcopal portrait with frills on the wrist is No. 524, from New College, being that of Arthur Lake, Bishop of Bath and Wells.

No. 550, by Jansen, represents Isaac Bargrave, Dean of Canterbury. His hood is spread over the breast and comes to a point. The portrait is most carefully painted and very elaborate in all its details.

No. 677. This represents David Roth, Bishop of Ossory, A.D. 1618, a distinguished Irish Roman Catholic prelate and author. He is depicted in a dark cassock, with tight-sleeved rochet, and a brown zuchetto and mozette; over the latter falls a large white collar. The painting is good, but rather dark, the lights and shadows needing greater contrast.

No. 944. This portrait represents John Cosin the renowned Bishop of Durham, and is one of the most interesting ecclesiastical pictures, if we except Vandyke's well-known portrait of Archbishop Laud, in the collection. He is represented in a scarlet Convocation-habit, with a hood of fur, of the ancient and proper shape, spread over the breast. The face is singularly life-like, and the whole painting gives evidence of great power on the part of the artist. Behind is a representation of what appears to be the Cathedral precincts of Durham.

There are other pictures of English Ecclesiastics, but those noticed above are the most interesting. Neither the Bodleian Library, however, nor the College Halls of Oxford and Cambridge have been sufficiently spoiled; while Oscott and Ushaw appear to have been altogether overlooked. It is to be hoped that in the Exhibition of 1867 this defect will be carefully remedied.

F. S. A.

IN MEMORIAM J. M. NEALE, S.T.P.

THE Church of England has suffered a more than usually heavy loss in the decease of the Rev. John Mason Neale, D.D. Few of the clergy of his own standing have so efficiently and faithfully contributed to the advancement of Gospel principles and to the success of the Catholic Revival. His farsightedness and energy, the ability with which he laboured to found and carry on the work of the Cambridge Camden, afterwards the Ecclesiological Society, will not soon be forgotten. Those who like ourselves can remember the state of ecclesiastical affairs when that valuable organization was first set up, are alone competent to measure accurately the great work that has been attained. Dr. Neale, amongst its founders, stands alone in having consistently and constantly not only preached but practised up to the year 1866. Others who were great in theory, on finding that a course of unpopularity was hard to bear, continued to theorize and did nothing more. Some few renounced their old principles altogether. Dr. Neale, on the other hand, both by pen and example, continued the good work until the end. As an author his reputation will no doubt mainly rest on his learned and trustworthy *History of the Holy Eastern Church*, and *History of the Patriarchate of Alexandria*, together with the *Liturgiological Essays*, mainly reprinted from the *Christian Remembrancer*, which were recently issued. His *Commentary on the Psalms*, likewise, was a great and valuable treatise: while his four series of Sermons, *Readings for the Aged*, are perhaps the best adapted for the uneducated and poor of any in the English language. Again: the main portion of the translations in the *Hymnal Noted*—some of which are unrivalled for choice diction, majestic language, and musical cadence—were from the pen of Dr. Neale. Tales for children, of the deepest interest, full of sound teaching; Ecclesiological notes; poetry of a high order (he gained the Seatonian prize on ten occasions); historical sketches; newspaper leading articles; essays; carols; songs and ballads; all flowed from his versatile pen with a unique rapidity. He will be known to English Churchmen generally, however, as the most successful modern translator of ancient hymns: some versions of which have obtained an unexampled popularity, and are found in almost every modern hymnal. Thus by precept and example

he became one of the ablest and most successful leaders in the work of Catholic restoration. This, of course, brought persecution bitter, lasting, relentless, from those who were opposed to that work. What was patiently endured by him as Warden of Sackville College few know. And the record of that persecution, which must be told, no matter whose reputation suffers in the telling, when his Life is written, will bring the blush of shame to many a cheek. The Bishop of Chichester, "in obedience to public opinion," "in order to satisfy the public," "so as to vindicate our Protestantism," inhibited him from officiating in his lordship's diocese for no other reason than that a cross and two lights were placed on the altar of Sackville College Chapel; and the following letters, telling their own story in reference to the same, passed between the priest and the prelate:—

"Sackville College, March 26, 1849.

"My Lord,—Holy week now drawing on—a time in which, above all others, the poor people here have been accustomed to prayers and instructions, from which this year they will be debarred—I am induced to make one more appeal to your lordship for them and myself.

"If, in anything that I may before have written, I may either have inadvertently said what has given your lordship offence, or if I have been carried away by what seemed to me the necessity and the hardship of the case, to say more than I intended, or more than I ought, I earnestly hope that your lordship will forgive it. I should be unworthy to be a priest in our Church did I not severely feel the deprivation of the power of acting as one where I am placed; and what I feel strongly, I may possibly have expressed too strongly. Your lordship will, I am sure, and more especially at this time, forgive me if such has been the case; but, above all things, will not visit that fault of mine upon those amongst whom I am.

"Every offer I could imagine your lordship could even wish has been by Lord de Warr and myself already made. I have nothing more in that respect which I can do. I can but say again, that every arrangement of which your lordship might disapprove should—so far as I am concerned—be altered. I can but again protest that there is no one, in the whole Church of England, more faithful to her than I am; no one to whom it would be more impossible to desert her for Rome. Why am I not to be believed when I assert this? which I do most strongly; and, as in the presence of God, I may safely challenge anyone to show a single passage I have ever written which looks Romewards; while I can point to many and many intended to satisfy the doubting as to the claims of the English Church. Your lordship will allow that the *Dublin Review* ought to be a good

judge of what has a tendency to Rome. In reviewing the first two volumes of my *History of the Eastern Church*, they say of one account, 'It can only be explained on the hypothesis of strong prepossessions against Rome.' And of another, that 'it presents more decided indications of a partizan spirit, and a greater leaning to the anti-Roman side, than any other portion of these volumes;' and so through the whole review, which is of some thirty pages.

"My lord, all we ask is, that the suspension may be withdrawn as far as regards the College. We ask for no formal removal, only for a tacit allowance. I have neither time, strength, nor wish (except so far as the removal of a mark of disapprobation must necessarily be pleasing) to officiate elsewhere in the diocese. But in this place to be able to officiate, there is nothing right, nothing allowable, that I would not say and do—no trouble that I would not willingly take. Your lordship speaks of interference in another man's parish. Surely, if the vicar does not feel the intrusion, there can be none. I am now taking the very lowest grounds, and I am very much mistaken if—did the decision rest with him—it would not be in my favour. Nothing is further from my wish than to interfere with him, as he, I am sure, would be the first to confess. When he has been willing to accept my services he has had them, and shall have them.

"In conclusion, I would entreat your lordship to reconsider a case which you owned to Lord De La Warr 'seemed a hard one.' I appeal to your lordship's generosity, because the power is entirely on your side; to your lordship's sense of justice, because a year's suspension is considered sufficient punishment for very flagrant offences; to your lordship's dealings in similar cases, for few clergymen coming for institution could produce higher testimonials than those which Lord De La Warr submitted to you; and, lastly, if your lordship has felt hurt, or has been injured, either by the law-suit or by any behaviour of mine, to your remembrance of Him Who at this time set us an example of forgiving; and on all these grounds I ask your lordship, as earnestly as a man ever asked anything, to allow me, on what conditions you please, to officiate in this place (I say nothing of the diocese in general), it being clearly in your lordship's power at any moment to withdraw that permission, and to restore the present state of things.—I remain, my Lord, your lordship's obedient and faithful servant,

"J. M. Neale."

"28th March, 1849.

"Reverend Sir,—In reply to your letter received this morning, I beg to say that I never have alleged that you have given me any offence, and that I should hope I have neither said or

done anything which should lead to the conclusion that I have been influenced by any such motives. With respect to the request now again proffered by you, nothing has occurred in the interval since my last reply to alter the position in which respectively we are placed; neither do I think the situation of the inmates of the hospital a ground on which to call upon me to take the step you propose.—I remain, Reverend Sir, your faithful brother, "A. T. CICESTR."

Several years after the date of these, the inhibition was suddenly removed, when Dr. Neale dedicated his "Seatonian Poems," (Cambridge: Deighton and Bell,) to his episcopal persecutor.

Dr. Neale's special practical work of late years however has been the institution of the Order of S. Margaret, first at Rotherfield, and afterwards at East Grinstead, where convent buildings are now being erected. How much credit in the future, when the National Church of England is visibly reunited to the rest of Christendom, will be given by our children's children to the self-denial, patient care, charitable sagacity, and holy wisdom of Dr. Neale for his work in restoring the religious life, cannot now be meted. When others compromised he was firm; when the timid were craven-hearted he was calm and brave; when truth was to be halved or explained away he refused to participate in the work. No persecution turned him from his purpose; the frown of the dignitary and the sneer of the superficial were alike impotent. He worked not for time, but for eternity; not for man, but God; and now he is at rest.

His funeral was such as few, even of this world's great ones get. The record of it in the *John Bull* of August 4th, 1866, is worth preserving:—

"There was an early celebration of the Holy Communion at 7 a.m. in the chapel of the Sisterhood, which will not be soon forgotten by those who took part in it. Friends from a distance, those who had shared his arduous labours in establishing the Order of S. Margaret, and others who had come specially to testify their hearty reverence for a good man and a great theologian, knelt together at the Lord's table, and while grieving over their own loss, felt that he who had been taken away was soon to have his reward. Trains from London and Brighton brought many in time for the second celebration of the Holy Communion, which took place in the beautiful chapel of Sackville College at noon. Priests-associate, of the Order of S. Margaret followed the choir, composed of the principal London and Brighton Churches, into the little sanctuary, before which stood the coffin of the deceased priest on a hearse, covered

with a violet pall. The altar was vested in black, and a black dossal hung behind. On the super-altar were a cross and flower vases, with two lighted tapers. The stalls had been set apart for the members of the deceased's family, who, in addition to the celebrant, alone communicated. The celebrant was the Rev. Canon Haskoll, of East Barkwith, the assistants being the Revs. W. W. La Barte and Reginald Tuke; Dr. Littledale acting as assistant priest, and the Rev. G. Akers as master of the ceremonies. The service was that appointed by Queen Elizabeth for Communion at Funerals, during which a few specific prayers were introduced with particular reference to the deceased. The service was carefully sung, the Rev. Thomas Helmore, of the Chapel Royal, acting as Precentor. The chapel was crowded to the doors, many kneeling outside on the lawn of the College Quadrangle. Nothing could have been more solemn or striking than the singing of the *Dies Iræ* as a Gradual to the old and solemn music; while afterwards, when the consecration took place, all heads being bowed and all lips moved, the sting of death seemed to be verily removed by the Presence of the Lord of Life Who had triumphed over death and hell. At the close of the service the choir and clergy left the chapel, chanting the *Nunc Dimittis* to an ancient tone. Then the procession was formed to bear the honoured remains of a great priest to his last resting-place.

"By this period all had arrived who intended taking part in the proceedings. Of the clergy we observed the Revs. the Hon. R. Liddell, Upton Richards, Very Rev. Eugene Popoff, C. J. Le Geyt, J. Going. A. H. Machonochie, Dr. Littledale, E. D. Cleaver, F. G. Lee, Bradley Abbot, T. Helmore, W. Carruthers, Dr. Oldknow, Cecil Wray, Canon Pilkington, C. S. Grueber, A. D. Wagner, John Purchas, the Bishop-designate of Dunedin, C. Gutch, J. B. Wilkinson, Dr. Evans, C. G. Grafton, Charles Walker, W. J. Blew, R. M. Benson, T. Astley Maberley, T. W. Perry, C. Soanes, John Comper, R. W. Randall, &c., with a large number of the leading laity from all parts. In the procession first came the Clergy, two and two, in surplices and tippets, or hoods, numbering more than a hundred and twenty; then followed the Orphans of S. Margaret's, in blue and brown dresses, bearing wreaths of flowers, after whom came the exterior-Sisters, or Sisters-associates, in their habits; then the novices, the probationary sisters, the serving sisters, and those who attended as representing other orders or institutions, *e.g.*, Clewer, All Saints, Wymering, Ditchingham, Bovey Tracey, and St. George's East: all carried flowers or wreaths of *immortelles*. Then the choristers of various churches in blue cassocks and cottas, followed by lay members of the Order of S. Margaret, the cross-bearer, Priests of the same Order, and then the body on an open bier carried by eight men, the pall being borne by eight Priests in

cassocks, cottas, black stoles with silver crosses and birettas. On the coffin lay a large cross of flowers with wheat ears and grapes intertwined. The officiating clergy and mourners followed. Slowly the procession moved round the old quadrangle, with solemn chant and up-borne cross, down through the principal entrance to the street of the town. Here every inch of space was occupied, and every upper window filled, with reverent spectators, while Psalms 121, 122, and 124 were sung. Most of the shops were closed, and a large majority appeared in mourning. With measured tread the remains of one whom the townspeople had learned to respect, were taken to their last resting-place. The Service for the Dead was said in the parish church, which the Vicar had kindly placed at the disposal of the friends of the deceased. Canon Haskoll sang it, Dr. Littledale reading the Lesson. The church was thronged by a reverent congregation, after which the procession wended its way to the grave at the easternmost extremity of the churchyard. The arrangements, under the direction of Mr. Akers and an assistant, were complete. Seldom have we witnessed so touching a scene, as when surrounded by the Sisters of the Order he himself had originated, by the orphans who had lost a true friend, by his immediate relatives, and nearly 250 in religious habit or official garb, the prayer of intercession and the wail of loss or word of hope was chanted round the open grave. At the close of the service, his own beautiful translation, "Brief life is here our portion" was sung, and then all in turn took a last look at the coffin resting there, while the sparkling cross at the foot of the grave seemed to tell of a resurrection and a triumph:

There grief is turned to pleasure,
Such pleasure as below
No human voice can utter,
No human heart can know;
And after fleshly scandal,
And after this world's night,
And after storm and whirlwind,
Is calm, and joy, and light.

So was buried John Mason Neale, one of the profoundest scholars amongst the English clergy. He was not a D.D. of his own University of Cambridge, and, like John Keble, he was unrecognised by Church authorities and State officials. He lived and died the Warden of a Seventeenth-century almshouse, value £27 a year. His name was known in Russia, in Greece, in Germany, in America, at Rome. Foreigners sought his correspondence, Orientals and Occidentals valued his profound learning. The Church of England has mightily benefited by his teaching, yet found no preferment for him. But now he is at peace."

We earnestly commend to our readers' attention an advertise-

ment which may be found in the present number, from which it will be seen that a committee is being formed to complete the convent buildings at East Grinstead, as a special memorial of this venerated priest. We would most strongly urge all who have benefited by his teaching, all who have used his hymns, all who reverence his name, patience, and devotion, to contribute towards so worthy and important an object. Nothing, as his friend Dr. Littledale has publicly testified, would have been more full of consolation to him in lifetime than to have been assured that Catholics would come forward at once to complete the noble work of erecting a suitable building for the religious of the Order he founded and loved. Let this therefore be done, in the Name and Patience of Jesus, and in honour of a faithful servant; and let it be done quickly.

LITERARY NOTICES.

Some twenty years ago Mr. Allies, being then examining chaplain to Bishop Blomfield and rector of Launton, published an able and exhaustive work to clear the Church of England from the charge of schism. He has published some three or four smaller works and pamphlets as a Roman Catholic, in reply to it, the last of which is now lying before us; as well as a clever but rather indiscriminate panegyric on the Early Church, called the *Foundation of Christendom*, in which the relative influences of Christian and Pagan civilization are contrasted in the persons of one of the greatest of Christian saints and one of the feeblest and vainest egotists, albeit a consummate orator, who ever took rank among the celebrities of classical literature. On the whole we cannot congratulate him on an increase either of logical precision or of candour since his conversion to Rome. His last brochure, *Dr. Pusey and the Ancient Church*, (London: Longmans,) is intended to prove, from the threadbare analogy of the Donatists, the schismatic position of the English Church. Cardinal Wiseman had said all there was to be said on that score many years ago in the *Dublin Review*, and Dr. Newman answered him in the *British Critic*. It is not easy to see for what class of readers the present pamphlet was written. Those who are already convinced that Anglicans are in schism will not gain much by being reminded that the Donatists were in schism fourteen centuries before them: and those who do not believe that Anglicans became schismatics by rejecting one thing will not be convinced of it by an elaborate demonstration that the Donatists became schismatics by rejecting quite another. Yet this is what Mr. Allies' argument comes to. He urges at great length, and with considerable parade of patristic learning, two points which no tolerably-instructed Anglican would think of disputing: (1) that schism is a great sin and (where it is wilful) hinders the grace of the sacraments; (2) that, in S. Augustine's words, to "separate *without cause* from the unity of the whole world" is schism. Dr. Pusey would say just the same. What Mr. Allies had to show was—(1) that the English Church separated "without cause" from the Roman; or, which would come practically to much the same thing, (2) that any separation from the See of Rome involves, *ipso facto*, the guilt of schism. But on the former point, "from which," says S. Augustine, "the most regularly constituted inquiry *must*

start—why the schism was made?" he says nothing at all, and of course the Fathers, whom he quotes, can say nothing. On the second point he says very little, and his authorities still less. The whole force of S. Augustine's argument against the Donatists lies in the fact that they "are not in peace with the people of God, which is spread over the whole world, and do not recognise in men the baptism of Christ," *i. e.* that they had isolated themselves, and that for a mere whim, from the rest of Christendom; and regarded all but their own sect as excommunicate. This is urged in a hundred various forms. They are divided from "the Catholic Church, spread over the whole world," "the unity of believers," "the Church beyond the sea," "the Bishops of the Churches beyond the sea," "the communion of the whole world," "the Bishops beyond the sea," "a Church spread over the whole world:" similar passages abound. Now there is nothing here about separation from the Pope. It is true S. Augustine accuses the Donatists of not holding "the Head of the Church," but he repeatedly explains that the Head is Christ. "The Head is Jesus Christ Himself. His Body is the Church." It is true again that he speaks of their separation from "the Bishops beyond the sea;" but it is the most arbitrary assumption of Mr. Allies' that this is a synonym for the Bishop of Rome. It is obviously a synonym for the whole Episcopate beyond the limits of Africa. The pith of S. Augustine's argument therefore is contained in the famous aphorism we have heard so much about of late, *Securus judicat orbis terrarum*; and the backbone of that argument is broken as applied to Anglicanism by the fact that the *orbis*, from which it is divided, is also divided against itself by the separation of East and West, not to add that the Anglican Church, including its dependencies, unlike Donatism, is "spread over the whole world," though numerically smaller than its Greek or Roman sisters; nor does it share the other Donatist mark of schism by refusing "to recognise in men the baptism of Christ." And Mr. Allies, who had quoted S. Augustine's charge of exclusiveness against the Donatists, actually sees in the Anglican repudiation of that exclusiveness "a much more absolute and radical denial of our Lord's truth and honour!" In his eyes there is something respectable in a claim, however preposterous, to unchurch all your neighbours; yet S. Augustine saw in it a principal evidence of schism. This is blowing hot and cold with a vengeance. We come lastly to those few passages in Mr. Allies' extracts which have some bearing on the controversy between England and Rome, and speak of "what is due to the Apostolic See." The strongest of them is that where S. Augustine mentions the Bishop of Carthage being "united by letters of Communion *both* with the Roman Church, in which the Principate of the Apostolic See hath ever been in force, *and*

with the other lands whence the Gospel came to Africa itself," *i.e.*, as he explains elsewhere, "the Eastern Churches." It is obvious, in the first place, that communion with Rome is not here made, what Mr. Allies would make it, the one exclusive test of Church membership, but is put precisely on a par with communion with the East. The Roman See however enjoyed a peculiar dignity as the one "Apostolic See" of the West (the one, that is, known to have been founded by an Apostle), and was admitted on all hands, as it is now admitted by Dr. Pusey, to have the Primacy. But no one has pointed out more clearly and learnedly than Mr. Allies, in *The Church of England Cleared from the Charge of Schism*, the fundamental distinction between the primacy recognised in the Early Church and the claim to universal and supreme jurisdiction over the whole of Christendom, which has for many centuries been made in the name of the Roman Pontiffs, and which the Church of England rejected at the Reformation. Till he has answered his own argument, and he has never done so yet, it is idle, and worse than idle, to adduce evidence of the former claim in proof of the latter, which is totally different, not only in degree but in kind. Whether the modern supremacy in its extremest form is a proper development of the early primacy is a perfectly legitimate subject of inquiry; but it cannot be assumed without inquiry, for the two things are as unlike as chalk and cheese. And beyond a few pages of vague declamation the question is not touched upon here. Mr. Allies admits that S. Augustine did not "fully comprehend what was contained in the Principate of the Apostolic Chair of Peter;" and he dwells with unction on the "long process of *unifying* the Church's power" which has gone on under its sway. Very true, as regards the mediæval Latin Church. But he forgets that this "unifying process" resulted in the separation, first of the East, then of the northern nations from her Communion; and in both cases the papal claims, very different from any urged by S. Augustine, were the main cause of the rupture. Of the intense personal bitterness, to use no harsher term, with which Mr. Allies, both here and in his recent letter to Dr. Pusey in the *Dublin Review*, thinks it fitting to assail the venerable and venerated author of the *Eirenicon*, who was formerly his friend and counsellor, who is his senior in years, and as immeasurably his superior in learning as in Christian charity (though denounced by him as "devoid of the charity of God") the less said the better. It was perhaps an inevitable consequence of the method of treatment he has adopted that his pamphlet, notwithstanding occasional flashes of brilliant pungency, is one of the dullest we ever read.

The Profits of Panics, showing how Financial Storms arise, who make money by them, who are the losers, and other Revelations of a

City Man, (London: Sampson Low and Son,) may seem a book out of our usual line, but besides the present general interest of its subject, many of our readers are among the Clergy, and notoriously Clergymen, as compared with any other profession, or even trade, make a large numerical proportion of the investors in Limited Liability Companies, much in excess for instance of the medical profession, as is shown unfortunately by the lists of contributors. And this is to be expected: precluded from trading in any form, and with few opportunities of using small amounts by direct investments, and yet often needing to make the most of their means, our poorer clergy are only too frequently allured by tempting ventures in the indirect form of share-dividends, and in that shape put down their stake on the faith of others' management. The lists of Banks and Finance Companies show a large crop of "Reverends," some few score of them, large-holders, are speakers at Companies' meetings, others are directors and auditors, particularly in Insurance Companies. To all, clerics or laics, we recommend the opening here revealed of the adytum and penetralia of the Temple of Mammon, such, for instance, as the well told story of the conspiracy against the Agra and Masterman Bank which, in its downfall here, has spread a wider disaster over India, or the trading Greek Firm, and the thinly veiled clever jockeyism of the astute "eminent railway contractor" who financed first his contracts, and then his payments. Under the heads of the confederates, the Arungabad Bank, railway construction, Messrs. Pitzaconi & Co. and financial operations, we have the secrets and inner working of what has more than anything stained the honour of English ways of business, and linked with share-mongers—men who would be sanctimoniously shocked at roulette or rouge et noir, though a great deal more amusing and infinitely more honest. One chorus of indignation indeed has followed the recent decision of the Stock Exchange adopting, as it does in effect, every nefarious scheme just as broadly as this little book states them, and giving substantial existence to what under other circumstances would be an impossible enormity, and until that resolution is rescinded, stockbroker and stockjobber will remain the commercial lepers they now are, and the very name stink through the land. That the Agra and Masterman's Bank had to close its doors in consequence of the determination of a certain number of "bears" to run it down for their own profit is perfectly well known. And as our author says, (p. 41,) "Very many of those who made large moneys by the ruin of persons who held shares and were depositors in this bank, made no secret of their working, but when all was over, openly boasted that they had gained such and such sums by the Bank coming to grief." "More humiliating still," he adds, "was it to learn that when the sus-

pension had taken place, and the Stock Exchange was asked to enact a very simple rule by which similar transactions would be prevented for the future, the request was refused point blank. And thus gambling in shares and the power of a few dishonest speculators to ruin hundreds of unsuspecting shareholders and depositors have received the highest financial sanction in London." The committee of the London Stock Exchange have declared that "it is not expedient" to alter the present rules, and have therefore virtually given their official sanction to the placing many millions of property at the mercy of speculative adventurers banding together in a gang to plot ruin. That resolution gave occasion to a pungent article in the *Times* of 11th June. Our author tells us that "to the credit of Liverpool it is otherwise on the Stock Exchange of that town. Dealing in shares there is no doubt among the speculators there, but as all scrip certificates are numbered, they can at once be identified, and no sale is made unless the numbers are specified. Had there been such a rule in London, the ruin of this Bank, as well as the undue depreciation of thousands of shares in other concerns would have been entirely prevented. The present system of dealing in shares as practised in Capel Court is nothing more or less than placing the property of the public at the mercy of the most reckless speculators. Let a band of the latter commence working a bear account on the shares of any bank, no matter how good and sound, and the concern must ere long give way." But we will let the author tell the story of the Agra and Masterman's Bank in his own way only slightly condensing it. "The fall in the Arungabad and Hardiman's shares commenced on the second day after our plans had been determined. It was a Tuesday afternoon about 3, and therefore high noon on 'Change, everybody was walking and talking with and to everybody about all that concerns the monetary world, when my clerk came to look for me with a foreign telegram in his hand. I knew well what it was about, for the very moment, the place, the manner of its delivery to me and its contents had all been previously arranged. It was from Hamburg and very brief; merely asking whether I could place in London some contractors' paper at six months accepted by the bank, offering there at 30 to 40 per cent. discount to the amount of £300,000. My part was easy. I had merely to show the telegram to the individual who happened to stand next to me, and while asking him to translate a word which I pretended not to understand, (the telegram was in French,) express my annoyance, and say I hoped it was not true as I held shares in the Bank which was highly respectable. I had barely done speaking when my friend, Mr. Smart, approached us, holding a similar telegram only from Paris and in English. I hurried away saying I must see and sell the shares I had in

the Arungabad, whilst the individual with whom I had been talking helped in five minutes to spread the news all over the Exchange. Next day the shares had fallen from 85 to 82, at which price we sold by various brokers a vast number for the next settling, and thus helped to bring them down still lower. This may be wondered at by the uninitiated, but it is the most effectual way to work a bear account. No matter to what figure the shares are brought by selling, it will always help to lower them in a greater ratio at the time you want to buy. On this principle we acted, selling parcels of the shares and not caring whether we lost so that the downward impetus had been given. The scheme we planned was the crushing the Bank, and, by causing it to suspend payment, obtain for nothing shares which we had before sold at 50 premium. The storm had burst and was supposed to have passed. The shares were again dealt with and had not gone below 10 premium. We sold shares at 9 and 10 premium, and waited quietly for the crash that was coming. And come it did more unexpectedly than we looked for. As afterwards explained a telegram had been despatched from this country to India announcing that the Arungabad had suspended payment. This had caused a run on the branches in that country, so that they had telegraphed to London for assistance, and the directors saw it would be unwise and dishonest to carry on longer. They closed, and the shares fell from 10 premium with £25 paid to £25 discount, in other words they were to be had for nothing by those who chose to take them." We must close this rather long extract, just remarking that there is a spirit of vraisemblance in these lively pages that carries conviction of the truth of their main facts, and the only complaint that can be made is one which lies also against another sort of photographing, that is, justice without mercy. There is one want, a glossary to explain much of the argot of the Stock Exchange, which would of itself form a curious chapter for a new edition of the Slang dictionary—"bear-account," and "bull" are more than explained, they are exemplified, but such words as contango and backwardation remain a mystery to the uninitiated, like many more substantial matters in *la haute* finance.

Nothing that has been published, arising out of the Eirenicon, has deeper interest for members of the Church of England than Mr. H. N. Oxenham's masterly *Letter to the Rev. Father Lockhart*, (London: Longmans,) which treats the crucial question of "Catholic Unity," or, as we should phrase it, "Catholic Re-union," in a broad, clear, generous, and convincing manner. Mr. Oxenham does not take the same view of Anglican questions which is too frequently taken by Roman Catholics, but considers them in a spirit of friendly interest and impartial fairness. No mere summary or series of extracts can give an

adequate idea of the manner in which the subject is discussed, and, therefore, while indicating some special points of interest, we recommend our readers to procure the pamphlet for themselves and give it a careful and attentive study. What is said at the outset with regard to the recent Privy Council decisions is very true: we had far better bear the temporary evils consequent upon such, than hamper our national church with fresh un-authoritative decisions which *must* widen the breach between ourselves and the rest of Christendom. Mr. Oxenham glorifies the Liberal party in glowing language at pp. 10 and 11: in the teeth of facts and of constant aggressions, however, we cannot place much confidence either in their principles or professions. Upon the Ritual movement there are some admissions and deductions from premises which none can deny, of great interest. The whole of this part of the pamphlet, especially those pages which treat of its doctrinal significance are deserving of high commendation. Mr. Oxenham writes, knowing accurately the state of the Anglican Church: the writers in the *Dublin Review* and the *Month* speak of the Church of England as they probably knew her twenty years ago. After pointing out the growing acceptance of Catholic teaching, with regard to Tract 90, and similar publications, Mr. Oxenham returns to Dr. Pusey's recent great work—the importance of which he adequately appreciates. The duty of fairly and faithfully explaining theological expressions that have been, or may be, misunderstood, is there pointed out in lucid language and by admirable arguments; after which Mr. Oxenham handles most cleverly several Roman Catholic objections to Dr. Pusey's propositions. Canon Oakeley's pamphlet on the Eirenicon is criticised with exceeding point and most commendable fairness; while the *Dublin Review* undergoes a similar process. Then follows a very remarkable portion—viz.: that in which the difference between dogma and private opinion is pointed out, after which, some of the difficulties on both sides, *e. g.* the Articles on the Anglican, and the theory of development and the doctrine of the Immaculate Conception on the Roman side, are discussed with great power and remarkable clearness of diction. The intermediate position of the Church of England is remarked upon, while the advantages which such a position naturally gives, fully pointed out. From that portion which treats of the "Evils of disunion," we make the following telling extract, which gives a fair idea of the manner in which the whole subject is discussed:—

"Closely connected with this negative evil of disunion is a positive evil, in the temper and line of action it creates and fosters. Jesus prayed His disciples might be one, that the world might recognise His divine mission; the badge of their discipleship was to be that they loved one another. But the

world has long since learnt to reverse the old proverb; and men exclaim in sorrow, or in mockery, or in triumph, as the case may be, 'See how these Christians *hate* one another.' A Free Kirk minister lately prayed: '*O that we were all baptized into the spirit of disruption!*' To the same effect is a story current in London, not many years ago, of a Jewish lady remarking to a Protestant acquaintance, who expressed a repugnance to being in the same room with a Catholic dignitary: 'You will not of course expect me to enter into your *Christian* feelings.' Three centuries of bitter hate have but too well justified the sarcasm. Is it not almost time we should think of trying to disprove it? For this, be it remembered, is no mere matter of feeling, or abstract opinion; it controls our whole religious ἦθος, shapes our policy, colours our literature, regulates our charities, limits our sense of justice, rearranges our standard of veracity, almost articulates our prayers. We have a graduated scale of morality for our theological dealings with friend or foe, and receive the Decalogue with an unwritten gloss. We are adepts in the forbidden science of Job's advisers, and think it a pious obligation to 'speak deceitfully for God.' We are slow to allow that anything on our side can be wrong, and loud in asserting that nothing on the other side can be right. It is Dr. Arnold, I think, who somewhere says that he should have more confidence in the great Anglican divines if they occasionally admitted that their Church was not absolutely perfect; and Macaulay clenches his criticism by a characteristic sneer at the ostentatious disclaimer of infallible guidance by those who are never in the wrong. The sneer is not unmerited, but it has a wider application. The works of mediæval writers and acts of mediæval Councils literally bristle with denunciations of ecclesiastical abuses and energetic demands for their reformation. There is abundant censure of corruptions and ridicule of failures in the works of modern controversialists of every school; but the corruptions are to be seen in rival communions, and the failures are exhibited to illustrate the triumphs of their own. We all have too much of the spirit of the Church of Laodicea, and think we 'are rich and have need of nothing.' We forget that golden saying of De Maistre's, 'The Church has need of truth, *and of that alone.*' And in all this there is a double sin which works a double punishment. We are afraid to confess, and therefore powerless to correct, what is amiss among ourselves; and we are cherishing that evil spirit of ἐπιχαιρεκακία, condemned by even Heathen moralists, which leads us rather to rejoice in exaggerating the faults than in discovering the merits of those who are separated from us. And such a temper tends to poison the very springs of moral and spiritual life. The distinguished layman who is so bright an ornament of the French Church, while yet he has never

ceased to testify his 'ardent and profound sympathy for the great nation, Christian and free,' to which he is joined by ties both of friendship and of blood, may teach us a noble lesson here. I quote from his famous pamphlet on the Indian Debate, first published in the *Correspondant*. For my part, I say it plainly, *I have a horror of that orthodoxy which takes no account of justice and truth, humanity and honour;* and I am never weary of repeating those bold words recently uttered by the Bishop of La Rochelle (in the *Univers* of August 10, 1858): "Would it not be well to give some Catholics a course of lectures on the virtues of the natural order—respect for our neighbour, loyalty in dealing with our opponents, the spirit of equity and charity? . . . The virtues of the natural order are essential, and the Church herself can give no dispensation from their observance."' Three-fourths of the incentives to the shocking temper Montalembert denounces, would cease to exist in a reunited Christendom."

Another passage, equally eloquent and full of hope deserves likewise to be put on record here.

"But is there nothing in the outward aspect of things for hope to feed upon? Look back on that dreary century of 'light without love,' which came next before our own, when Christian faith seemed to be dying out by inches in the very heart of the Christian Church. Look at its stormy close when the 'eldest daughter of the Church' had renounced her creed, when Heathen deities were borne in solemn procession through the streets of a Christian capital, and the goddess Reason enthroned on the altar of its cathedral. Or, turn your eyes on England when Wesley was cast out of the National Church for preaching the love of Jesus, when the test of orthodoxy was to abjure enthusiasm, and belief in the Sacraments was chiefly valued as a safeguard against belief in converting grace. Think of the time, within our own memory, when the Apostolic Succession was the doctrinal limit of High Church aspirations, and preaching in the surplice of their ritual. And then consider the *Eirenicon*, and how it has been received in the country and the Church of England—how Catholic teaching gains ground daily in her pulpits, and Catholic ceremonial at her altars. Ponder over the changes that have passed in the lifetime of the great Christian poet, who even now, as I am writing, has been taken from us, as we may well hope and believe, to keep his Easter in a brighter home, after living to see the religious affections of two successive generations of Englishmen tuned to the music of his song. Remember, too. how fast we live, if I may be allowed the expression, as compared with our fathers. Our decades are their centuries. Then, again, increased facilities of communication between different countries are rapidly breaking down barriers of national and local prejudice,

and in religious matters as in secular, isolation is the strength of schism. Observe how the old hateful spirit of persecution is dying out everywhere; how even amid the most fundamental differences men are trying to understand one another better. The recent undertaking, commenced under the high sanction of the Archbishop of Paris, for a French translation of the Bible by a combined body of Catholic, Protestant, and Jewish scholars, is a striking instance of this. Much more might be added, but this is enough to show that, even humanly speaking, we have abundant ground for encouragement."

But, in fact, the whole of the pamphlet is worthy of a careful study. In ability it is deserving of a place side by side with Dr. Newman's *Letter to Dr. Pusey*, while it breathes the same spirit and takes the same line—a line of charitable moderation and Christian hope, which all Re-unionists on the Anglican side will fully appreciate. They should procure it at once. In the Appendix Mr. Oxenham gives a list of weighty authorities in favour of Corporate Re-union: thus continuing the good work which prelates, doctors, and distinguished laymen of almost every country in Europe have begun, in the hope that Christendom may again become One in the sight of mankind.

We have much pleasure in recommending a very entertaining little book of travels, entitled *A Winter in the East, in Letters to the Children at Home*, by F. M., (London: Masters,) which combines amusement with instruction in a marked degree. *Trust*, from the same publisher, is an interesting story of a poor schoolmaster and sacristan, in Belgium, who became blind and lost the means of obtaining a living. His little daughter, whose piety is displayed in deeds and not in words, is the sole comfort and support of his life, until, through the goodness of some English friends, he is placed in happier circumstances. This tale, the interest of which is well sustained throughout, would be found an agreeable addition to a village library. The same may be said of an affecting and nicely-written story, called *Miss Chester's Work*, by F. A. H., (London: Masters,) which conveys a religious lesson simply and without cant.

The plot of *Iron* (London: Masters) is so very similar in many respects to that of "The Heir of Redclyffe," that it is impossible to read the book without being tempted to compare it with that most popular of Miss Yonge's works, to which, of course, it is not equal in ability or literary merit. The tale, however, is pleasing and interesting; the characters on the whole life-like and natural; and we can promise an agreeable hour to those of our readers who, having a taste for quasi-religious tales, obtain and peruse it, which we recommend them to do.

We have received from Mr. Murray an interesting book. entitled *Memorials of the Tower of London*, by Lord de Ros, its Lieutenant Governor. It consists first, of a general description of the building, of the White Tower, and of S. John's Chapel, followed by twenty-five historical sketches, recording the principal incidents connected with the Tower and its most illustrious and famous prisoners from 1377 until 1820. These sketches are lively, interesting, graphic and well-written, while the accompanying admirable illustrations add much to their interest and to the attractiveness of the book. The introductory description of the Tower, without being too archaically archæological, is full of curious information, set forth in an exceedingly pleasant manner, while the section on S. Peter's Chapel is equally valuable. While the whole volume is thoroughly readable, some portions are of special interest, more particularly those treating of "The Prisoners of Agincourt," "The Earls of Kildare," "The Earl of Nithisdale's Escape," and a too-brief chapter on ancient armour. All the wood-cuts, both small and large, are remarkably well executed: especially those at pp. 38, 70, and 222. The internal view of S. Peter's Chapel, too, is exceedingly good, while the head and tail pieces of the volume give it a very handsome appearance. Moreover, the accounts of such important deeds as the Gunpowder Plot, and the Cato Street Conspiracy are particularly well told and worthy of perusal. One of the concluding chapters gives a brief history —which might with advantage have been more full and satisfactory—of the Constables of the Tower, and some interesting information concerning the much needed reforms brought about by the Duke of Wellington, who was Constable from 1824 to 1852. On the whole we can recommend the book with sincere cordiality, as one not only calculated to be of great value to strangers visiting the Tower, but as well worthy of a place in the library of the country gentleman.

There is, undoubtedly, a considerable amount of poetic taste, sound religious feeling and ability for versification, displayed in Mr. Mariaté's *Alboin and other Poems*, (London: G. J. Palmer,) while some few of them, as for example, "The Song of the Angels," and "The Monks' Funeral Hymn" deserve high commendation as poetical essays. The defects of the volume, as a whole, however, are, in the first place, an utter absence of vigour of thought, and in the second the presence of a somewhat effeminate style of expression. The book would well have borne curtailment, and have been all the better for it.

Mr. G. J. Palmer has published, for a penny, *The Sunday Antiphons at Magnificat*, a work which needs no recommendation at our hands. We trust soon to find the use of the antiphon generally restored.

We cannot but regret that the Bishop of Exeter should have re-published his ephemeral *Letters to Charles Butler*, (London: Murray,) with a new preface, expressive of his dislike of the Re-union movement and the renewed attempts to reconcile the Thirty-nine Articles with the Decrees of Trent. The letters are unquestionably clever, written in a good style, with theological precision and great general knowledge, but they are old-fashioned, smack of a state of isolation and self-satisfaction which increased information will never allow to be reproduced, and are not now likely to find a very extended circle of admirers. Catholics in the Church of England are monstrously illogical, if they do not see, firstly, that the divisions at the Reformation were a singular evil; and secondly, that the work of Christianizing the heathen world—putting aside altogether the masses of our great English cities—can never be successful so long as visible Re-union is unattained. Within the last few days we have received a letter from a clergyman in New Zealand, giving an account most sad and astounding of the reproduction of sectarian strife there, which has not only ruined the Anglican Church, but which is daily fostering indifferentism and extending unbelief. In truth, if the subject were impartially considered, we should find that more than half our missionary works are undoubted failures. Officials only allow the British public to see the bright side. It is painful, therefore, to find a bishop, who has done such great service to the Catholic cause in England, lending a helping hand in endeavouring to strengthen the partition wall between ourselves and Roman Catholics. "Truth and Peace" is our motto, not one before the other: but both together.

A Manual of the Lives of the Popes, (London: Richardson,) by Mr. J. C. Earle, is one of the most useful books we have met with for many a day. Touching upon a subject, which in this form has never been given to the public before, and treating it in a manner learned, careful, judicious, and accurate, this book most successfully fills a hitherto vacant place in literature, and fills it remarkably well. As an historical handy-book we recommend it with sincere cordiality to our readers, not alone for the excellence of its plan, but for the exceedingly complete and efficient manner in which that plan has been carried into execution. Moreover, it is well printed and cheap—two important and commendable points.

The Little Primer, (London: G. J. Palmer,) compiled by a mission priest, and printed in bold type, at a reasonable cost, is well worthy the attention of all who need a book of plain prayers, with instructions in the Christian Religion and other important information prefixed, for distribution amongst the least educated of the middle and lower classes.

Mr. Masters has published a rubricated edition of *The Divine Liturgy of S. Chrysostom* in English, which being a timely publication, will no doubt be much sought after, as it deserves—for the translation is accurate, and Ritual knowledge is decidedly on the increase.

Two reprints of papers which first appeared in the Union Review are out. One on *Sacrifice*, (London: Hayes,) a second *On the Principles of Ecclesiastical Jurisdiction*, from the same publisher. Our own opinion of these remarkable papers coincides with those of others who have so wisely demanded their republication.

Mr. James Raine's pamphlet on *Vestments* (London: Rivingtons) being rather archæological than ritualistic, is a little dry and not a little heavy. Its author may be a learned, but certainly is a prejudiced priest. Archbishop Thomson has bestowed upon him a dignity at York, apparently as a reward for having said something—that something being marvellously jejune and commonplace—against the Catholic Revival. We have not yet heard that His Grace has commenced proceedings against the clerical heretic in his diocese who maintained—God pardon the blasphemy!—that our Blessed Lord was born by natural generation of Mary and Joseph. The Whig bishops scold the Ritualists and shelter Dr. Colenso and his allies—thus exemplifying the episcopal notion of faithful fealty to their Master and strict impartiality to those over whom they rule.

Mr. Thompson, of Chard, publishes a Lecture on *The Sunday School*, (London: Masters,) the distinguishing features of which are practicability and sound common sense. We are not amongst those, however, who think it either necessary or desirable that the well-worked parish priest should trouble himself with Sunday schools. Others can do the work. The priest's special duty is intercession and sacrifice. We don't use a razor to cut down a tree. A saw and a hatchet are more suitable implements.

While we are far from undervaluing the work which Mr. Aitken has effected in some quarters, we cannot but be alive to the fact that the so-called system with which his name has been associated is somewhat onesided, and, perhaps, too subjective in certain of its characteristics. It was a natural, necessary, and welcome reaction against what seemed rather like high and dry formalism. In *High Truth* (London: Macintosh) there is much that is eminently practical expressed in beautiful language: the types of the Old Testament being judiciously used and powerfully applied. We would urge Mr. Aitken, however, to follow closely the great S. Bernard, to avoid exaggeration, and not to place too much confidence either in the temporary excitement of his followers, or in their groans and exclamations. The real test of sincerity are deeds not words.

Caught Napping (London: Palmer) is an exceedingly clever satire, which we advise all our readers to procure at once. Stiff Anglicans will find themselves photographed herein. The leading idea of the work being so good, our only regret is that its author did not more thoroughly work it out in detail.

The Song of Songs in English Verse (London: Church Press Company) is valuable rather for the notes with which it is illustrated than for the versified form in which it is given. It would have been well to have printed the Anglican version of the Canticles at the head of the book, and to have borne in mind throughout, which we are not sure the Editor has done, that the Church universal has been careful, discriminating, and guarded in putting this highly mystical book before the faithful in general.

Mr. Masters has issued a most practical and valuable work, entitled *A Catechism of Theology*, which is admirably calculated to be of service in impressing dogma upon the minds of the young. As a school book for the higher classes it has few competitors and no superiors.

The Book of Church Hymns, (London: Bosworth,) of which the third and a cheap edition has been sent to us, is not inferior to some of the most popular collections. Its religious tone and type are high, some of the hymns are original and particularly good, while the arrangement is very commendable. One noteworthy point is that the Editors have avoided that clipping and altering of well-known favourites which so jars on the ears in other cases, and is so thoroughly unjustifiable and unfair to their authors.

If our readers desire to obtain, for a mere nominal sum, a series of very practical notes on the celebration of Divine Service, in which Holy Communion, the daily offices, and all the other rites and functions of the Church are each considered, and ritual directions given for their reverent celebration, together with a supplementary series of most valuable and suggestive hints on subjects of secondary importance, we recommend them to procure *Notitia Liturgica*, (London: Hayes). It is full, accurate, plain, and Catholic, while the "Form for the Admission of a Chorister" appended, adds materially to its value.

Mission Life, (London: Lothian,) a publication of great moderation, continues its career of providing undogmatic reading for those hopeful people who, in the teeth of startling failures, believe that heathens will be converted to Christianity, while the Christian family remains visibly divided.

The useful publication by Mr. Shipley of *The Liturgies of 1549 and 1662* (London: Masters) is increased in value, by an interesting preface full of curious information and valuable suggestions.

Mr. Michell's new volume of sermons, *The Churches of Asia as types of individual character* (London: Masters) will be welcome to all those who are acquainted with his previous book. That on "Lukewarmness" is remarkably striking, and that for "All Saint's Day" singularly plain. The volume, as a whole, is to be commended, for its simplicity of language, aptness of illustration and high tone of thought. Would that such really excellent sermons were more commonly preached, and when preached, published!

We have received several single sermons. First, one by Mr. Upton Richards on *Eucharistic Adoration*, mainly taken from Mr. Keble's well-known work of that name. Secondly, a discourse by Canon Humble on *Associations for Churchmen for Church purposes* (Aberdeen: Brown), in which the principle of co-operation amongst Catholics is temperately and ably defended: Thirdly, *A Door opened in Heaven*, etc., (London: Palmer) by Mr. Wroth, being a defence of Ritual, preached when the Eucharistic garments were first assumed, at S. Philip's, Clerkenwell. The doctrinal statements at p. 12, however, involve a greater difficulty than any theory of Transubstantiation: "He maketh bread remaining bread to be His Body, and wine remaining wine to be His Blood." Fourthly, Mr. Hewett's Sermon on *The Teaching of Midsummer Day*, (Derby: Bemrose) is a touching, thoughtful and practical discourse of great beauty and power. Fifth and lastly, we have three "Irvingite" sermons by Messrs. Groser, Dalton, and Böhm, all published by Bosworth. That on Prayer in reply to Mr. Tyndall is very remarkable both for its close reasoning and sound common sense—though we deny altogether the conclusion that is drawn. Mr. Dalton does but repeat what has been said again and again from his point of view, with no satisfactory reply to objections and objectors.

The great majority of our readers will no doubt be glad to obtain the last work of our learned and revered friend the late Dr. Neale, just published under the title of *Sequences, Hymns, etc.*, by Mr. Hayes. A few poems in this collection are old and standard favourites; others are the latest and most recent productions of their author. Of the thirty-four poems, thirty-three are comparately brief—the longest being that at the end, on "The Seven Sleepers of Ephesus." "Sequences," "Hymns" and "Ecclesiastical Verses" form the divisions of the first portion the book. Of the Hymns, the most beautiful is that for "S. Margaret's Day." Others, now well-known, *e.g.*, those for the Cattle Plague, The Harvest and the Blessing of a Bell, are wisely given here, together with a number of new Ecclesiastical poems of the greatest beauty. "The Battle of the Alma" contains principles which hardly chime in with those of "In Memoriam" commemorating the assassination of Abraham Lincoln at p. 120. The Christmas Carol (p. 89), is a poem of great swing and spirit, admirally adapted to the

stirring tune for which it was written: while those on "The Good News from Servia" and "The Good Old Times of England," will not soon be forgotten. There is a gracefulness, a force and vigour, as well as a deep poetical feeling evidenced throughout the whole of this collection, which is a fitting and appropriate supplement to his other well-known productions. One of the most beautiful poems in the whole book—which we cordially recommend to the immediate attention of our readers, runs as follows:—

"If Death's ministrations be so glorious,
  If so much of beauty rest on earth—
Autumn's loveliness be so victorious
  O'er the sin which gave to Autumn birth,

"What must that be, Life's true ministrations
  Fancy cannot paint, nor eye can see,
Theirs,—each kindred, people, tongue and nation,—
  Living Waters and the Living Tree?

"Shall the crimson glory of the Forest
  Teach us of the Victor-Martyr's gore,
Nor, if telling of his need when sorest,
  Also tell his joy for evermore?

"When these leaves the Autumn winds shall wildly
  Hunt through dark wood avenues and glades,
Till the snow so lovingly and mildly,
  In its purity their relics shades;

"So, we think, the body of the Martyr,
  From the arena dragged in foul disgrace,
Did but go the shame and scars to barter
  For the gladness of a better place.

"Who may not believe the old, old story,
  How this saplessness shall flush to green?
Can we not then trust Life's touch of glory,
  How it ministers the things unseen?"

A second book from the same pen, also published by Mr. Hayes, is a translation, of which the original is given side by side, of Father Giacopone's beautiful poem *Stabat Mater Speciosa*. Cardinal Diepenbrock's German version is appended. Of Dr. Neale's translation we can only say that it is quite worthy of him; being literal, melodious and powerful. We trust to hear this beautiful hymn frequently sung at Christmas-tide, and expect to find it no less a favourite than others with which the translator's name is so intimately connected. Both this, and that previously noticed are most handsomely printed and published at a very reasonable price.

A Manual of the Services of Baptism and Confirmation (London: Mozley) will be found useful to the clergy for catechising, as well as for schools, for it is drawn up with judgment and, generally speaking with theological accuracy. But the compiler lays too much stress on the subjective aspect of Confirmation.

Mr. N. H. J. Westlake is favourably known to many of our readers as a distinguished artist, whose works are remarkable as well for their thoroughly Christian character, as for sterling ability, great force and feeling. He has just published in quarto, *A Souvenir of the Christian Art Exhibition at Mechlin*, 1864 (London: James Parker & Co), containing sixteen pages of facsimiles of his clever and accurate drawings—all of which will be eminently welcome to the Christian archæologist. To these are prefixed written details and descriptions. The metal work on plate 3, as well as the representations of embroidery later on, are full of spirit and force; while the figure of Our Blessed Lady with her Divine Child from the chasuble belonging to the Church of the Hermitage at Sierre deserves particular notice from its beautiful simplicity. The concluding illustrations are taken from the remarkable *Chasse* of S. Mark, and together make up a volume of great beauty and no common interest.

Mr. Robert Brett's *Office of the Most Holy Name* (London: Rivingtons) is a compilation which will no doubt prove of great value to many. Simply arranged, it is divided into three parts, the first containing "Rules for Daily Life," the second Daily Offices, and the third a miscellaneous collection of Offices and Hymns. The introductory part is eminently practical, and the whole book deserving of commendation.

Before the members of a certain school of Anglicans arrive at the dignity of canon or archdeacon, they are usually "Liberals," because political liberalism is popular, and leads to exaltation. When they have obtained what they desire, happily for the Church of England, they become Conservative. The Archdeacon of Exeter has published a valuable *Tract about Church Rates*, etc., (London: Masters,) which is thoroughly Conservative, backed up by the opinions of the Apostle S. Paul.

Mr. Edward Malleson's *Sermon on the Death of Dr. Neale* (London: Hayes) is more than a kind and generous defence of a mob and bishop-persecuted priest; it is a thoughtful, discriminating, and yet hearty and outspoken funeral sermon, upon one whose efficient services in the great work of re-Catholicising England are already fully appreciated by all who are prepared to rank themselves opposite to, and not alongside of, such worthies as Cranmer and Cromwell. Dr. Neale was a Reformer of a truer type. May he rest in peace!

ART. XXV.—1. *Benedictio Campanæ, (In Maskell's Monumenta Ritualia*, p. 156.) London: Pickering, 1846.

2. *The Bell: its Origin, History, and Uses.* By the Rev. ALFRED GATTY, M.A., Vicar of Ecclesfield. London: George Bell, 1848.

3. *The Quarterly Review. Article—Church Bells.* Sept. 1854. *On Church Bells and Clocks.* Reprinted in Denison's "Lectures on Church Building." Second Edition. London: Bell & Daldy, 1856.

4. *An Account of Church Bells, &c.* By the Rev. WILLIAM C. LUKIS, M.A., F.S.A. London and Oxford: J. H. Parker, 1857.

5. *The Church Bells of Sussex, with the Inscriptions of all the Bells in the County.* By AMHERST DANIEL TYSSEN, of Merton College, Oxford, Esq. Reprinted from Vol. XVI. of the Sussex Archæological Society's Collections. Lewes: G. P. Bacon, *Sussex Advertiser* Office.

6. *Wolsey's Bell in Sherborne Abbey Church, with Sermon by the Lord Bishop of Salisbury, and Office used at its Dedication after being re-cast, on Tuesday, the 2nd January*, 1866. London: Parker & Co., 377, Strand. Sherborne: James Ellis.

7. *The Bells of the Church.* Sermon by Rev. H. T. ELLACOMBE. London: Bell & Daldy. Penzance: Cornish. Exeter: Roberts. 1865.

8. *Practical Remarks on Belfries and Ringers.* By Rev. H. T. ELLACOMBE. With Appendix on Chiming. Bell & Daldy, 1861.

9. *Sundry Words about Bells.* (Reprinted from the *Ecclesiologist.*) London: Masters, 1864.

10. *Church Bells; their Antiquities and Connection with Architecture.* A Lecture delivered at the Architectural Museum by the Rev. J. H. SPERLING, M.A.

OF all the material things which serve as links between the Church of the present day and the ancient English Church, there are perhaps none which have undergone so little change as those bells which have survived the sacrilegious greed of the spoiler or the wear and tear of use and abuse. In many an old church tower may still be found one or more of these interesting and valuable relics of the past, and they still speak for God and the Church in the self-same tones as of old. While altars have been levelled in the dust, and sacred vest-

ments destroyed or put to profane uses; while perhaps not a single chancel has been allowed to "remain as in time past;" while the daily sacrifice has ceased, and desolation or vulgarity and profanity have prevailed where once men could worship the Lord in the beauty of holiness, still numbers of old bells have remained unaltered from the day of their solemn consecration even until now. And they possess a peculiar charm and fascination for some minds, which has led to the formation of a distinct branch of ecclesiological study, that has established for itself the name of "campanology," although this term has long been applied to the science of change-ringing. Even the *Saturday Review* has lately asked, "What is so sacred to the ear and heart of a churchman—so endued with an almost personal consecration, as an old church bell?" and goes on to reflect how ancient bells have "sung their song of joy and sorrow, and have borne their burden of sympathy with human feelings for half a thousand years."

A popular, and in some respects pleasing, little book on *The Bell* was published by Dr. Gatty, of Ecclesfield, nearly twenty years ago, and in 1854 there appeared an article in the *Quarterly Review* containing much interesting matter. About this time popular lectures began to be delivered. A synopsis of a lecture entitled "Changes; Literary, Pictorial, and Musical, by W. F. Stephenson," was issued at Ripon in 1857, and affords an excellent model for a delightful evening's recreation. But writers of reviews and popular lecturers have not always shown that practical acquaintance with the subject which can only be gained by actual inspection. For instance, the *Quarterly* reviewer speaks of ancient bell-inscriptions as if they were ordinarily so defaced by the "corroding tooth of Time" as to be all but illegible, whereas in reality this scarcely ever happens, if at all. When inscriptions are illegible it is either through defective casting or wilful injury, not through any corrosion of the bell-metal. We have known one instance at least, of a clergyman delivering a lecture on bells who had never taken the trouble to look at those of his own church, though, as it happens, they possess unusual interest, and are peculiarly easy of access. Others, however, have shown greater enthusiasm. Mr. Lukis thus describes from experience the difficulties with which the practical campanologist has to contend. Writing of Wiltshire in 1857, he says: "Generally speaking, the dark winding stone staircases (when they have any) leading to the bell-lofts, are dirty, worn, and difficult to tread, and you have to corkscrew your way up with very careful step; and when you have secured your footing, and are

beginning to congratulate yourself on having passed every obstacle, you suddenly come upon a huge heap of sticks, straw, feathers, bits of cloth, and other rubbish, the patient and laborious work of indefatigable jackdaws. When the towers have no stone staircase, the bells have to be reached by a succession of crazy ladders, planted on equally crazy floors. . . Why, the very jackdaws, starlings, and owls used to stare at me, and linger among the bells before they took flight, wondering perhaps what kind of evil bird I was, and with what possible object I had intruded unbidden into the territory to which generations of parishioners had given them a prescriptive right." We know of one veteran campanologist, who although in his 77th year, has inspected nearly five hundred bell-lofts, taking "squeezes," rubbings, measurements, &c., and most of them within a comparatively recent period. Mr. Lukis's *Account of Church Bells* has, no doubt, been to a great extent the exciting cause of the interest now taken in the subject, and the valuable article on the Church Bells of Sussex, contributed by Mr. Tyssen to the Sussex Archæological Collections may be highly commended as an example worthy of imitation in other countries. Mr. Sperling has lately delivered a lecture on bells at the South Kensington Museum, which has been printed in the *Ecclesiologist;* Mr. Fowler has contributed a short paper on some Northumbrian bells to the pages of *Sylvanus Urban,* and no doubt others will be found who will follow in the wake of those pioneers whom we have mentioned above. A great deal of matter relating to bells will be found scattered through the pages of *Notes and Queries,* much of which is from the pen of the Rev. H. T. Ellacombe, whose writings on bell-ringing, belfry-reform, &c., are well known. Mr. E. B. Denison has been a good deal before the public in connection with modern bells, but as it is on those of mediæval date that we are now mainly treating, his writings need not be further alluded to by us, although with respect to the practical matters of founding and hanging, they are by far the best guides of any with which we are acquainted.

It is impossible to say how early bells existed at all similar in size or character to ordinary church bells. We will not venture to endorse the eastern tradition that Tubal Cain was the first bell-founder, and that he cast the bell with which Noah summoned his workmen to the Ark, but we may safely accept the statement of Ingulphus, that about A.D. 870 there were bells at Croyland named after S. Guthlac and others; indeed, he says, "*Non erat tunc tanta consonantia campanarum in tota Anglia.*" This indicates that peals of bells

had long existed in this country, and the fact is probably that as soon as persecution ceased, the Church adopted the use of bells from the Romans, for Suetonius speaks of their being placed on the top of the temple of Jupiter Capitolinus. The most ancient English bells are very rarely dated, so that it is difficult to assign them to any exact period, especially as the same letters, crosses, &c., were used by generation after generation of founders. The *Times* some time ago had a paragraph from *Galignani* about a bell at Ornolac in France, dated 1079. There is one at Freiburg, dated 1258. At Moissac in France was one (re-cast 1845) dated 1273. At Duncton in Sussex is a foreign bell dated 1369. It is probable that there are many in existence much earlier than this, if we may judge from the character of the inscription, lettering, and ornamentation. Mr. Sperling infers from the vast size of Norman towers in England that they were built for very large bells. It is possible that some Norman bells may be in existence, but we are not aware of any in this country which can be certainly known to be such. The earliest bells bear simply the names of the saints to whom they are dedicated, with or without the prefix "Sancte" or "Sancta," but later the invocation "*Ora pro nobis*" was ordinarily added. Mr. Sperling thinks that the tenor bell was usually named after the patron of the church, and the others after saints who had altars in it, and suspects that each bell was chimed for mass at the altar of its own dedication. There was generally one for ringing the "Angelus," bearing some form of the Angelic Salutation. Inscriptions were usually in Latin, but occasionally in English, and almost always began with a decorated cross. Many founders had their own particular trade-marks, some of which are highly interesting in design and character.

The so-called "Lombardic" or "Longobardic" characters, more properly called "Modern gothic," or "Mediæval capitals," are very generally met with on bells. Many inscriptions are in black letter with "Lombardic" capitals, and these are thought to be as a rule more recent than those consisting of "Lombardics" alone. But "Lombardics" were used as late as the 17th century, and very good ones too, some probably impressed on the mould from ancient stamps. Mr. Fowler mentions figures of the Blessed Virgin and of a bishop or abbot, and of the lily in a pot, but these are comparatively rare in this country, though not so abroad, where bas-reliefs and medallions, with groups of figures, possessing considerable artistic merit, are not infrequently seen on bells. One mediæval founder whose bells are exceedingly rare, had

an alphabet of "Lombardic" letters of exquisite design, enclosed and adorned by beautiful representations of animal and vegetable life. We only know of two places where his bells exist, both remote country villages. After the decline of Gothic art, the devices and lettering on bells became much less tasteful in character, and as may be expected, reached the lowest depths of debasement during the reigns of the four Georges and the fourth William. Some laudable efforts have been made during the last few years to revive something of the ancient beauty in the ornamentation and lettering of bells, but with no great success as yet. We would much rather see plain Roman than some of the "Lombardic" and "Old English" letters, produced by our own modern founders.

There are, by the way, at the present time but three bell-foundries of any importance in this country, those of Messrs. Mears, and Messrs. Warner, in London: and that of Messrs. Taylor, of Loughborough. In mediæval times, before the days of good roads, and canals, and railways, there were bell-foundries in every part of the kingdom, while many bells were cast by itinerant founders in the churchyards, or in fields adjacent. The Sarum Pontifical ordered the *Veni Creator* to be sung while the metal was running, and the *Te Deum* when the bell was completed. The whole office for blessing bells may be seen in Maskell's *Monumenta Ritualia*, and is very interesting. The Editor well observes that it is "a vulgar and stupid error" to speak seriously of the "baptism" of bells, or accuse our Roman brethren, or our Catholic fore-elders of profanely administering the Sacrament of Baptism to them. The term was, and is, merely used in popular parlance as people speak of the "christening" of a ship. The sprinkling with holy-water, the unction with chrism, and the presence of the donors or other persons who gave the name to the bell, and were therefore called god-parents, no doubt suggested the application of the term baptism, which ought properly to have been restricted to the Sacrament.

It is pleasant to think when we see an ancient bell how the priest and choir, duly vested, stood to watch the molten metal issuing from the temporary furnace, singing *Veni Creator*—no doubt to its proper melody, given in the *Hymnal Noted;* how when it was safely removed from the pit the *Te Deum* was sung by the priest and clerks "*una voce*," and then the versicle "*A Domino factum est istud*," and the response "*Et est mirabile*." Let any of our readers look through the Sarum Office, with the prayers full of beautiful allusions to the silver trumpets of the Levites, the harp of David, &c.; the

rubric for filling of the bell with the fumes of holy incense, and the veiling it with linen fair and white; and let them hear from Dr. Gatty, who writes from personal observation and evidently *con amore*, what the modern English "use" is, or was until recently.

"The bells are advised as arrived at the railway station a few miles off—a staunch churchwarden volunteers to conduct them to their destined home, and a triumphal reception is determined on. Two waggons, decorated with boughs of evergreens, and drawn by teams of grey horses bedizened with ribbons, set out for the merry peal, and return in the fine afternoon with their welcome load. The shouts of the multitude greet their arrival, and at the ancient public-house on the village-green the procession comes to a standstill. Then commences the profane christening. In one of the bells, which has been inverted for the purpose, mine host mixes a motley compound of beer, rum, &c., which is liberally dispensed to the good-humoured bystanders. The bell-founder's representative is busy on the occasion, and in the treble has a more delicate mixture, from which he offers a libation to the more distinguished persons in the company. Thus the festival proceeds, and if timely arrested, no evil can arise from it; indeed, the bells ascend in due course to their lofty settlement, with more hearty good wishes from the people than if it had not taken place; and we see nothing in all this to make us sigh after the faith of our forefathers."

We think that, however "credulous" they may have been respecting the influences of bells upon evil spirits and those "laws of nature" which by the help of Professor Kingsley and others, we now understand so perfectly, we on the whole prefer the Sarum function. The later "use" is, we fear, "of the earth, earthy." O for a Pugin to draw the "Contrast!"

We are happy, however, to be able to record a move in the right direction. The Bishops of Oxford and Salisbury have both taken their proper part in the solemn dedication of church bells, and we trust that the unseemly ceremonial just described is now a thing of the past. If as yet the bell may not be filled with clouds of incense, at least let it not be filled with beer and punch by way of consecration!

But to return to our campanology. We have not space to dwell much on inscriptions. These are generally, as has been stated, either invocations of saints or forms of the angelic salutation. "*Sit Nomen Domini benedictum,*" is not uncommon. Hundreds may already be seen in print in the publications of Mr. Lukis and Mr. Tyssen, and in others of minor antiquarian importance. When not falling under any of the above heads, they many of them take the form of a leonine verse, in which

strict rules of prosody and orthography are by no means invariably followed. It may interest our uninitiated readers to see a few specimens arranged as nearly as possible in chronological order.

"✠ IOHANES.*

✠ GOD HELP SANCTE MARIA.

✠ AVE MARIA.

✠ ISTA CAMPANA SANCTI IOHANNIS EWANGELISTI."

"✠ Ave Gracia Plena Dominus Tecum.
✠ In multis Annis resonet Campana Tob'is.
✠ Est michi collatum ihc istud nomen amatum.
✠ Sancta Maria Ora Pro Nobis.
✠ Trinitate Sacra Fiat Hec Campana Beata.
✠ Missi De Celis H'eo Nome' Gabrielis.
✠ Tu Petre Pulsatus perversos mitiga flatus.
✠ O mater dia me sana Virgo Maria.
✠ Virginis assu'pte nome' gero Sancte Maria.
✠ Of pour charite prai for the soulles of Iohn slutter Iohn hunt Willem slutter. (1506.)"

"O Deus absque pare fac nos tibi dulce sonare 1592."

"✠ JESUS BE OUR SPEED 1612."

"I sweetly toling men do call to taste on meats that feeds the soule —1662."

"By Woolsey's gift I measure time for all
To mirth, to grief, to church, I serve to call—1670."
(Bell at Sherborne, recently *again* recast.)

"When you me ring ile sweetly sing—1710."

"Ralph Hair my doners prais ile sing, and Mic:
Harmes yt. pd. for my casting—1724."

"Daniel Hedderly made vs all in 1734."

"I mean to make it understood
That tho I am little I am good.
Pack and Chapman of London fecit 1775."
"Our voices shall with joyful sound
Make hill and valleys echo round.
T. Osborn fecit—1794."
"T. Mears of London fecit—1826."

"ADHŒREAT LINGUA MEA FAUCIBUS MEIS SI NON MEMINERO TUI. C. AND G. MEARS, LONDON 1846." (HURSTPIERPOINT.)

* In these inscriptions the Roman letters represent mediæval capitals, the church text black-letter, and the ordinary type common Roman lettering or that the writer is not aware of the original character.

"1. Ave Pater Rex Creator. S. Mathæus.
2. Ave Fili Lux Salvator. S. Marcus.
3. Ave Pax et Caritas. S. Lucas.
4. Ave Simplex Ave Trine. S. Tomas.
5. Ave regnans sine fine. S. Paulus."

(S. Paul's, Brighton.)

Each has "C. and G. Mears Founders London, 1853."

Besides such as the above, bells with more or less of the alphabet on them are found, for the most part of mediæval date, and in later times they often have nothing more than names and dates. "Alphabet bells" are as yet a puzzle to campanologists. It is possible that there may be some connection between them and the ancient practice of tracing the alphabet on the floor of a church at its consecration. George Herbert's "Saint's-bell," at Bemerton, has the alphabet as far as G. The dreariest period of all is perhaps the beginning of the present century, Often is the campanologist doomed to disappointment in the most promising-looking old towers. Having surmounted such obstacles as those described by Mr. Lukis, he eagerly scans the bells, and very likely finds nothing more interesting than "Lester & Pack of London, *fecit*." But on the other hand he may ascend a tower to look at a peal of six or eight, which he thinks are sure to be modern, but finds three or four of them to be fine old black-letter bells, perhaps with devices on them that he has never before met with. Then he is indeed "as one that findeth great spoils." Already equipped in *campaning* attire, with lanthorn and bag of materials and apparatus, he begins to make "squeezes" and rubbings—"squeezes" are impressions taken in pipe-clay, or a sort of putty made for the purpose, or gutta percha heated in water over a lamp. From these, plaster casts can be taken at home, from which again drawings or engravings, can readily be made. Rubbings are best taken from bells by tying a long strip of paper firmly over the inscription and rubbing with heel-ball or a bit of new shoe-leather, the latter being in most cases preferable, as it adapts itself better to the lines which stand out in relief. They are indispensable for future reference, as a mere transcript is never to be depended on. And they serve as most characteristic and interesting memorials of many a pleasant expedition. The true campanologist feels all the excitement of the sportsman or the angler, and if he chance to find "great spoils," who is so happy as he? We commend *campaning* or bell-hunting as a pleasant holiday recreation, to the consideration of such as are not afraid of its peculiar perils and difficulties, and who like to see the villages and churches of their native land.

In addition to the attractions common to all branches of ecclesiological study, it possesses the charms of comparative novelty, and of involving a certain amount of excitement and adventure. The cultivation of a taste for church antiquities no doubt has been and will be an important element in that manifold system of human thought and will, by which we believe that God is in His providence gradually drawing together the separated portions of the Church. And although it is not to be indulged to the exclusion of matters of more vital interest, it is one which, as being intimately connected with all that is holy, and pure, and true, has everything to recommend it to those who desire to "think on these things." Should any of our readers have their attention directed to the archæology of bells by the present article, they will probably find reason to thank us for having recommended the subject to their notice.

Art. XXVI.—ROME OR SARUM?

[Communicated.]

It is to be regretted—although such an issue was well nigh inevitable under existing circumstances—that the ritual movement, instead of proceeding upon any one intelligible system, has managed to array its advocates in "camps," which, however united in the great principles for which they are contending, are, it cannot be denied, more or less "hostile" in matters of detail. The leaders of the English Reformation were anxious, we know, that one great national "Use" should take the place of the "great diversity in saying and singing" that had obtained when Salisbury, Hereford, Bangor, York, and Lincoln had each of them Service Books after their own rite. The desire was praiseworthy; for although the "great diversity" that scandalised our forefathers was probably less at the most than that which obtains between any two the most similar churches of the Anglican rite at the present day—it was for this very reason a diversity all the more capable of being brought to a uniform standard, without sacrificing the characteristics of a National Rite. The translating and re-arranging of the services, with the most meagre rubrical directions, was not, however, a very happy expedient for producing the end in view. For a while ritual slumbered; as a science having canons and principles—nay, doctors and *periti* of its own, it became a dead letter. There was no king in Israel; no living authority capable of enforcing the ritualistic principle: and as the tradition of the older ritual died out, the inevitable result followed: every man did that which was right in his own eyes. The five "Uses" of mediæval England were abrogated, but only in favour of the 5000 of the Post-Reformation Church. It was no longer some venerable cathedral which, by the sanction of its careful ceremonial, gave its "Use" to surrounding dioceses. Every village church had a Use of its own; none followed, none led; every one did that which was right in his own eyes. If there were ever anything approaching to uniformity, it was the uniformity of lethargy, not of life. Hence, when that huge lay confraternity—for such it was in its original conception—of the last century arose, finding no ritual expression of the truths it sought to inculcate within the Church, and no sufficient uniformity on which to build either a school of theology, or a ritual system as its outward manifestation, it severed from the body which gave such scanty signs of life—and what might have been the Wesleyan *Society*, in the

sense that the Society of Jesus or of S. Vincent de Paul use the term, became the Wesleyan *Schism*.

In the more recent revival—a revival which has been more fortunate than its predecessor in winning for itself a home within the Church—a ritual movement was from the first inevitable: and if ever the wish of the Reformers to see one "Use" established throughout the Churches of the English obedience, is to be fulfilled, it can only be through the labours of the Tractarian party. At present, however, from circumstances to which allusion was made at the beginning of this article, our great danger is lest the "diversity" which obtained when some followed Salisbury Use, some Hereford Use, and some the Use of Bangor, should merely be perpetuated in another, and, to my conceiving, a more dangerous form, when some will follow Sarum Use and some Roman, and others an incongruous medley consisting of an *ad libitum* selection from either.

Now it is clear that if this division, which very fairly represents the strength of the ritual party, is to cease, it must be either by (*a*) the imposition by authority of a "ceremonial according to the English rite," sufficiently minute in its provisions to cover all, or the greatest part of all, questions likely to arise; or (*β*) the tacit adoption of such a "ceremonial" by the ritualists, independent of any other authority than that of tradition. The first of these courses would certainly have this advantage, that if it were a medley it would not be an unauthorised one; but who among us, remembering that ritual is theology in action, and reflecting how few of our rulers are either theologians or ritualists, would dare to hope for the putting forth of such a manual at least for years to come? The other course suggests the question, which of the three "Uses" into which we are drifting shall be agreed on as *the* Use to which ritualists ought to conform? If we dismiss as unworthy of notice the Roman-Sarum jumble, which is partly an unworthy compromise, partly the result of pure want of consideration, the question remains,—Shall we shape our ritual on old English traditions, or, discarding these as *ipso facto* obsolete, shall we go straight to the mother-rite of Western Christendom, and do all things after the pattern of the "Sacred Congregation of Rites?" or to put the point more tersely, in the words which give their title to this paper—is it to be "Rome or Sarum?"

Some few years back a somewhat similar question was agitated in one of our Church newspapers—viz., whether our sisters and others should use the Sarum or the Roman Day Hours? The arguments on both sides will throw some light

on the present inquiry. The advocates of the Roman form pointed out that by using the *Horæ Diurnæ* as finally settled by the order of Pius V., in accordance with the decrees of the Council of Trent, we should be uniting in the *ipsissima verba*—allowing for difference of language and the few verbal alterations deemed needful to bring the matter into accord with Anglican doctrine—of the vast majority of our brethren in the West; whereas the most that could be said in favour of the Sarum form was that we should be uniting ourselves with our own more immediate spiritual forefathers, and among them with those giants in the kingdom of grace naturally more especially dear to us as English Catholics, though no greater than others in other parts of God's Church, such as SS. Anselm, Thomas of Canterbury, Aelred, Edmund, Richard, &c. There was doubtless some weight in their objection: there would have been far more if the so-called "Roman rite" were of universal obligation even in the West. If our sisters, and others using the Day Hours, were bidden to rejoice in the thought that they were using the *ipsissima verba* of one class of their Western brethren and sisters, why should they not prefer to put themselves *en rapport* more especially with any other class of them with whom their own peculiar circumstances caused them more especially to sympathize, *e.g.*, with the chief order of Western religions by adopting—as the Norwich brothers have since elected to do—the Hours after the Benedictine rite? while others whose rule was taken, with whatever modifications, from that of S. Francis, or S. Dominic, might prefer to sing their office with similar modifications in accordance with the same rule? However, we are only concerned with the argument here to point out its inapplicability to the ritual question; and for this reason, that when we have done all, we cannot, if we would, bring our services into anything like accord with the Roman rite. It is not, like the Day Hours, a question of *ipsissima verba*. We cannot rejoice in the thought that our prayers and praises are ascending to God in the very form of words that the Continental churches use. We must differ from them much more widely than in the cut of a chasuble or the colour of a stole. We may wear a vestment as ugly and as meaningless as a French abbé; we may compound our incense after the exact recipe of that made use of in the Papal Chapel; but beyond this we cannot go, if we would.

It was said next, that the use of the Roman rather than the Sarum Day Hours was only an extension of the principle laid down by the English Reformers—that diversity of uses should give place to uniformity. If, it was alleged, our

Reformers wished to see one rite instead of five in a local church, how much more would they have laboured to bring about the use of one throughout the whole West? The argument is scarcely fair in the face of the fact that at the very moment the Reformers were expressing the wish, they were bringing it about by the promulgation of a National Service Book, far more widely removed from all Western Office Books than any of the rites it was designed to override, and were laying down as a fundamental principle of their work that within certain specified limits, every particular or national church hath authority to ordain ceremonies.* The Sarum retort was telling—that even the Council of Trent, in endeavouring to promote uniformity, only ventured to suppress local usages of comparatively modern growth, and would actually have preserved the English rites intact, whence the "Romanizers" would out-Herod Herod in their passion for "centralization." It is significant that the book in question, the *Day Hours of the Church of England*, in spite of being a most imperfect—in many places gratuitously imperfect—rendering of the Sarum Offices, very speedily became *the* use of our sisterhoods; an argument, surely that the principle was a sound one. If sound as regards offices of conventual or private use, why otherwise in regard of the Public Ritual of the Church?

And this brings us to another point of consideration, which is, that as far as the Book of Common Prayer witnesses to any ritual at all, it invariably witnesses to the old English, not to any extraneous rite. There is no trace of going to any foreign source, unless, indeed, as Dr. Neale supposes, Cardinal Quignon's reform of the breviary suggested the arrangement of the Psalter and the cutting off of Antiphons. The very rubric at the beginning which ties down the ornaments of both priest and church to a specified date, "such as were in use in the second year of King Edward the Sixth," pre-supposes that in shape and colour and use the *ornamenta* were to be SUCH as the Sarum rite, then in force, prescribed, and no other. Priests who were told to execute certain functions which involved action as well as speech, and were not told how to do them, would naturally do as they had done in times past. The rubrics pre-supposed the then universally existing knowledge

* Sancta Clara's Gloss on this principle is as follows: "The whole Article (Article 34) appears to me most true, and agreeable to the practice of the Church." Again: "That which is added at the end of the article is most true, and S. Augustine says the same, (Ep. 86, *ad Casulanam*, and Ep. 119, *ad* Januarium;) and again it is to be found, 31 dist., cap. *Quoniam*, &c., and is the opinion of all the doctors."

of the old English rituals. Can we hope to enter into their spirit unless we seek to get the same information?

The Sarum Ritual, then, should, I think, be regarded as enshrined in the present Book of Common Prayer; and for this reason, eschewing mere imitations of Roman ceremonial, which cannot but be incongruous with the structure of services derived from a great local Use, we should endeavour to "gather up the fragments that remain" of that venerable rite which, taking its rise in the liberty accorded to S. Augustine by S. Gregory to consolidate a ritual for the English nation from other than Roman sources, and brought to its perfection by the great S. Osmund, has perished off the face of the earth, after a glorious reign of more than a thousand years, *except in so far as it is preserved in the Prayer Book of the English Church.*

My object in the present paper being rather to furnish practical suggestions than to argue the relative claims of the two rites at greater length, I pass on to a consideration of the manner in which we may do this. After a brief inquiry as to the vestments, &c., to be employed, their form and colour, I propose to give a few brief notes on the Services, in which I shall follow the Prayer Book order, both for the sake of convenience, and because so much more has been written of late —as indeed is only fitting—on the ritual of the altar than on that of the choir.

And, first, on the principle of this inquiry, and how far the Roman rite may be used to illustrate the Sarum. There must, of course, be a strong family likeness between rituals designed to illustrate the same theological system; and if this be true in the abstract, it is especially so of rites so closely connected as the Sarum and the Roman. It is, then, no departure from the principle which is here contended for, if the Roman rite is brought in to throw light upon what is doubtful in the Sarum. What is condemned is the wilful substitution of the former for the latter where there is no difficulty in deciding what was the old English usage. We shall have to make use of this method at the very outset, in speaking of (γ) the *ornamenta* of church and clergy. On this head it will suffice to point out the particulars in which the Sarum ceremonial differed from the Roman. The divergence was twofold; 1, as regards *shape;* and 2, as regards *colour.* It will be sufficient for our purpose to remark as to the first, that a chasuble of the oval shape made rather wide on the shoulders, reaching not less (or more) than to half-way between wrist and elbow, and embroidered with the Y cross, and a somewhat narrow stole, if we may

take the type of stole common on mediæval brasses as the representative of the Sarum form of this vesture, will satisfy the requirements of the rubric which assigns the 2nd Edw. VI. as the standard on matters ritual. It should be added that a cotta, properly so called—*i.e.*, a short surplice *without sleeves*—is a vestment unknown to the ancient English ritual.* A short surplice was apparently not unknown; but for the ministers of the altar, a term which includes not only deacon and subdeacon, but acolytes, thurifers and taper-bearers, the rubric expressly assigns alb and amice. As regards the colour of the vestments, a few words will be necessary. The peculiarity of the Sarum ritual is its supplementing the five liturgical colours of the Roman rite with blue, grey, brown, and yellow; its assignment of white to *all* feasts (except only the Exaltation of the Cross), of whatever kind occurring *in tempore Paschali, i.e.*, from Low Sunday to Pentecost; of red to all other Sundays throughout the year, when the service was of Sunday, as also to Ash Wednesday, Maundy Thursday, Good Friday and Holy Saturday; and its employment of yellow for the feasts of confessors. This much we learn from the express words of the rubric in the Ordinary of the Mass and elsewhere. In extending it, we must have recourse to the method of illustrating the Sarum by the Roman rite to which allusion has been made above. Thus it is but fair to assume, in the absence of proof to the contrary, that *white* was used not alone in all feasts of the Blessed Virgin, but also of other virgins and matrons not being martyrs; in the feast of S. Michael, the Transfiguration, Holy Name of Jesus, Christmas, and Epiphany, with their octaves, S. John Evangelist, All Saints Day, and the Dedication of a Church; and that *red* was similarly employed in all feasts of martyrs out of Eastertide, in the Exaltation of the Cross, and in Pentecost.† Green and blue were the ordinary; violet, brown, and grey the penitential ferial colours. Properly, of course, both altar frontal and sacerdotal habit

* This statement, though undoubtedly true as regards the acolytes and other ministers at a High Celebration, requires to be somewhat modified in respect to other functions. For Lyndwood, who of course was perfectly conversant with the Sarum rite in all its details, in commenting upon a requisition of Archbishop Winchelsey, A.D. 1305, that every Church in his province should possess, *inter alia*, "unum Rochetum," defines this rochet to differ from a surplice "quia superpellicium habet manicas pendulas, sed rochetum est sine manicis, et ordinetur *pro clerico ministraturo sacerdoti*, vel forsan ad opus ipsius sacerdotis in baptizando pueros, ne per manicas ipsius brachia impediantur."

† The rubric in the Ordinary mentions *white* as the colour for the Annunciation and Conception of Our Lady, as also the Nativity and Assumption, for both feasts of S. Michael and for S. John Ev.; *red* as that for all martyrs *Extra temp. paschæ;* and both feasts of Holy Cross.

should conform to this *ordo;* but in practice there is reason for believing that considerable laxity prevailed in regard to the altar frontal, and that the latter did not necessarily follow the rule of the former. The one exception was the use of a red frontal on the Sundays in Lent. Cloth of gold can serve for either white or red *on festivals*, but, of course, should not be substituted for red in penitential times, nor on ordinary Sundays. It might serve also for yellow, if the confessor were also patron of the church. We come now to consider

(*β*) *The Ritual of the Choir Service.*

And first, as to the habits of those in choir. According to Sarum Use these were cassock and surplice, over which the clerics wore their black choral tippets (*cappa nigra*) daily at Mattins throughout the year, and at Evensong from the feast of S. Michael to Easter, and in the vigil of Pentecost. But on all double feasts where there was a procession, all the clerics in choir were to wear copes of the colour of the day. The conductors of the choir, (of whom there were four on double feasts, two on simple feasts when the choir had conductors,) were vested in silken copes of the colour of the day. These should be of less costly workmanship than those used by the clergy. As regards the choral tippet, it is open to question whether the canon that prescribes the academical hood as part of the choir dress of ecclesiastics does not override its use, and if so, whether it be lawful to use the hood in the same manner as the tippet, *i.e.*, to intermit its use at Evensong from Easter to the feast of S. Michael.

It is to be noted that the four extremities of the choir, in the Sarum rite, are the places of dignity. Hence, in ordering the choir, the priest of chief dignity will occupy the stall nearest the nave on the right hand; the cleric next in rank (or the officiant if the principal person do not officiate) the opposite stall; the two next in rank the corresponding stalls nearest the altar. The four principal boys will be similarly placed.* The conductors of the choir will, however, exercise

* This is the direction given in the chapter *De Ordinatione Chori Sarum* in the Consuetudinary; and was the arrangement that obtained in the Cathedral itself, which served as the model for all Churches of the rite. But Mr. Wynne, of Peniarth, has kindly directed my attention to a section in a MS. Consuetudinary of Sarum in his possession. *De Ordinatione Chori in Ecclesiis Conventualibus vel parochialibus* which gives a different arrangement. "In superiore gradu duo principalium personarum stalla chori sunt terminalia. In introitu ex parte occidentale a dextris est stallum excellentioris personæ ipsius Ecclesiæ vice decani; et a sinistris secundariæ personæ vice cantoris;" and nothing is added about the eastern "extremities." I have not had leisure yet to see if this section occurs in other copies of the Consuetudinary.

their office on the step of the choir, where a lectern should be placed for them, and stools facing the altar. All in choir should stand at Mattins and Evensong from the first *Gloria* after "O God make speed" down to the *Kyrie Eleison* after the Apostles' Creed, except during the reading of the Lessons. And whenever *Gloria* is sung, they should face the altar: this is also observed in the Creed, in the first clause of the *Te Deum*, and during the last verse of the same. They stand also at the Exhortation, and during the hymns or anthem. At other times, *i.e.*, from the Confession to "O God make speed," and from the Creed to the end of the service, they kneel.

It is to be noted also, that according to both Sarum and Roman Use, Mattins and Evensong have a celebrant, by whom the whole office, except the lessons, and the intonation of the Psalms, is to be executed. It is quite wrong, therefore, for a second cleric to take up the service at the Creed, or after the hymn.

The procession therefore having entered in order, and the officiant entered his stall, all standing in their places, he will intone or chant one of the opening sentences, after the manner of an antiphon, and then, turned towards the people, will read the Exhortation. The Confession and Absolution are directed by the Sarum rubric to be said "in a low voice so as scarcely to be heard." Their introductory character in our present services would be well marked by a return to this old English usage. At the ℣ "*O God make speed*," all present should make the holy sign. The *Gloria* here and elsewhere will be sung by the choir facing east, all bowing reverently.

In the Sarum rite, *Venite* was sung with different ceremonials according to the dignity of the feast. Some feasts had quadruple, some triple, some double, and others simple Invitatories, as set forth in the Calendar. The *Invitatorium*, (a versicle varying with the season mingled with the psalm at the commencement, after the second, fourth, seventh, and ninth verses, and before and after the *Gloria*,) was divided between four, three, or two conductors, or the precentor, and the choir, and the psalm itself was sung by the former, the *Gloria* by the latter. Where the proper Invitatory has been restored this arrangement should be perpetuated: otherwise the spirit of the ceremonial can be preserved by the four, three, or two conductors, or the precentor intoning the first clause, and singing also each alternate verse, the remaining verses and the *Gloria* being sung by the whole choir.

*The Psalms.**

The following arrangement would seem, in the present absence of antiphons, the most in accordance with the spirit of the Sarum rubrics. On double feasts, when the choir has four conductors, let the two on the gospel (or *cantoris*) side give the intonation (*i. e.*, sing the initial clause or half-verse) of the first psalm; the two on the epistle (or *decani*) side the intonation of the next, and so on. On ordinary Sundays and other simple feasts *cum regimine chori*, when there are two conductors, let one *ex parte cantoris* sing the intonation of the first psalm; and one *ex parte decani* that of the second; and so on. And in the ferial service and on such simple feasts as have no rulers of the choir, let the precentor sing the intonation to the first psalm only, and let the rest be sung without intonation. In singing the Psalms the uneven verses are sung by the *cantoris*, or Gospel choir, the even by the *decani* or Epistle choir, the *Gloria* full—*i.e.*, by both. The intonation, *i.e.*, the two or three initial notes of the tone should be sung at the commencement of each psalm whenever the choir has rulers, and at both clauses of the *Gloria* also on the greater feasts. On ordinary ferials and simple feasts it suffices if the precentor give it in intoning the first Psalm; and in penitential seasons it should be omitted altogether in the Psalms. On feasts the last Psalm has a *pneuma*, *i.e.*, a musical phrase, either played alone on the organ or sung by the choir to the syllable "men," of the final *Amen*.

The Te Deum and Benedicite.

According to Sarum use, *Te Deum* is interdicted during the whole of Advent, and from Septuagesima to Easter, even on festivals, also on all vigils except the Vigil of Epiphany, and the Ember seasons, except in Pentecost. At these times *Benedicite* should be substituted. Otherwise *Te Deum* should be said.

Ceremonies connected with the Evangelical Canticles.

On all double feasts and Sundays at the canticle *Benedictus* at Mattins and *Magnificat* at both Vespers, the altar and choir are to be incensed; the former by the celebrant, the latter by the thurifer. The best Plain Song authorities are of opinion that owing to the dignity of these canticles they should always

* The psalms should never be "announced," *i.e.*, the day of the month given out. To do so destroys the unity of the service, and upsets the entire ritual principle, which requires that the psalms should follow without any break. Even the Lutheran custom of chalking up the psalm or hymn on a black board in a conspicuous part of the church would be less open to objection.

be sung festally, *i.e.*, with the intonation to each verse, even in penitential seasons. At the least the intonation should be used at the beginning and at either clause of the *Gloria*. If the antiphon is used, it is to be sung without organ accompaniment before, and to be repeated with it and with *pneuma*, after the canticle. *Nunc dimittis* should be sung with intonation at the first verse, and at the *Gloria*.

At the Creed, the priest should intone the clause, *I believe in God*, the choir continuing "the Father Almighty," &c. The last two clauses should be sung with musical inflexion, (*fa*, *re*.) The same should be observed at the Lord's Prayer.

The following is the ritual of the Collects in the choir service. The Collects must always be uneven in number, either three, five, or seven; with the two for grace, &c. If, therefore, in the concurrence of festivals, a second Collect for the day has to be said, it must be supplemented by one from the end of the Communion Service. The one exception is through the octave of Christmas, when on account of the dignity of the feast, nothing is to be added to the Collect for the day except the commemoration of the season on the three ensuing feasts, and of the octaves thereof on the vacant days. When the service is sung with rulers, the collect for the day is to be sung with two musical inflexions, the *punctum* and the *semi-punctum;* the first (*fa*, *mi*, *re*, *fa*,) at the semicolon nearest the beginning; the second (*fa*, *mi*,) at the next pause. When there is the longer ending, "Who livest and reignest," the two are again introduced in inverse order, the *semi-punctum* first, then the *punctum*. The other Collects are monotoned. Black letter days should be commemorated by the Collect for All Saints' Day.

The Hymn.

This should always be that prescribed in the ancient service:* at Mattins that set forth for Lauds, at Evensong that for Vespers. It should be sung to the old ritual music as given in the *Hymnal Noted*. The conductors or precentor should intone the first two or three notes, and the choir on the *cantoris* side should continue the verse, the *decani* side taking the next, and so on. At the Doxology both choirs should sing, facing eastward, as in the *Gloria*.

On the three days before Easter no Hymn is sung here; and from Easter Day till the first Evensong of Low Sunday, the following antiphon is used instead: "This is the day

* A table of the hymns for every day in the year, according to Sarum use, will be found in the *Hymnal Noted, with Appendix*," (S. Alban's, Holborn, Use,) London: Palmer.

which the Lord hath made: we will rejoice and be glad in it."

At the end of the service a second Hymn may be introduced at the discretion of the clergy or precentor. If two feasts "occur" or "concur," it would be well to make a memorial of the lesser by singing its proper Hymn here. On festivals in Advent and Lent, a memorial is made of the season; at other times in Lent it would be well on unoccupied days to sing Psalm 130 after Mattins, and Psalm 51 after Evensong in place of the second Hymn.*

As regards the Litany, it is only necessary to remark that on Rogation Days, and on other solemn occasions when it is used as a prelude to the Holy Eucharist, the officiant should be vested in a cope of a red colour, and should have two attendants at the faldstool.

(γ) *The Ritual of the Altar Service.*

As regards the ceremonial of a Low Celebration, it is not necessary to say anything more than what has been already said with regard to the colour of the vestments employed. The priest and server incline in the Creed at the words—"*and was incarnate*," and at the words "*and was made man*," and again at the words "*and was crucified*." Similarly in the *Gloria in Excelsis* at these words, "*Glory be to God on high*," "*we worship Thee*," "*Receive our prayer;*" and from the clause "*Thou only O Christ*" to the end.

As regards the ceremonial of a Solemn Celebration, the first point to be noticed is the dress of the deacon and subdeacon. This, according to Sarum use, was threefold (α) the dalmatic for the former, the tunic for the latter, both of the colour of the day; (β) the *planeta*, or folded chasuble for both; (γ) albs and amice only, for both. As regards the first the *general* rule was that when *Te Deum* was sung in the office, the dalmatic and tunic were worn in the Mass; otherwise not. The *planeta* was used throughout Advent, and from Septuagesima Sunday to Maundy Thursday† (except on festivals); and on all vigils,‡ except those of Christmas, Epiphany, and

* The seven Penitential Psalms were recited in the ferial service throughout Lent at each of the hours except sext, thus: at Lauds, Ps. 6; at Prime, Ps. 32; at Terce, Ps. 38; at Nones, Ps. 102; at Vespers, Ps. 130; at Compline, Ps. 143,—Psalm 51 being recited daily after each hour. In the Roman reform the daily sevenfold recitation of Psalm 51 has been dropped, and Psalm 130 is sung during Lent at Lauds, psalm 51 at Vespers.

† When the dalmatic and tunic were resumed.

‡ It must be borne in mind that when vigils occur on Sundays, though the physical fast is anticipated on Saturday, the vigil is to be *virtually* observed on the Sunday. On all days noted above in which the sacred ministers wear the folded chasuble, if the church is poor in vestments, it is

Easter; and on Ember Days, except those within the Whitsun octave. In the Roman rite the dalmatic and tunic are resumed on the Third Sunday in Advent and the Fourth Sunday in Lent; but not according to Sarum use. Lastly the sacred ministers assisted in *albis* on Good Friday, the Rogation Days, and in the Service for the Dead.

As regards the choir dress the rulers (*rectores chori*) *always* wear copes; and on the greater feasts all the clerics in choir also. The rule for the boys appears to have been that when the deacon wore the dalmatic, they were vested in girded albs; at other times in surplices.

The Introit should always be the proper one from the old service. It consists of a short antiphon followed by a verse from the Psalms, with *Gloria* except in Passiontide. The antiphon is repeated *thrice* on double feasts and others *cum regimine chori;* viz., once at the commencement, once after the verse from the Psalm: and again at the end after Gloria Patri. At other times it is only sung *twice;* viz., before and after the Psalm, with its Gloria. Introits for every day are provided in the S. Alban's Hymnal.

At the Introit the priest receives the thurible from the deacon, and incenses the altar in the midst and at either side. Then the deacon incenses the priest.

The *normal* position of choir and clergy is standing. The choir should stand from the beginning of the Introit till after the Nicene Creed, except during the reading of the epistle; and from the offertory till the Confession, except while the Exhortation is being read; but during the Epistle and Exhortation they should sit. At the Confession and Absolution they should kneel; as also from the Collect "*We do not presume,*" till after the Consecration, and at the Benediction.

But during Eastertide (*i.e.*, from Easter till Trinity Sunday) they should stand throughout, except that when the priest genuflects at the altar, the choir should also genuflect.

The following is the Ritual of the Collects in the Holy Eucharist.

Like those in the choir service they must always be *uneven*—*i.e.*, one, three, five, or seven, except within the Christmas octave. When a second festival has to be commemorated, one must be added from the end of the Communion Service. Black-letter Saints' days should be commemorated by the

lawful for them to assist in albs with amices. This, of course, includes maniples and stole for the deacon.

* Where there were two sets, the boys would wear *scarlet* cassocks with their albs, black or blue with surplices.

Collect for All Saints' after that of the day. In Lent the week day collects should be seven—*i.e.*, 1, of the day; 2, of Ash Wednesday; 3, five from the end; but on Sunday one only, that for the day. In Eastertide, the Easter Collect should be said after that for the day. The collect for the day should be sung with the *punctum* and *semi-punctum*, the others monotoned.

When the sub-deacon reads the Epistle, he first removes the *planeta* whenever he wears it. Between the Epistle and Gospel, a Hymn should be sung for the Sequence on the festivals of saints, and on the Sundays in Advent and Eastertide; but not on other Sundays according to Sarum use. During this the sub-deacon receives bread, and wine and water from the acolytes, and prepares the hosts and chalice for the consecration and administration at the credence.

Before the Gospel, the second incensing occurs in this wise. The deacon, receiving the thurible from the thurifer, incenses the altar in the midst only, then he returns the censer to the thurifer, and taking the book of the Gospels in his left hand, goes, preceded by the thurifer and taper-bearers, with the sub-deacon, to the place for reading the Gospel. There the sub-deacon receives the book, and holds it open before the deacon: a taper-bearer standing on either side of him, and the thurifer behind the deacon. The Gospel is read facing the north.

At the Creed, the sacred ministers go up to the altar, the deacon to the right of the celebrant, the sub-deacon to his left. The choir stand facing eastward, and bow at the clause—"*and was incarnate*," and again at "*and was made man;*" a third time at "*and was crucified;*" and lastly at the final clause, "*the life of the world to come.*"

At the oblation of the elements occurs the third (and last) incensing. The priest receives the thurible from the deacon, and incenses the sacrifice, *i.e.*, the oblation, thrice, and afterward the space between himself and the altar. Then he hands the thurible to the deacon, who incenses him, and then gives it to the acolyte, who incenses the choir—first the rulers, then the men on the *decani* side, then those on the *cantoris* side; next, the boys on the *decani*, then those on the *cantoris* side. Then the acolyte restores the thurible to the deacon, who incenses the altar at the left corner, while the priest at the right washes his hands. After this the priest returns to the midst of the altar, the deacon and subdeacon standing in order on their accustomed steps, and says the Prayer for the Church Militant. The *Sursum Corda* and Preface should always be intoned to the ritual music, which is an integral part of the ceremonial of

a High Celebration. The same remark applies to the music (and words) of the Introit, Sequence, &c., and the music of the Agnus Dei, Paternoster, and the Hymn in the choir service, as has been said.*

At the Consecration the celebrant, with deacon and subdeacon, acolytes, thurifer, and taper-bearers, stand. When the celebrant kneels at the words of consecration, they kneel, and rise when he rises. In Eastertide the choir stand in a similar manner.

At the communion of the priest *Agnus Dei* should be sung. And after the communion of the people, the paternoster, both to the ritual music.

At the *Gloria in Excelsis* the position of ministers and choir is the same as that prescribed for the Nicene Creed. The choir incline at "*Glory be to God on high*," "*We worship Thee*," "*Receive our prayer*;" and from the clause, "*Thou only, O Christ*," to the end. According to Sarum use this hymn, from its joyful nature, was never sung in those penitential seasons when *Te Deum* was interdicted, with the single exception of an episcopal celebration on Maunday Thursday. At these times it might be said by the celebrant and his ministers *sine nota*.

It now remains to notice briefly—

(δ) *The Ritual Observances proper to certain seasons.*

Advent.—Vestments, violet, brown, or grey, in the ferial office on week days; red on Sundays. Hymns—Mattins, "To earth descending," *Hymnal Noted*, 29: Evensong, "Creator of the Stars of Night," 28. On December 16, and following days, the greater antiphons, "*O wisdom*," &c., at the Magnificat, to be sung entire before and after the canticle, the first time without organ accompaniment, the second time with, and with pneuma. Sequence on Sundays after the Epistle.

Vigil of Christmas.—Vestments as in Advent. Proper Hymns—Mattins, 29: Evensong, 31. No sequence.

Christmas.—Three High Celebrations on the day itself, at midnight, at daybreak, and before noon. Proper Introits and sequence to each. Vestments white. Hymns—Mattins, 33, Evensong, 31, 40.† No collects from the end of the Communion Service to be added throughout the octave.

Epiphany.—Vestments, white. Hymns—Mattins, 131:

* It should be remarked generally that Plain Song is an essential branch of ritual. Modern and unauthorised music is as offensive and unwarrantable as modern and unauthorised garb or gesture, and should only be employed, if at all, apart from liturgical acts.

† Where two hymns are given, the second is to commemorate a second festival. That above is the memorial of S. Stephen.

Evensong, 42. After the octave, vestments, blue or green. Hymns—17 to 27, according to the day of the week.

Saturday before Septuagesima.—If Septuagesima occurs before the Purification, all Christmas decorations to be removed before the Vespers of this day. Alleluia not to be sung in hymns or anthems up to Easter. Te Deum to be omitted even in feasts, and *Gloria in Excelsis* to be said plain during the same time. Vestments: violet, brown, or grey, on week days; red on Sunday. Hymns of the week up to Saturday before the First Sunday in Lent.

Ash Wednesday.—Vestments, red. Litany to be sung solemnly—*i.e.*, in red cope with attendants. Psalm 130 at Mattins, and Psalm 51 at Evensong to be added daily at the end of the service when there are no memorials.

First Sunday in Lent.—One collect to be used in the celebration on Sundays and seven on week days up to Maundy Thursday. Hymns—Mattins, 48; Evensong, 47, till the third Sunday: then Mattins 50; Evensong, 49, till Passiontide.

Passion Sunday.—Before the first Vespers all crosses, images, and pictures to be veiled. *Gloria* omitted in Introit. Hymns through the week—Mattins, 52 or 53; Evensong, 51,

Palm Sunday.—The hymn *Glory and laud and honour.* (*Hymnal*, 54,) to be sung by seven boys at the lectern, the chorus repeating the verse *Glory and laud*, after each. "Glory be to Thee" omitted during the week at the Gospel, which is to be sung during that time in three tones, the bass, middle, and exalted: the words or sayings of the Jews or disciples and others in the exalted—those of Christ in the bass, and the narrative of the Evangelist in the middle. The ℟ "Thanks be to God" is not said till Easter.

Maundy Thursday.—Dalmatic and tunicle. Vestments, red. No hymn in the choir service. Bells not rung till the first Vespers of Easter.

Good Friday.—*Miserere:* celebrant in red cope, deacon and sub-deacon in albs and amices. Altar stripped. The "Reproches" by way of Introit. No hymn in the choir service. Holy Saturday—Vestments, red. No Hymn at Mattins. At Evensong: Vestments, white. Decorations. Bells resumed.

Easter.—Throughout the octave, proper anthems, and psalms. Anthem: "This is the day" in place of hymn, but on Saturday night Hymn 56. Proper sequence.

Low Sunday and thence to Ascension.—Vestments, white, even on feasts (except the Invention of the Cross). Hymns—Mattins, 58 or 59; Evensong, 64, (but on Saturdays, 56.)

Sequence on Sundays. Collect for Easter Day to be used with the other collects in the ferial service.

Ascension.—Vestments, white. Hymns—Mattins and Evensong, 66.

Pentecost.—Vigil: *Benedicite;* vestments, red. *Gloria in Excelsis* without note. No sequence. On the feast, vestments, red. Proper sequence. Hymns throughout the week—Mattins, 69; Evensong, 70.

Trinity Sunday.—Vestments, white. Hymns—Mattins, 166; Evensong, 73: thence to Advent, hymns for the week.* Vestments, blue or green.

Corpus Christi.—Vestments, white. Hymns—Mattins, 55; Evensong, 211. Proper Introit and sequence. On the octave, Easter decorations to be removed.

It is hoped that the above necessarily very hasty and imperfect notes will suffice, at least to kindle in those who have the guidance of the ritual movement, a zeal for strengthening the things which remain of the ancient English Use, and so will contribute towards the re-establishment of that uniformity which the Reformers desired to see as the fitting accompaniment of a Vernacular Liturgy.

THE EDITOR OF "THE LITURGY OF THE CHURCH OF SARUM."

* Hymn 11 was sung daily at Evensong except on Saturdays "per Æstatem," *i.e.*, from Trinity Sunday to the feast of S. Remigius, according to Sarum use.

ART. XXVII.—1. *The Mystery of Pain. A Book for the Sorrowful.* London: Smith, Elder, & Co., 1866.
2. *The Gayworthys: A Story of Threads and Thrums.* London: Sampson Low & Co., 1865.
3. *The Name of Jesus, and other Verses for the Sick and Lonely.* London: William Macintosh, Paternoster Row.

THE undesigned coincidences of Holy Scripture have been often and powerfully appealed to in proof of its authenticity by those who adopt that line of argument in defence of the inspired writings. When research and investigation are perpetually discovering unobtrusive facts which curiously verify others stated in quite a different connection, the mind becomes satisfied that these could not exist in a forgery, and especially a forgery which in other places seems to admit apparent contradictions that cannot fail to strike every one. This argument was in much use at a time when to acknowledge the authenticity of a book of Holy Scripture was also to acknowledge its Divine authorship; but it has less weight in the present phase of unbelief, which is quite ready to admit the truth in many parts of the New Testament, and the honesty though credulity of its authors, but altogether declines to believe that its truth is any proof of its inspiration.

The Catholic, as we know, takes quite a different ground, and appeals to the undesigned coincidences only as consoling confirmations of his faith, without making them its foundation. Equally striking he finds the unconscious testimony to more or less of Catholic truth often given by those whom education or prejudice have widely removed from accepting that faith even in its essentials.

It is a sad fact, though it seems antecedently unlikely, that the most devout Protestants are often those least able to appreciate the beauty of the Catholic faith; but a little consideration shows why it is so. A person in these days who can throw himself heart and soul into an illogical system like Protestantism, must necessarily have a contracted mind, and a want of that power which can perceive both beauties and defects. And, beside this, the more devout a person is, the more devotedly he clings to every detail in which the faith he so values has been presented to him. He will bear no contradiction, no undervaluing, no inconsistency with the smallest point, for all is precious to him, and he will never even allow

himself to consider whether a novelty is beautiful or not, if it comes from any quarter in which he even suspects error. The lady who declined to contribute to the building of a church, (of which otherwise she knew nothing) because the collecting-card had a red line round it, and "she knew by that it was a Puseyite concern," was only following instincts which in less absurdly trifling instances, she would find true ones according to her own belief. One who cares less about the matter would follow his natural and not his acquired propensities, and prefer pretty to ugly, and lively to dull, without always suspecting a snake in the grass. A person to whom religion is less of an absorbing reality, sits more loosely also to its dogmatic peculiarities. He is more inclined to rest on broad truths in which he thinks all may agree, and he is open to see beauties everywhere, but himself forms no ardent attachment to any of them. A Rationalist will often do far more justice to the Roman Communion than a High-and-Dry Anglican, although he is further removed in point of doctrine; but he is not on the one hand so earnestly, or on the other so intolerantly wedded to one peculiar system and phraseology.

In proportion to their power of appreciating truth when it comes before them in a form that gives no shock to preconceived ideas, and their power of reproducing it in an elegant and striking form, we see in the works of popular writers, their instinctive recognition of truths deeper than they themselves could possibly have perceived them to be. It is true of all great beauty in art and literature that there are often hidden charms and wonders of which their framers were ignorant, or had only a dim perception, but which higher minds find in them afterwards. A child will often make observations containing the truest philosophy which it takes the experience of a lifetime to appreciate. The untutored workman will often half by accident and half by instinct, produce beautiful combinations of form which reveal a highly mystic symbolism to eyes that have the power to read. Charles Dickens, and writers of his school, by the recognition of what one of them calls "wayside sacraments," have done much to encourage the popular mind in looking beyond the surface of things around us, and it is a practice which has led many eventually to the deepest truths of Catholicism. The cultivation of an affectionate memory for the past has led to an appreciation of that which made the past so beautiful, and a tender reverential affection for the dead has ended in acceptance of the Catholic belief in the Communion of Saints. Many will remember a happily-written passage in *Dombey and Son*, where Florence

is mourning with shrinking terror that which is "sown in corruption," and the loss of her mother, who—

"'Died, never to be seen again by any one on earth, and was buried in the ground where the trees grow.'

"'The cold ground,' said the child, shuddering again.

"'No! the warm ground,' returned Polly, seizing her advantage, 'where the ugly little seeds turn into beautiful flowers, and into grass and corn, and I don't know what all besides. Where good people turn into bright angels, and fly away to Heaven. . . . So when this lady died, wherever they took her, or wherever they put her, she went to God!'"

There are deeper thoughts here than find a place in popular theology; as also where Dickens buries his innocent maiden "on the south side of the church, where the snow melts soonest, and the sun shines longest." It is a true instinct which the Mediæval Church long ago recognized and used as a symbol. Many a passage in Tennyson shows the same happy choice of words conveying ideas that have no place in the poet's creed, while others have perceived deep symbolic meanings in *Thalaba* and *Hiawatha*, which their authors could not even appreciate when they were pointed out. They attempted to describe life and nature, and they did it so truly that they stumbled upon higher truths which life and nature symbolize. Unconsciously, too, Thackeray presents us with Catholic truth while merely intending to give expression to that natural instinct which protests even in Protestants against our separation from the departed. We find in his description of Amelia Osborne's training of her fatherless boy: "And every day they prayed to God to bless dear papa, as if he were alive and in the room with them." It is but the instinctive rebellion of the Christian, however imperfectly instructed, against a creed which denies the communion of saints, and an assertion, however imperfect, of the truth that the departed, like our Lord Himself, are only invisible, and not gone.

The imaginative and the warm-hearted are the most likely subjects for these unconscious illuminations. Scotch Presbyterianism, whether Calvinistic or Rationalistic, has less in common with them than almost any other form of faith. Writers of this latter school will sometimes use Catholic phraseology, but there is such a self-satisfied conviction that they know its true and best meaning far better than the poor benighted ones from whom they condescend to borrow it, that all sympathy is necessarily repelled. They announce their puny little creed with grandiloquence, and evidently feel that they are making a revelation to modern Christendom, in which

the phrases long familiar to Catholics are shown to be but a dim foreshadowing of Nineteenth-century theology. It is the less patronising the greater; the lantern offered to those who walk in the sun, while the rays of sunlight that stray into their darkness are looked upon as merely dawnings of that artificial light which is the only one they know.

An impartial acceptance of the facts of this world's existence, combined with clear logical reasoning, and a desire to see more than contents the mere surface-gazer, will often bring the unprejudiced Protestant to the brink of some Catholic reality, though, of course, it is more or less marred and distorted by the unbounded exercise of private judgment. There was a book published some years ago by a lady, entitled *A Present Heaven*, which was an illustration of this kind of almost-grasp of truth. Dissatisfied with the hopes held out by Protestantism of pardon and peace as the great gift of the Gospel, she had mastered the idea that the actual in-dwelling of our Lord in each Christian, and complete union with Him, was, in whatever world, under whatever circumstances, the essence of that which we express by the word Heaven. Her theology did not teach that this is effected by Himself in the Sacraments, and consequently her theory broke down, and the union for which she longed was only described as taking place in some subjective and indefinite way. Yet the elements of truth were so manifestly all there, that it needed apparently but one touch from a master's hand to bring all into harmony, and supply the channels by which her vision can be changed into a glorious reality. Very possibly before now the connecting link has been supplied.

Again, in that remarkable book, *Ecce Homo*, how many passages are to be found of which a Catholic alone can understand the true meaning and beauty! The writer of that work may possibly be a Catholic in reality, veiling under Rationalistic diction higher ideas than those of mere Protestant orthodoxy, and ideas which those for whom he was writing would not otherwise receive. However that may eventually prove to be, it is the work of a mind that can never rest short of the full faith. The contrast which he draws between the work of our Lord and that of the ancient philosophers, leads him on to one of his finest passages, which is either the result of the unconscious grasp of truth we are commenting upon, or a momentary forgetfulness of his disguise.

"Of these two influences—that of Reason and that of Living Example—which would a wise reformer reinforce? Christ chose the last. He gathered all men into a common

relation to Himself, and demanded that each should set Him on the pedestal of his heart, giving a lower place to all other objects of worship, to father and mother, to husband or wife. In Him should the loyalty of all hearts centre, He should be their Pattern, their Authority and Judge. Of Him and His service should no man be ashamed, but to those who acknowledged it, morality should be an easy yoke, and the law of right as spontaneous as the law of life; sufferings should be easy to bear, and the loss of worldly friends repaired by a new home in the bosom of the Christian Kingdom; finally in death itself their sleep should be sweet upon whose tombstone it could be written, '*Obdormivit in Christo.*'"

A Catholic in embryo might write such a passage as this, but only a developed Catholic can enter into all that it involves. The same hidden depth is apparent, as Dr. Newman has pointed out, in his descriptions of the Church, and his recognition that the simple and only explanation of its existence and life is, that "the Holy Ghost fell on those that believed." It includes all that a Catholic believes of the Church Catholic, and suggests that such a choice of language indicates a faith beyond that which lies on the surface, whether or no it is yet to the author truth which he has not fully made his own.

Suffering and sorrow are God's great weapons for the destruction of Rationalism in individual souls. A speculative creed is powerless to sustain men under fiery trial or the loss of all that makes life endurable. Dr. Pusey has observed that no one ever heard of a poor afflicted Socinian; and Dr. Littledale points out the insufficiency of Rationalism by the dying bed of a cancer patient, or a ruined woman tempted to despair and suicide. It is when thinkers of this school are either driven to consider practically, or to endure practically the intensity of pain, that their minds seem to feel about for some stay not unlike that with which the Catholic Church so richly consoles her children.

The Mystery of Pain, is a book giving us a curious instance of the unconscious recoil of the mind against the "passive endurance," or "unquestioning submission," or "trust in a Father's Love," or "manly resolution," with which teachers of this school counsel meeting the sorrows of life. As usual, this writer is unpractical and visionary, setting up an impossible standard for attainment, and pressing true ideas into distorted prominence, but yet showing that the grasp of a great verity underlies his, or (for it bears the impress of a woman's mind) her speculative theories. Yet it is so far real that it is the work of a sufferer, and not of a mere theorist.

One whose peculiarity of mind has perhaps leaped to the height pointed out, but forgets that others need not only a ladder, but help in climbing it wearily, step by step.

The book starts with the assertion that the highest joy in life is sacrifice, and that a painful element,—as, for instance exertion, contention with difficulties, risk, desire—are essential to pleasure. So far we can follow, and especially in this statement of the main idea in the book.

"By giving to our pains a place of use and of necessity, not centred on ourselves but extending to others, and indeed affecting others chiefly, as existing for, and essential to, God's great work in the world; by giving to our painful experience this place, its whole aspect would be altered. It would come within the sphere of that pain which is capable of being the instrument of joy; which exhibits the highest good we can in our present state attain,—the pain, that is, of martyrdom and sacrifice. Nor are we left indeed to rest merely in this general thought: it comes to us realised in the highest form, and raises our souls to a height which might seem awful and too full of joy. For so regarded, all our pains—all human pain and loss—identify themselves, in meaning and in end, with the sufferings of Christ. . . . Nothing else could so fill our nature or satisfy our hearts as this; that Christ's own life should be renewed, His work fulfilled in us; that we should be united with Him *so*, and feel the wonderful words of S. Paul true of our own poor and blank-seeming sorrows: 'I fill up that which is behind of the afflictions of Christ, for His Body's sake, which is the Church:' our sufferings being related to an end that is not merely ours, an end that is of all ends the greatest and the best."

The writer goes on to assert that the fact of our feeling pain to be painful demonstrates an absence of love. "We are not only willing, we rejoice to bear an ordinarily painful thing for the benefit or pleasure of one whom we intensely love." "It can scarcely be doubted that martyrs have sometimes gone through their flaming death in ecstacy."

"Pain, we may say, is latent in our highest state. It lies hidden and unfelt in the form of devoted sacrifice; but it is there, and it would make itself felt as pain if the love which finds joy in bearing it were absent. Take for example, the offices rendered with joy by a mother to her babe; let the love be wanting, and what remains? Not mere indifference, but vexation, labour, annoyance. A gladly-accepted pain is in the mother's love; it is in all love that does not contradict the name."

"Remembering these things, then, what should we consider the presence of pain in the world to mean? Does it not mean

that there is a want in man by which that becomes painful which should be joy? Does it not mean that a world in which so much of pain is present, is adapted—was altogether made—to be the scene of an overpowering, an absorbing love? One element of the best happiness is given, namely, sacrifice; what does it imply but that the other should be present too?—the other which is love."

Elsewhere the idea is worked out that although when we are ill, exertion is painful, our object is not to get rid of exertion, but to make it painless by recovery of health: so our object is not simply to get rid of pain, but to turn it into pleasure. In a perfect human nature pain could not be felt.

The obvious objection that our Lord's human nature was perfect, and yet suffered, is met in a very unsatisfactory way. "The answer is found in the fact that Christ took our infirmity; the disease of our nature was laid on Him, that He might remove it. He shared our feeling that He might reveal the Father to us, and deliver us from the evil that He shared." But as it has been before shown that it is the perfection of the moral and higher nature that makes pain painless, the theory at once breaks down, and becomes heresy, for if it proved anything, it would prove that our Blessed Lord's love was imperfect. Equally unsatisfactory to the Catholic is the attempted answer to the question—

"If we receive the thought that sacrifice is itself a good, and that painful things truly are the best, will it not lead us to voluntary choice and preference of pain to pleasure? In a word, would it not re-establish the long-disproved theory of asceticism?

The inadmissible reply is:

"Pain is evil; it marks, and is token of, disease. It bespeaks want and loss. Thinking thus, we do not seek pain; we do not seek even to be resigned to it; we seek its utter destruction, the doing away all possibility of its presence. . . . . Surely one thing alone can cure asceticism of its error, and free mankind from its dangers; and that is, to recognise the true nature of the good that is in sacrifice; that it is good, not for itself, nor because it involves pain, but precisely because it is not for itself, and is the true root of pleasure. . . . . Only that painful thing is good which has in it the root of pleasure. And this is that alone which serves others' good. Therefore no arbitrary, self-chosen sacrifice is good; there is no source of joy in that; it fails of the first condition. Only that sacrifice is good which either we accept for another's sake, ourselves seeing and choosing the result; or

that which serves a like end unseen by us; and surely better serves a better end, being in God's hands, and not ours."

This is the ignorant theorizing of the Protestant, not knowing that asceticism is the only means to the fulfilment, and the only fulfilment in this life of that which is here perceived to be desirable, but for the practical attainment of which not a hint is given. The writer, with a woman-like jump at conclusions, says confidently:

"Once recognised in its true meaning, the thought ceases to be a question of argument and balanced evidence; it sinks into the soul, and becomes part of that deep conviction on which all religion rests. Pain cannot be interpreted otherwise than thus, when once we see that it can be thus interpreted. . . . . Surely it is not hard thus to turn and keep our thoughts, recognising our own too narrow life, and our too contracted heart therewith, that makes us seek a good too small, and be too easily content. . . . . Surely it is not hard to be on our guard against ourselves, and to remember that our wasting and enfeebled nature misleads us, makes us grasp at remedies that are no remedies, at goods that are too small and pitiful for human good;—not hard to aspire after more, and feel that our only joy must be in that which we already know as the highest and the best. . . . . Surely it is not hard to think;—Not that I want self-good to make me happy; but I want life to make sacrifice my joy! And thus there is no mystery in pain."

"Surely," as every sufferer bitterly knows, the simple suggestion of an idea is not a cure or a transformation of pain! "Surely" in spite of all paper theories, suffering is very, very hard to bear even patiently, and it requires a long, slow, and voluntary training, before it can be accepted thankfully, still less joyfully, still less painlessly. It may be that our sufferings work out the purification of others beside ourselves, but it requires a higher appreciation of the unity and organization of the Mystical Body to understand *how*, than this writer's belief that "the sphere of Christ's Church shall finally include the whole human race." It needs a closer bond than God's Fatherly compassion to unite the units of the world's population to one another and to their Head. But still, with all its ignorance and subjective theorizing, this book at least indicates a hiatus in the Protestant system which is supplied by a great and consoling truth in the Catholic, and shows that the author is discovering both the need and the direction in which it can be satisfied. Its grand mistake is in supposing that anything but the love of Jesus alone can take away the sting of pain; it is suffering with and for Him, and not for the rest of the

human race, which makes pain not cease to be pain, but makes endurance and the union it brings with it an overmastering joy.

The same instinctive acknowledgment of the truth that the suffering of one member can benefit another, curiously peeps out in an American Protestant tale, *The Gayworthys*. The story is a clever description of the concealment of a codicil by a woman, who tries to persuade herself throughout her life that it was not her doing. Repentance comes too late even for confession, but her daughter, perceiving that there was something on her mother's mind, enquires and searches, and in her mother's name makes restitution.

"Aunt Prue, I am here for my mother. It must be confessed. It *was* a hiding, and—a lie. Aunt Prue, forgive me for my mother . . . . 'It is all done now,' she said with a low, long sigh, as one might who had voluntarily and bravely borne some fearful pain; 'I'm so thankful! Tell it to Aunt Rebecca.' . . . .

"Aunt Prue came up and kissed her silently before she went. At this two tears swelled up under the half shut lids, and rolled down softly over the pure pale cheeks. She took this also for her mother.

"*Perhaps* those drops of innocent, tender, loving pain, went somehow, in God's mercy, far to purge the sin-stain of a late-repentant soul."

That the glory and suffering of each member of the Mystical Body concerns not itself alone, but that all our sorrows inherit a power not their own, from His in Whom we are one, is a blessed truth, but not one we expect to find even hinted at among those in whose creed it is an anomaly.

Suffering is truly a great Sacrament. Penance, the Church calls it, but suffering is the essential element of Penance. It has corrected many a faulty education and imperfect creed, and taught the truth to thousands who could have learnt it in no other way. Those know this best who, like confessors, have watched it slowly purify and refine, knowing in its working and details that which other friends only see in its results. But there are cases, especially among innocent souls, probably almost free from mortal sin, where it seems permitted to supply the place of the Sacraments they have never been taught to value.

Verses for the Sick and Lonely appear to be written by some such disciplined child of sorrow, a Catholic in will, if not in deed. Those who go to confession do not generally publish with Macintosh, yet the poem entitled *Self-Accusation*

is a strange one, if the least that it can mean was all the writer intended it to imply.

"In the white robes of His Priesthood,
On the Mediator's Throne,
Christ receives each one who cometh,
His transgressions there to own.

"Thou *must* meet Him in the judgment,
In His awful power arrayed;
To Him first, as Intercessor,
Be thine inmost life displayed.

"E'en to half reluctant suppliants
Meekly He inclines His ear,
Catches every broken utterance,
Every moving pulse of fear.

"If for words too much bewildered
If thou dare not seek His face,
Silent lay thy heart before Him—
He will understand its case.

"Only long to be delivered
From each remnant of disguise;
Only let Him lay in ruins,
All thy refuges of lies;

"Only strive to say, "My Saviour,"
As thou liest at His feet;
He can from thy dust and ashes
Spotless holiness complete.

"Through the new strange stillness round thee,
Through the palpitating air,
A new dawn will steal upon thee,
How, thou canst not tell, nor where.

"Pierced hands will touch and bless thee,
Words descend from Highest Heaven,
Breathing through thy heart's recesses,
'O my child, thou art forgiven.'"

It is possible that a Protestant might speak of "Holy Communion" as this writer has done, but it must be one whose real faith is far in advance of his professed creed:

"Saviour, above all heavens ascended high,
With Angels and Archangels waiting nigh,
Yet still a wounded Lamb upon the throne,
Still with a human heart remembering Thine own.

O Priest! O Victim! who Thy prayer dost pour
For me as for the ransomed gone before,
Grant me by Faith that sacrifice to see,
And thus my whole heart Lord to offer up to thee.'

Nor is Protestantism wont to ask for the intercessions of the departed;—

"Teach them to love us now with heavenly fulness
To pray for us who in this desert roam,
Oh! send them to the threshold to receive us
When we too go to dwell with Thee at home."

Yet this is a work which undoubted Protestants unsuspectingly admire, and through which ideas and realities of the highest order may insensibly come to them. The seed so sown will grow, we know not how, except that it is neither of men nor by man. Nothing is lost in the kingdom of nature, and nothing is lost in the kingdom of grace, but all in its decay or growth tends to the development of life. Here probably lies the real explanation of it all, as well as in the natural approximation of beauty to truth which is the perfection of beauty. God the Holy Ghost has been sowing the seed of Catholic truth broadcast over our land, of late years. Solitary seeds have fallen in unlikely places, and perhaps have only sprung up in single stems. In others, where they have been planted closer together, they have grown up and ripened; while this year more than any previous one in our time, has reminded us that the beauty of the waving grain is not the ultimate object for which it grew, but that it must be reaped and carried Home. The severed stem and desolate stubble field may be a changed and sad sight for us, but even these will soon become the birth-place of future life, in other, and perhaps still more beautiful forms.

ART. XXVIII.—*The King's Highway, and other Poems.* By FREDERICK GEORGE LEE, author of "Petronilla," "The Martyrs of Vienne and Lyons," "Poems," etc. London: Thomas Bosworth, Regent Street, 1866.

EVERYTHING has its use, but one is sometimes sorely tempted to exclaim, "Of what use is the great company of Minor Poets?" They sing very sweetly, but to themselves, for not theirs is the mission of the ballad writer of old, who could stir the heart of a nation as with a trumpet. They exercise no appreciative influence on the men and women around them, for they have no public, and if they had, it would re-echo—and with great truth—S. Paul's sentiments concerning meat offered to idols, "for neither if we *read*, are we the better; neither, if we *read* not, are we the worse." However, one function they certainly perform of an interesting if not very exalted character, namely, that of a gauge whereby the critic can test how deeply the influence of any dominant poet has affected the literary mind of his day. They, then, having fulfilled their mission pass into the limbo reserved for the writers of those books with which neither "gods" nor "columns" have any concern. But the Church is a great utiliser, and out of these Minor Poets a remnant is left to her work in the department of "psalms and hymns and spiritual songs." He who is unable to produce a great poem may yet write a good hymn. So the Minor Poets who *live* become Hymnodists. Nor is theirs a hard fate. For it is not easy to estimate either the converting power, or the consolation that is shed abroad from our hymn books. The Minor Poet's office is therefore very highly to be esteemed for his work's sake. If we turn to Alford, Faber, Neale, and a host of others, we find in them all a complete absence of dramatic power; and also of objectivity, except when they sing under the influence of the Church. The first of the three is nearly unknown as a poet, because of the paucity of his hymns; the two last are of the mildest order of poets, and had they addicted themselves to secular poetry, would infallibly have afforded valuable results for the trunk maker, but having been led to write hymns, and translate them, have become really great writers in that special line. The writer of a popular hymn has a "congregation of saints" for his public, and need envy no man his reputation. And, even, as is most likely, if his name be forgotten by those who sing his words, he sang not to himself but to his God, and the most unselfish of

singers, and he who has the greatest reward, is the man who has lifted up his voice to join in the divine "services of angels and of men."

These thoughts have been specially called forth by a critical perusal of Dr. F. G. Lee's recent volume of poems. The author of *Petronilla*, and of the Oxford Prize Poem, so full of rare promise—*The Martyrs of Vienne and Lyons*, might have taken a higher rank than one of the Minor Poets, had he done nothing else than write poetry, but not only theology but liturgiology, archæology, ritualism, to say nothing of sermons, have occupied his versatile mind, so that he has missed the highest place. But the law that evolves the sweet singers of Israel from the lesser poets has operated on Dr. Lee as on Faber and Neale, and, if he has missed being a poet of the first order, he has attained the highest position as one of our leading hymnodists. Take, for example, *The Last Sacraments*, which has won such merited popularity.

I.

When day's shadows lengthen,
  Jesu, be Thou near;
Pardon, comfort, strengthen,
  Chase away my fear;
Love and Hope be deepened,
  Faith more strong and clear.

II.

When the night grows darkest,
  And the stars are pale,
When the foemen gather
  In Death's misty vale,
Be Thou Sword and Helmet—
  Be Thou Shield and Mail.

III.

He, who stands beside me,
  Comes but to proclaim
Pardon for contrition,
  Wipes out stains of shame;
Saying, "I absolve thee
  "In Christ's Blessed Name."

IV.

If Thou willest, feed me,
  Strengthen ere I go;
In that unknown pathway
  Lighten every woe;
Jesu, as Thou knowest,
  Grant me so to know.

V.

That an hour of weakness,—
  That a time of fear,
Come, Thou Bread of Heaven,
  Sacrament so dear;
All I love may vanish
  If but Thou be near.

VI.

Come, Thou Food of Angels,
  Source of every grace,
In Thy Father's mansions,
  Give me, Lord, a place,
That, unveiled in splendour,
  I may see Thy Face.

VII.

Fading this world, fading,
  Forms are growing dim,
Other voices whisper
  Tones of some sweet hymn,
Telling of His Mercy—
  Speaking but of Him.

VIII.

By the Jordan's ripples,
  Passing through the shade,
Let me hear that promise
  Once for ever made—
"It is I, thy Jesus,
  "Be not thou afraid!"

IX.

Cold the waters gliding,
  Chill the mists around,
Black the night above me,
  Strange th' untrodden ground;
Oft lost in the desert,
  Yet may I be found.

X.

Then, be near me, Jesus,
  Enemies shall flee,
Ave Sacramentum;
  Thou my comfort be,
Food and Priest and Victim,
  Let me feed on Thee.

XI.

So shall no fears chill me
  On that unknown shore;
For in death He conquered,
  And can die no more;
His Hand guards and guides me,
  To the City's door.

XII.

Blessed close of warfare,
  Endless rest alone,
Tears no more nor sorrow,
  Neither sigh nor moan;
But a Song of Triumph
  Round about the Throne!

Again, the Christmas Carol at p. 114, "Joseph down a-kneeling," has every characteristic that a carol ought to have, and we cannot but regret that so few of these perfect hymns are included in the present volume. As Byron valued his indifferent *Hints from Horace* above his immortal *Childe Harold*, so it is likely that Dr. Lee esteems his hymns as of little worth, perfect gems as they are, and would rather risk his chance of fame on his longer and more pretentious poems. Still, the *King's Highway*, if not a great poem, is a very remarkable one. It contains the soul's history of "a landed proprietor," whose emergence from the slough of Protestantism into the "faith once delivered" is told with graphic power, and the various mental phases of the transition are indicated with the hand of a master. The poem is really "a Psychological Romance," and is not unworthy to stand on the same shelf with Disraeli's *Contarini Fleming*, which we consider is the highest compliment we could pay it. Here is the Laird's portrait, ætat. 60:—

For him himself saw in the sea-girt tower
Full sixty golden summers passed away;
Fled all the joys of unforgotten years,
The rosy dawn of youth, its May, its June,
Like Eastern traveller's dream of palm-fringed well
In some sand-desert, where Death's work is done,
So bright and beautiful to dream-set eye;
The autumn of a careless, easy life,—
Ripe fruit that dropped into the seeded grass,—
And now the bitter winds of winter blow.

Seated within a lattice by the sea,
Calm in the close of one more pointless day,
He watched the tremulous waters as they came
With curl and rise, break up against the rocks;
And, bearing sixty summers, thought of Time.

He knew not why the curves of moving waves
Painted by western sunbeams, as they curled,
With changing motion unmonotonous,
Forced thoughts of youth and age—past days and years,
So that the heart's blood flowed anew apace;
Nor why a life, chequered with shade and sun,
Like other lives, as wave is like to wave,
Should bring up aught of care or aught of woe.

But the Past came in power, with light and shade
O'er shifting shadows, deepening into gloom,
Or, where the silver lining of a cloud,
Like shafts of sunshine, breaking through a storm,
Spread its white flood upon the way of old;
So came the alterations of a life,
So varied hours, with small variety,
So varied years, or summer-time or chill,—
That life so aimless, barren, dead of love.

When the peach ripened in the summer sun,
'Twas said by seekers, on the northern hills,
For grouse and red deer, custom-worshippers,
Who gauged the boor with cockney measurement.
And measured new sights with a town-made tape,
How strange a character the Laird of Doon.
Even those who knew his manner rough and rude,
His absence, wildness, and rare cursing powers,
Said merely—for the tale was no new tale,—
"Thus slowly die out truth, grace, virtue all,—
"As flowers die, lacking sunshine, dew, and rain,—
"In the last worn-out link that binds our thoughts
"With other owners of the hills and braes,
"With nobler men and braver times of old."

This soul is to have its softening influences and its opportunities. And here is evinced profound knowledge of "The Church and the World," (to quote the title of a well-known volume.) Beside the Laird's domain stood the shrine of "Our Lady of the Snows," but so far as he was concerned,

the lamp,
Flushing with red light all the marble floor,
Burnt, in a voiceless chapel, lone and lorn.

But

> One spake who bore her mother's name and form,
> That mother sleeping in the kirkyard by.

And without producing any immediate effect, prepared him for the reception of the "Truth as it is in Jesus."

The first result of her influence would seem to be the attendance of the Laird at the Little Bethel on his estate. Here is a graphic picture of the Northern Tabernacle :—

> Four white-washed walls, with plaster cornice round,
> Four lofty galleries and a preaching-box,
> With narrow staircases and narrower paths,
> Where blessed sounds of Gospel utterances—
> Another gospel which is not another,—
> Boom out upon the first day of the week.
> The sheep, half-washed, in-straggle at the door
> Sharp-hinged and flapping, recognizing those
> With homely nod, or grin demure or broad,
> Whose backs are pushed against the upright pens,
> But faces doorwards ever when it swings.
>
> Then rise the nasal noises. Low, and loud
> In alternations, as the hireling's voice
> Pronounces parodies of David's muse,
> While the sheep bleat it out, in varying strains,
> With silver song or guttural harmonies.
> Then, with a system and self-confidence,
> Apocalyptic visions he unfolds ;
> Builds up, casts down, or well explains away ;
> Levels exalted truths for earth's low plains,
> Turns inside out deep mysteries of old,
> Making the rugged pathway clear and smooth :
> Or, mystifying messages of love,
> Curses good works, and rudely damns the Pope :
> Or, dipping deeper in sectarian lore,
> Draws up the blessed doctrines of free grace,
> A modern, feeble, legless phantasm,—
> Man a machine, worked only by his God,
> A plough, a wheel; owns vegetable life :
> Is not the potter potent with his clay ?
> Sure, he but does what wills he, with his own !

The teaching proves, as might be supposed, eminently unsatisfactory, till at last the poor old Laird, always sensitive to natural influences, finds the "King's Highway" has revealed to him the Portals of Material Nature and Human Nature which open upon the enchanted Domain that is the Shadow of Jerusalem above which is the Mother of us all.

Thus, within reach of God's extended hand,
Thus, within sight of Christ's one onely Fold,
And within sound of daily Angelus,
Through all the selfish, lonely, buried years,
No fold was entered and no hand was sought,
For Him the Incarnate might have never come;

Yet now instinctively he sought and found,
For Nature safely led to Nature's God.
Even as a child, in sacramental steps,
Along the Great King's Highway, well defined,
First re-creation, strengthening, sustenance,
He took his way, secure in trust and hope,
With love in germ, to where the rosy lamp
Hung in the very Presence of his God.
Giving himself, his will, his all, his time,
In mercy left him for the desert-tramp,
To make atonement for neglect of old;
In penance, winning conquests over self,
By prayer to merit Corn and Wine and Oil,
By faith to see the now-loved Canaan home,
In love to live the few remaining years,—
And so found foretaste of Eternal Peace.

Dr. Lee has attained, since the publication of *Petronilla*, which has grave metrical defects, complete mastery over the mechanism of verse, (in thought he was never deficient,) and if, forsaking all other he keeps him only to the Muse, he may become a poet of a very high order. But is it worth the sacrifice in one who has another mission more needful at the present time? Let him, then, be content to rank with the world's Minor Poets and with the Church's Greater Hymnodists. It is better to make Adam of S. Victor than Blind Homer sing to us once more and again.

JOHN PURCHAS.

ART. XXIX.—1. *English Church Furniture, Ornaments, and Decorations at the Period of the Reformation, as Exhibited in the List of the Goods Destroyed in certain Lincolnshire Churches*, A.D. 1566. Edited by EDWARD PEACOCK, F.S.A. London: J. C. Hotten, 1866.

2. *The English Reformation.* By F. C. MASSINGBERD, M.A., Chancellor of Lincoln. Fourth Edition. London: Longmans & Co., 1866.

3. *The Clergy List for* 1866. London: Cox, 1866.

4. *Novum Antidotum Lincolniense: The Law Not "Public Opinion," some Remarks on the Bishop of Lincoln's Reply*, &c. By CAUSTICUS. London: W. Drewett, 55, High-street, Borough, 1866.

6. *A Plea in behalf of small parishes, with particular reference to the Diocese of Lincoln.* By ROBERT GREGORY, M.A. London: Rivingtons, 1849.

7. *Pulsus Ecclesiæ, etc., in a Letter to the Lord Bishop of Lincoln.* By a LAYMAN. London: Longmans, 1863.

8. *Revision, or a wise and timely alteration of certain expressions in the Baptismal Services of the Church of England, recommended*, &c. By a BENEFICED CLERGYMAN,* (of the Diocese of Lincoln.) London: Seeley, 1850.

MR. EDWARD PEACOCK, of Bottesford Manor, near Brigg, a local antiquary and archæologist of considerable reputation, has just published a most curious and remarkable book, the title of which stands at the head of this article. As furnishing materials for a history of the practical religious changes effected three centuries ago in the Diocese of Lincoln, we know of no volume at all equal to it. To study it side by side with Chancellor Massingberd's readable Anglican Romance, which its author calls the *History of the Reformation* is to mark how adroitly that dignitary has plastered over the festering wounds created by our "martyred Reformers," and to see that until men begin more fully to realise the truth of Mr. Hurrell Froude's telling and epigrammatic saying that "the Reformation was a limb badly set, which must be broken again and re-set, ere the body can be thoroughly healthy," many will still be working "without a purpose," and in the dark,

* The Rev. C. J. Fynes-Clinton, M.A., Rector of Cromwell, Notts, a non-resident clergyman for many years, by the Bishop's License.

bringing forth little fruit, and rendering no efficient help in the great movement for Corporate Re-union.

It is because this remarkable and most acceptable volume provides the key by which many pressing difficulties may be unlocked as to the degrading state in which for many a generation the Diocese of Lincoln might have been found, that we give some account of it at the introduction of this paper. The main part of the volume is occupied with a reprint of a MS., entitled *Inventorium Monumentorum Superstitionis*, in the archives of the Bishop's Registry at Lincoln, occupying exactly 171 pages. This is followed by an "appendix" containing reprints of other documents of a similar character. There is also an "introduction," a "list of contents," and a "glossary"—together with a large number of well-written explanatory notes throughout, which not only throw great light on the text, but are full of sound and valuable information.

The Inventory is the result of a special visitation of the diocese under Queen Elizabeth—the female "Head of the Church"—whose professed policy was moderation, equal-handed justice both to Roman Catholics and Protestants, and who was by no means so rabid as regards desiring a destructive raid upon Church *ornamenta* as some cringing courtiers and their menials, who were willing to become her tools if such a work were determined on. What was effected in destroying those external symbols of Christian worship was not executed, be it remembered, by the poor nor by the middle class. It was done by authority and by those in power. Nicholas Bullingham, Bishop of the Diocese, Aylmer, Archdeacon of Lincoln (afterwards Bishop of London), and two laymen specially commissioned by the Council, carried out the work of destruction. The solemnly-blessed linen in which the Sacramental Body of our Most Holy Redeemer had been laid was given to the churchwarden's wife, to be used as a pocket-handkerchief—the sepulchre where He, Whose delights are with the sons of men, had rested from Good Friday to Easter, year by year, was put to a use too scandalously disgusting to be set forth in print: maids wore sacred vestments as stomachers, and men cut up copes into doublets or bed-quilts, while the altar stone for the mystic sacrifice was turned into a feeding-trough for unclean beasts! The miserable Church officials of out-of-the-way villages could but servilely do as they were told. The pious Lord Bishop spoke: the ignorant and impious fanatics acted. The primary object of the "Reformers" was, as we know, to "destroy the mass

root and branch;" and how well they laboured let the sickening details we shall give at length later on plainly set forth. The work then deliberately effected would no doubt stagger even a cold-blooded Anglican of the Anglo-Continental Society's type. At all events, it must have rejoiced the enemy of souls to have watched Unbelief, Fanaticism, and Irreverence triumphing over the few who dared to stand forth as champions of the ancient faith, and of the Gospel of Pentecost.

We now proceed to give a few extracts from the "Inventory"—which might be multiplied *usque ad nauseam*—merely observing that in their transcriptions we have not followed the ancient spelling:—

"Item One Sacryng Bell, William Eland had and hung it by his horse's ear a long time, but now it is broken."—(P. 50.) "Item a pix, defaced and broken in pieces and thereof is made a salt cellar for salt."—(P. 53.) "Item, two pixes are defaced and given away by Richard Heid and Robert Lightfoot churchwardens this year, unto a child to play withal."—(P. 55.) "Imprimis, a box made of bone sold to John Watts since the last visitation who keeps it to put money in."—(P. 56.) "Item to Robert Bellamy, 2 Corporas sold this year whereof his wife made of one a stomacher for her wench, and of the other, being ripped, she will make a purse."—(P. 56.) "Item, the covering of the pix [*i.e.* the pix-cloth] sold to John Storr and his wife occupieth it in wiping her eyes."—(P. 57.) "Two altar stones. One Mr. Sheffield hath made a sink of in his kitchen and the other maketh a bridge in the town."—(P. 65.) "Item, one vestment of worsted, sold to Mr. Greene . . . . and he hath cut it in pieces and made him a doublet thereof."—(P. 67.) "Item, one sepulchre, sold to John Orson, and he hath made a press thereof to lay clothes therein."—(P. 67.) "Item, one vestment, one alb, with all things pertaining thereto sold unto Robert Warren . . . . who defaced it, and thereof made necessary things for his children, cushions for his house and hangings for his bed."—(P. 71.) "Altar stones, two. One is broken and paveth the church and the other is put to keep cattle from the chapel wall and yet standeth edgeway in the ground."—(P. 73.) "Item, albs, paxes, Judases, with such trifling trumpery made away we know not how."—(P. 77.) "Item, one pax, one cruett, one vail with all other implements of superstition broken and defaced."—(P. 77.) "Item . . . . a pax with such trifling trumpery belonging to the sinful service of the Popish priest, etc."—(P. 83.) "Item, one Holy Bread skeppe sold to Mr. Allen and he maketh basket to carry fish in."—(P. 86.) "Item, three altar stones broken in pieces and laid within the porch one of them, and the other two we have made stepping-stones of at our church-yard still."—(P. 93.)

"Item, one holy water vat of stone which our said vicar hath made a swine's trough of."—(P. 94.) "Item, all the mass-books Portasses [Breviaries] Manuals, Legendaries, Grails [Graduals], Couchers* [probably a Book of Antiphons], and all other Books of Papistry were sold to John Craile mercer . . . . who hath defaced the same in tearing and breaking of them to put spice in."—(P. 107.) "Item, a sepulchre sold to William Badge the said time who hath made necessaries thereof for his house."—(P. 117.) "Item one pillow which lay on the altar given to a maid to make her a stomacher of."—(P. 120.)

The educated people who with that knowledge of Christian antiquity which their modern English apologists so pertinaciously claim for them, appear to us, in the awful work they were allowed to accomplish, to have belonged rather to the synagogue of Satan than to the "Hallie Kirke." And our only wonder is, in looking back upon the dark deeds of those miserable days of reform, religious revolution and destruction, that enough was preserved—through the bountiful mercy of Almighty God—to form a foundation for the beautiful superstructure now again uprising. The record of souls unbaptized, of yearnings for Heavenly Bread cruelly unsatisfied, of wanderers blinded and misled, lost in the wilderness; of Faith shipwrecked, Hope quenched, and Love turned into hate, will only be known at the last Great Day. What Cranmer effected for the nation, who perjured himself, on his day of consecration, in God's Own house; what spiritual blessings the saintly Henry and his "Virgin" daughter Elizabeth dispensed to our forefathers of old; what lofty benefits the peddling Puritans of Edward the Sixth's happily brief reign brought to the people, will only be realised hereafter. *Patres nostri peccaverunt, et non sunt: et nos iniquitates eorum portavimus.*

The "Inventory" will be found practically useful, however, at the present time, from the fact, that notwithstanding its nauseating details, it plainly bears out that the position of Catholics in the Church of England is not only thoroughly tenable but historically true. The Edwardian Rubric receives here an interpretation, for which the Shaws, the Blakeneys, the Alfords, and the Edward Harpers are evidently altogether unprepared. Seventeen years had passed away since that crucial rubric had been drawn up and legally set forth; and yet, in the eighth year of Queen Elizabeth, all the "trifling trumpery" and "monuments of superstition," as they were

* Coucher, a book that lies open: that is an antiphonarium—lying open on the antiphon desk in the midst of the choir.—Ed. *U.R.*

termed, unquestionably remained. If this was the case at the latter period, *a fortiori* it must have been the case in the "second year" of the reign of King Edward the Sixth. Here is some evidence on the subject—of which there are further examples on every page of Mr. Peacock's book—worthy of careful consideration:—

"Ornaments of the Priest. A cope which remaineth, an alb, whereof is made a surplice and a vestment [*i.e.* a chasuble etc.,] of which is made a covering for our pulpit."—(P. 52.) "Item, one alb, one sacrying Bell, one pair of censers, three old towels and a cross of wood remaineth."—(P. 53.) "Item, an alb, which we made a Rochet of for our clerk, A.D. 1565."—(P. 53.) "Item, an alb which we made a Rochet for the clerk anno primo Elizabeth."—(P. 57.) "Item, an old cope of blue velvet, with two surplices remaining at this time."—(P. 75.) "Item, one cope and one chalice remaineth."—(P. 77.) "Item, one cope and one surplice remaineth at this present time."—(P. 106.) "Item, a cope with all the other things according to the injunctions remaineth in our said parish church, A.D. 1565."—(P. 114.)

But to proceed. Since the Reformation those who have ruled over this diocese, and made their names known as defenders, more or less, of the ancient system, might be counted on the fingers of a one-handed man. Sanderson, Tenison, Wake, and Gibson make up the number. Others have lived decent lives and preached pleasant and pious platitudes; but have either done little in repairing the heavy losses of the sixteenth century, or else have lived as if there were no breaches to repair. So that slowly but surely the incursions of the foe have wrought their work with success. How great a proportion of the population has been altogether lost to the Established Church is too well known to our authorities, while those who nominally remain are notoriously too generally uninfluenced altogether by her legal ministers. The "Northern Farmer" of the Poet Laureate is no doubt a portrait drawn from the fens and wolds of his own native county. And miserable is it that those who now bear rule, whether in high or the highest Ecclesiastical positions, fail to see—or at all events, notoriously fail to make use of, the only Divine remedy for a state of affairs thoroughly out of joint. The one Faith of the undivided Christian Family can alone supply our spiritual needs. Any incongruous admixture of Protestant unbelief with the unchangeable Catholic Creed will only add another certain failure to the startling

failures already so glaringly numerous. Let those whom it specially concerns note our solemn warning.

Before we proceed further, a few necessary statistics, with comments interspersed, must be set forth. The Diocese of Lincoln, which now consists of the counties of Lincoln and Nottingham, contains in round numbers a population of 700,000. In these there are 758 parishes, to which must be added a considerable number of chapelries, making the number of churches, chapels, and buildings licensed for Divine Service nearly 900. In the large majority of these—though some improvement has taken place recently—the services are conducted in a manner which is simply a disgrace to the Church of England, and which would justify some foreign Alford—if one could be found with sufficient literary priggishness and insular self-satisfaction—in writing a series of "Letters from England to Catholics abroad" for the purpose of setting forth the remarkable merits of this portion of the Vineyard exclusively. Bishop Jackson, the present occupant of the See, whose episcopate as yet we fear has disappointed some of his best friends, tells us in his last Charge—and the story is melancholy enough—that in 233 churches of the diocese the Holy Eucharist is celebrated *only four times a year!!* And this in a communion which prides itself on being eminently scriptural, apostolic, and primitive. While, from the same reliable authority, we learn that in twelve only out of the whole 900 sanctuaries is there a weekly sacrifice!!! The poor unfed flock cry for the True Manna from above, and they get—a stone. They ask for that act of worship which Christ has appointed to be constantly rendered, but obtain no response. Can we wonder that Roman Catholicism and Dissent spread and flourish? What recent ritualists have appropriately termed "Table Prayers" is the profane mockery which Sunday after Sunday is alone offered. Husks, husks, husks; talk, talk, talk; instead of the Bread of Life. And the Bishop of Lincoln, as a patron of the Anglo-Continental Society, has the calm effrontry to recommend Anglicanism, as existing in his lordship's diocese, to foreign Catholics as truly worthy of admiration and imitation. "First cast out" O lordly prelate, "the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." But to continue. Something, altogether inadequate is done, as regards supporting certain central Church Societies, *e.g.* the contributions last year to the S.P.G. amounted to the sum of £2946 12*s.* 4*d.*, while those to the C.M. Society were £3041 10*s.* The Bible Society, an institution Protestant to

the core, in which the erroneous principle of private judgment is set in direct antagonism to Church authority, unhappily received contributions during the same period amounting to £2345 7*s.* 3*d.*, which might have been far better applied. The Additional Curates' Aid Society received £1199 16*s.* 1*d.*, having returned in grants £900, while the Church Pastoral Aid Society received £708 3*s.* 7*d.*, and sent back £810. With regard to local organisations the Lincoln Diocesan Board of Education received £1009 4*s.* 8*d.*, and paid £596 0*s.* 9*d.*, while the Nottingham Board received £444 9*s.* 3*d.*, and disbursed only £60 2*s.* 2*d.* Amid the indifferent, the indolent, the easy-going, and the self-satisfied, all well represented in the Lincoln diocese, Protestant fanatics properly find a place. The Hibernian organisation for sending missions to Roman Catholics; eloquent "soupers" and crafty, who catch the "carnal Papist" by tickling his appetite or satisfying his hunger, received the modest amount of £173 6*s.* 9*d.* to provide broth and tracts for "believing subjects" or "enquiring idolators,"—a sum that could have been expended far more profitably no doubt in relieving the spiritual needs of the diocese which contributed it. Mr. Gedge of Ludborough, and Mr. Disney of Retford, officers of the Irish Society, however, evidently differ from us in this opinion. There is a Book-Hawking Association, which, no doubt, effects some good, but the selection of books is not such as to render any great assistance to priests attempting to carry out the Catholic Revival. Neutral tint, as regards theology, generally prevails, so that the publications of Masters, Hayes, and Palmer have to be drawn upon by the earnest. As regards Church building, statistics show a very inadequate work. From the year 1853 to 1864, fifty churches have either been erected or re-built, while 114 have been restored in the same period at a cost of £186,437. Church Restoration, therefore, seems to be increasing. This latter feature is hopeful. The "Fund for the Relief of the Clergy" appears to be but imperfectly supported. The promoters of it gathered last year £660 13*s.* 4*d.* and expended £629 7*s.* Nothing, however, has so tended to call back the middle classes to the principles of the ancient church as the practical working of Choral Unions—of which there are three in this diocese. First and foremost ranks that at Southwell, where Mr. Wilkins, the life and soul of the organisation, has done so much in promoting good taste and hearty congregational singing. The other two have their head-quarters respectively at Lincoln and Louth. Their gatherings invari-

ably give an impetus to the Catholic Revival, and are exceedingly popular, indicating that if old customs were restored and ancient principles once more applied to modern wants, the Church of England, rising like a giant refreshed, might help to realise Dr. Neale's poetical hope :—

"Again shall long processions sweep
Down Lincoln's minster pile,
Again shall banner, cross and cope
Gleam through the incensed aisle."

Now, in going one step further, we are by no means unwilling to admit that the diocese as at present existing, is somewhat improved in comparison to its position forty or sixty years ago. Then, in some churches, any sort of service —putting the Eucharist wholly aside—was said only on one Sunday out of four. Churches were universally closed from week's end to week's end. The story of a horse, which having strayed into a church on a Sunday, and was accidentally shut in, dying of starvation after eating the hassocks, because the doors of the sacred building were not unlocked for three weeks afterwards, is not even now forgotten in the locality where it happened. Old people about Gainsborough know the tale well. Others equally indicative of spiritual destitution, clerical negligence, and episcopal nepotism might be told with effect. Such were heard, as epigrammatic anecdotes and "good things" over the wine and walnuts round many a country parson's mahogany some years ago—and similar stories are not untold even now. High officials find it difficult to run in any but the old groove. Good and honest intentions are found giving place to feeble and unworthy, if not to discreditable performances. Private friends are served by a judicious use of public and official patronage. The incompetent and the weak-in-will are put into exalted positions. Good men and true, to whom stedfastness to principle is a pole-star, are snubbed or slighted. The dull level of red-tape mediocrity is the stupid country from which more stupid officials are patiently sought out and set up. For schemes in which the old Catholic principle is plainly exhibited, there is ever preserved in episcopal keeping an unending supply of well-soaked wet blankets. Solemn platitudes are heard in abundance; while the spirit and action of S. Hugh of old, are practically unknown, or at all events unseen in the doings of his successors.

The present Bishop's public policy may be judged from certain events which occurred so lately as the opening of the current year. An address was presented to his lordship from 140

clergy of the diocese, which plainly deprecated alterations in the Edwardian Rubric of our present Book of Common Prayer, to which he gave the following more-than-remarkable Reply:—

"Dear Brethren in the Lord,—As I do not clearly understand what attempt 'to alter the rubric which defines and decides what are the lawful ornaments of the Church and of the ministers thereof' is alluded to in your address, nor what is intended by 'being foiled by the existing law,' I can only reply in general terms, but with great sincerity, that an expression of opinion so signed must deserve and shall receive from me the fullest consideration. I am not sorry for this opportunity of explaining the grounds of the regret and anxiety with which I have observed the introduction into our Church (though to a very small extent only in our own diocese,) especially in the administration of the Holy Communion, of an ornate ritualism, which if not illegal is at least alien to the customs and tradition of the whole Post-Reformation Anglican Communion. I need only allude to the tendency of many minds to accept elaborate ritual observances as a substitute for spiritual communion of the soul with God, and to smother devotion beneath its trappings; or to the fact which experience has proved only too abundantly that a taste for a highly ornamental ritual predisposes and leads on many to embrace with all its errors another Communion in which it can be indulged and enjoyed more perfectly. And you will concur with me, I believe, in disapproving of the introduction against the wish of the parishioners of what to them at least appear objectionable novelties, and of the provocation thus given them to forsake their parish church and to provide perhaps some unauthorised place of worship instead. But there is another danger less obvious and very real. In common with nearly all the clergy of this diocese and with, I believe, the great majority of English Churchmen, I dread and deprecate any alteration in the substance of our Book of Common Prayer—the strongest bond of union among ourselves and of the Anglican Churches throughout the world. Nor hitherto has there been any real danger of such change. But in a free country the ultimate legislature is Public Opinion; and whatever tends to divert its current or to make it run strongly in any one direction does so far contribute to carry forward whatever it is bearing on its surface, or to wear away the landmarks against which it beats. No alteration of the Prayer Book has been as yet possible, because the people of England believe it to be the true exponent of the principles of the Reformation as well as the most perfect manual of a pure and spiritual worship. But it would be to misread history and to belie experience to suppose that the displays of vestments and the multiplication of ceremonies

which we are now witnessing, are having no effect on the public mind always more sensitive to variations of ritual than to errors of doctrine; nor is it likely that alteration of the Prayer Book will be held in the same disfavour if it comes to be believed with or without reason that it requires or allows Eucharistic ceremonies all but identical with those of Rome, and receiving their significance or justification (as is not denied by many who use them) from a doctrine of the Eucharist discernible only by a distinction too subtle for most minds to grasp from the dogma to which our own Reformers preferred the flames of Oxford or of Smithfield. Hence, therefore, arises a serious apprehension that the adoption of high ritual, Eucharistic vestments, and the like—thoughtlessly by some, with a definite purpose by others—will bring about if persevered in what probably nothing else could, an overwhelming movement towards the structural alteratian of our Prayer Book, with all the perplexity, disunion, and probably schism which such an alteration must produce. We shall all at least, I trust, weigh well the far-reaching consequences of such a step before we allow ourselves to introduce observances into our churches which, whether they be lawful or not (a question which has not yet been decided), appear as a matter of fact, with the partial exception of the cope, not to have been in use in England at either of the periods at which their lawfulness is supposed to have been re-enacted—the reign of Elizabeth and the Restoration of the Monarchy. Let us give our earnest prayers, dear Brethren in the Lord, that the Great Head of the Church may overrule for good the conflicting dangers which beset the perilous times in which our lot and ministry are cast."

On this Reply, which contains principles just as odious, false and dangerous as those of the ex-Bishop of Natal, an anonymous author of great wit, remarkable power and immense literary resources, immediately published "Some Remarks," which deserve to be well circulated throughout the diocese. From this pamphlet, which stands amongst the books at the head of our article, we make a few extracts, which for truth, force, and raciness deserve all praise.

Here is a passage, to begin with, which is a fitting comment on Dr. Jackson's conception of the "Truth and Office [not of the Church of the Living God, but] of Public Opinion." :—

"'*Public opinion*' has legalised adultery. With the help of the thirsty ten-pounders soon to be converted into seven-pounders, and the great beer drinking interest, '*Public opinion*' can establish Turkish liberty in the matter of wives, and the religion of the Koran. There is just one thing '*Public opinion*' cannot do, it cannot regulate the CHURCH, because a Church

ruled by '*Public opinion*' *is no Church at all*, but only a monstrous abomination to be washed away from the face of the earth. Duty requires us to use active exertion against '*Public opinion*,' both in religion and politics, and to endeavour to meet and resist its violence. Now, as no man can serve two masters, he must choose between 'I believe in the Holy Catholic Church,' and 'I believe in the British Public.' The clergy constitute the *Ecclesia docens*, the British Public, if anything, the *Ecclesia discens*. The central control of the Papacy is better than the rule of 'Public opinion.' And to assimilate the ritual of the Church to Rome, is at the least no worse than to fashion it after the model of the British Public."—(P. 9.)

As regards the Bishop's notices that "elaborate ritual observances" are likely to be accepted "as a substitute for communion of the soul with God," etc., etc.—the following paragraph is pointed:—

"The Bishop has failed in making out the Lincolnshire character. He has mistaken sluggishness and gravity for devotion. A Lincolnshire man loves and cultivates gravity. Not that he studies the grave sayings of the ancient and moderns. He never reads. Reading is fatal to originality, and a man addicted to reading is addicted to petty larceny in stealing the thoughts of others. He never speaks, it is easier to look grave. He just opens his mouth now and then like an oyster, and if he perceives anything he does not like, he shuts it up tight for the rest of the day. He is a corpuscular philosopher. He believes in what he sees. Mind, he has not borrowed his philosophy, as he hates the sight of a book. It is innate. He has no notion of a ghost, or of any invisible being, cannot tell that there is any difference between a *natural* body and a *spiritual* body, or between a *visible and invisible substance*. The only notion that a carpenter has of a body is that it is something he can plane, and saw, and chisel. The grocer's only notion of substance is a pound of butter, or a bit of cheese that he can put into the scales and weigh. A lawyer's idea of a spiritual, invisible, glorified body, but still a body, is a sovereign that he can put out of one palm into the other, and look at it in all points of the compass, and ring on his desk, to see whether it is good current coin of the realm. In dealing with the misbelievers, you must show that a gross lump of anything cannot be ground into rationality, or thumped into a passion. A rough bit of anything cannot be filed, and polished, and rubbed up with sand paper into a faculty that will tell you the difference between right and wrong. This faculty is a gift from the great Artificer, and has its seat in the soul. And the soul is an invisible substance that cannot be sawn and chiselled like a piece of wood, or crumble to dust, or be divided, and therefore is

naturally immortal. Then, when you have got *so far*, you can ascend from the existence and immortality of the soul, to the existence and attributes of God, and the *devotion* due unto Him."—(Pp. 14, 15.)

And again, as regards the view which Public Opinion—the Bishop's final arbiter of divine truth and ecclesiastical polity—takes of the Diocese:—

"I neither drive the public nor work for it. I am not laughing at it, or despising it, I am only going to state a fact. Well, then, in the estimation of the Public Opinion of Lincolnshire, the diocese is a sort of Paradise of saints—all holy and learned priests, all devout squires and smock-frock tenants, all sober and reverent chawbacons* and chaste milkmaids. The Bishop holds an assize, (the forms used in the civil courts were borrowed from the Church), the crier opens the Court 'Oyez! Oyez! all persons summoned answer to your names.' The Bishop delivers a Charge supposed to be grounded on the calendar of the presentiments, but no *libelli* are exhibited in Court. The title '*Concerning the Parishioners*,' in Bishop Sanderson's Articles of Visitation, has utterly vanished. The judge goes away without trying a single offender, and the diocese is peace. Is it lawful to ask whether this peace is a hopeful sign? whether it is good to be without a struggle? Is it always good for the wounded man to lose the fever of the wound, with the agony of throbbing pain, and to become so very cool and quiet? Then this coolness and quiet will go on and on till the man has become as cold as ice and as quiet as death—a corpse to be committed to the grave till the judgment of the great day,"—(Pp. 29, 30.)

Here we think it right to place on record certain facts and a few remarks regarding the singular treatment which Dr. Deane, one of the ablest and most distinguished clergy of the diocese, received from the hands of the Bishop in the August of 1865. The clergy were formally cited to elect proctors in Convocation for the diocese, at which many believe the bishop has no right to be present whatever. The following we take from the newspapers:—

"The Rev. F. H. Deane (Stainton-le-Vale): Are we allowed, my lord, to ask the candidates any questions?

The Bishop: No.

Mr. Deane: Nor their proposers and seconders?

The Bishop: No!"

The whole proceedings were thus cut and dried, planned by officials, under a not very polite—or at all events, a

* A Lincolnshire provincialism for "farm-labourer" apparently.—Ed. *U.R.*

monosyllabic chairman, whose right to preside is questionable, and therefore were simply empty shams.

Afterwards, however, the Bishop volunteered the following lame apology for his strange conduct, and enunciated views perfectly in harmony with the "Public Opinion" theory:—

"The Bishop in returning thanks, expressed his satisfaction at the unanimity which had prevailed. [What delicate satire here!] He had been asked one question to which he had given what he was afraid would be considered a curt reply, and he regretted to see the gentleman to whom he referred had left, as he wished to explain that his (the Bishop's) answer had been dictated by a wish to preserve the regularity of the meeting. He would mention the *rationale* of the rules which governed this meeting. In many respects their proceedings were like those attending the election of members of parliament, and in some respects they differed and always had differed, and he trusted ever would differ. First, they had no canvassing and no meetings to hear the opinions of those put forward. Those elected were chosen by free consent of the clergy of the whole diocese, and chosen not with a view to this or that opinion, because that would make them mere delegates, but because they were believed to be the most active, the most wise, and the most pious amongst their brethren, and consequently the fittest to be trusted to represent the interests of the Church in the diocese for which they go."

Dr. Deane's comment in a "Letter to the Bishop," which fell like a bomb-shell amongst the cringing and the timid, concluded as follows:—

"At a time when throughout the land prayer is being unceasingly offered that we may send fit men to represent us in Convocation, a presbyter, however humble, should hardly have been ruled out of order *in his attempt as an honest man to satisfy his conscience before giving his vote.* My Lord, I claim for myself and brother presbyters the right to know the opinions of those who seek to represent us, a right dear to every Englishman, be he parson or peasant.

"For myself I feel heartily ashamed that I should have been present at such an utterly hollow sham (with the exception of the noble and manly speech of Chancellor Massingberd, and the free and independent election of the Rev. R. W. Miles) as that enacted under your Lordship's ruling this afternoon.

"I yield to no one in your Lordship's diocese in the prayerful determination of at all times rendering to your Lordship as my Father in God a ready filial obedience, but even as our own sons when grown to man's estate may claim some respect at their father's hands, so I humbly conceive, though there *may*

exist a good legal reason for your Lordship's presence overshadowing the freedom of our election, yet if a portion of your presbyters are to be cited for the election of their representatives, they should not have been deprived of a right of ascertaining the opinions of those who sought the honour of representing them which I presume (if Convocation is not the farce the World says it is) they possess in common with the humblest lay elector throughout the land."

This manly protest wrought a great work—so great in fact that the autocratic authorities in April last were unable to repeat the pleasant farce of the previous August. When, through certain changes and promotions, the office of Proctor again became vacant, the school so well represented by Dr. Deane mustered in some force, and created a diversion of more than common interest. On this occasion speakers were unmuzzled. Mr. Bainbridge Smith's and Mr. Mossman's speeches were of no common merit, while the pertinent remarks of Dr. Deane—so full of truth and so exceedingly well-timed — have thoroughly done their work. The miserable practice of not having even weekly, but only monthly communions (! !) at the Cathedral, has given way before the outspoken condemnation of a very remarkable man; while his reference to the scandals of last Easter Sunday, when its altar was draped in black in honour of a clerical pluralist, and the new archdeacon passed over his Risen Lord and Master to glorify a departed precentor* has not been forgotten. Catholics would have charitably prayed for the deceased dignitary, but the "tender mercies" of a Protestant archdeacon "are cruel." The archdeacon—possibly acting as a tool of other people—lauded him, in fulsome phraseology, and so cruelly satirized the dead. Some of the energetic

* The following letter is taken from the *Lincoln Gazette* of April 7th, 1866:—*The Late Precentor.*—To the Editor: I have just read in the *Lincolnshire Chronicle* an extract from the sermon of the Sub-dean, delivered in the Cathedral on Sunday last, containing a fulsome eulogy upon the merits of the most notorious pluralist of the English Church, and descanting, forsooth, upon his Christian virtues! I am not alone (for the city rings with indignation) in considering this an outrage upon the common sense of the congregation, and the delivery of such unmerited, untrue, and uncalled for eulogy, as the greatest desecration of the Cathedral pulpit since the days of Remigius. Those who know the Sub-dean are charitable enough to suppose that he has either been imposed upon as to the real character of his late colleague, or that he never troubled himself to enquire. It is not my intention to descant upon the deeds of one who was the reverse of an ornament to his sacred calling from the hour of his ordination to that of his death; and I write this merely as a protest, in the name of the citizens of Lincoln, against the attempt to transform avarice into liberalty, and worldly mindedness into Christianity.—Yours, &c., A CHURCHMAN. Minster Yard, April 6th, 1866.

people who had so unmercifully "tea-potted" the archdeacon, since his advent in the Lincoln diocese, are no doubt the real culprits.*

And this naturally brings us to a certain paragraph of facts—all of which are apparently true, and none of which have been contradicted—having direct reference to pluralists, and the manner in which patronage has been dispensed both by the Bishop and the Dean and Chapter. The paragraph went the round of the papers some months ago. Here it is, enshrined in the plain-spoken comments of the *Orb* newspaper, a publication, supported mainly by a munificent Liberal M.P., which has a large circulation in the manufacturing districts:—

"Church Scandals.—There are some scandals so black and sad that, even when impelled by duty, we instinctively shrink from dwelling upon them; but it does not do to cover up the festering sore, or to leave unprobed the mortifying wound, and surely no wound that the Church can receive is so deep and real a one as that which she receives from the corruption and worldly-mindedness of those within her pale. In the midst of much real poverty of the clergy, who are thanking God and the human and sympathising poor, but one remove from their own state, for old shoes, old hats, old coats, and old shirts, we have only too many of those followers of Judas who bore the bag, and who disgrace and degrade the Church, make infidels, and help scoffers by their utter recklessness of all decency. An indignant nation sometimes rises in anger against these things, and then the danger is that good and bad may be swept away in the people's wrath, that the corrupted Church may share the fate of its corruptors, and, as in the French Revolution, religion itself be banished out of the land, or into the sharp, but often healthy and purifying, fire of persecution. To vary the tale of commercial distress, failure, and swindling, which is so rife now, one of the most respectable of the daily journals startles the decent and enrages the conscientious by an announcement which makes the ears of Churchmen tingle, and their faces burn with blushes. Here is the precious document: it appeared days ago. It has not been contradicted. We

* "On this commemoration of the Resurrection Day, [the Cathedral altar being draped in black!] we, like the Apostles referred to in the text, are called upon to contemplate a sepulchre. Four and twenty hours have not passed" [thus Pretyman deceased wholly obscures Good Friday] "since the grave yawned to swallow up one whose name will be ever linked," etc., etc., "and whose venerable presence," etc., etc. . . . "But, Brethren, while we speak thus of present sorrow at the sepulchre," [*i.e.*, the sepulchre of the Lincoln Precentor and not of the World's Redeemer] . . . and so on in strains of vulgar profanity or overdone language, for half a column of the Lincoln newspaper. Enough is as good as a feast

waited in hope, but, so far as we know, no sign has been made of any disclaimer which abates by one jot the infamy as it is here plainly announced:—

'The diocese of Lincoln seems favourable to the growth of pluralists. Some days ago the son of a late Bishop was called upon by death to resign a yearly income of £4,000 from several benefices; and there are at least five remaining dignitaries whose nests are most comfortably feathered. The Dean of Lincoln holds a living of £1,700 a-year in addition to his decanal revenue of £1,200 or £1,500. The Archdeacon of Lincoln is content with three small pickings to the tune of £500, in addition to his canonry of £1000; but the Chancellor of Lincoln Cathedral has not only his £1000, but a living of £800. The Sub-dean of Lincoln has also his £1000, and £618 into the bargain as Rector and Archdeacon. But the best instance of all is that of another Archdeacon holding a living of £1,200 a-year, and paid at the rate of £200 for his performance of the celebrated archidiaconal functions. As he happened to be in the possession of such good things already, and as he further did not know a note of music, he was made Precentor of Lincoln with a salary of £1000, and the duty of regulating all the music of the cathedral, besides chanting Morning and Evening Service, and singing the Litany three days in the week. Meanwhile the minor canons have stipends of £150 a-year, which shows at least that Lincoln has profoundly studied the parable of the Ten Talents.'

"Now, what can be said to this? Alas, nothing. About simony so flagrant as is here exposed we have nothing to say, except to hand over the facts to the Liberation Society as an acceptable gift more precious to them than silver or gold. All we can say is, to urge again upon the nation that the clergy shall have nothing whatever to do with patronage, nothing to do with money. The most corrupt and the most unjust stewards the Church has ever had have been those who ministered at her altars. From Eli to the Bishop of Lincoln they have, with rare exceptions, shown that they were utterly unfit to deal with the treasures with which good men have endowed God's House and Service. How piously inclined the singing men and boys in Lincoln Cathedral must feel as they stand beside their accomplished and conscientious Precentor, who gets a thousand a-year for doing what he cannot do, whilst they get some thirty pounds for doing well the work he leaves undone. We wonder if they ever remember the words of Our Lord when they sing there: 'It is written, My house shall be called a House of Prayer, but you have made it'—What?"

To proceed still further. Clergy who have been licensed to reside away, like Mr. Fynes-Clinton, the feeble apologist for Protestant Calvinism, disbelief in sacraments, and a Puritan revision of the Prayer Book are tolerated and helped. People "with Broad Church proclivities"—that is the phrase, we believe—quiet sympathisers with Dr. Colenso, are petted and patronised; dry Anglicans who would perpetuate a state

of dull indolence and magnificent insularity become Prebendaries and Rural Deans; clergymen like Mr. Brooks and Mr. Macdonald of Nottingham are allowed, unrebuked, to profane the Holy Sacrament by administering It in the evening.* At Boston and other large towns this frightful practice is spreading, so that instead of remaining "a mystery" it becomes what from personal knowledge and sound information we should hesitate to describe. If "Public Opinion" asked that it should be abolished altogether, we hardly see what answer the spiritual ruler of the diocese (considering his publicly-expressed principles) could give to the proposition. In truth it is melancholy to mark how many are ever ready to place Catholic Light and Scriptural Truth under a bushel. The love and fear of the World; a sensitive timidity lest those in higher positions should express disapprobation; an undue craving after popular applause, and (too frequently, we fear,) a forgetfulness of what issues hang upon a plain, outspoken and Catholic policy, mar the good intentions and wither the feeble efforts of platitude-loving dignitaries. The present is a period needing special labourers for the work of Catholic Revival—a needful preparation for the greater work of Corporate Re-union, soon to become a political as well as a religious question—a momentous question of pressing importance. And if the state of too many parts of the Lincoln diocese does not make the hearts of its rulers and dignitaries verily sink within them, they must be either very indifferent or exceedingly dull.

Here turning to the bright side of the subject, we must proceed to give some account of Church Progress in Lincolnshire during the past ten or twelve years. The Catholic Revival was probably later in reaching this corner of the English Church than almost anywhere else; but now we honestly believe it may, on a fair comparison, hold its own with almost any other large district.

For the sake of giving our readers a clearer idea of the change which has taken place, we propose to take, first, one of the largest and most important towns in the county; secondly, a very thinly-peopled country district, and compare the state of things ten years ago with what it is now.

The town which we select shall be Louth. Ten years ago the consecrated buildings in Louth consisted of the ancient

* We wish, in all charity, to ask if there be any single "innovation" introduced by any "ultra ritualist," so called, greater than this pestilent practice, so properly denounced by the Bishops of Salisbury and Oxford?

church of S. James, known to almost everybody, by repute at least, as one of the noblest parish churches in England, and a kind of chapel-of-ease, called Trinity Church. Of this last it is sufficient to say that it was built about thirty years ago, in opposition to the wish of the vicar, by a retired Puritan grocer. It was octagonal in shape, built on the model of Rowland Hill's Tabernacle. It was erected with the avowed object of counteracting and opposing the too-extreme Church teaching and tendencies of the vicar. That that teaching and those tendencies would not now be looked upon as very extreme, may be sufficiently evidenced .by the following facts. The vicar was giving some directions to a newly-engaged curate as to the way in which he expected him to conduct his "pulpit exercises"—he thinks this is the correct phrase—"You may rap out," said the ecclesiastical superior to his subordinate, "as much as ever you please against Popery, but remember this, I'll never allow one word to be uttered in my pulpit against Dissent or Dissenters." And it was not only in the pulpit that the Vicar felt himself called upon to maintain unimpaired the Protestant character of his ministrations. He carried his zeal into the region of taste and the domain of æsthetics. The cemetery of Louth is the ancient churchyard of S. Mary's, one of the many thousand churches swept away by the great storm of the Reformation. In this cemetery, a gentleman, an architect of some taste, wished to place a monument in memory of a little girl, a relative of his. He drew a design for a lily; a marble stem, branching out into two leaves, with the flower in the centre. When this design was submitted to the Vicar, he refused to allow it to be placed in the cemetery until the leaves were cut away; on the ground that the lateral leaves and the upright lily would convey to beholders the idea of a cross. It is very evident that the Vicar of Louth had no intention of allowing Popery to creep into his parish for lack of vigilance on his part. This gentleman, in addition to having the spiritual charge of the 12,000 souls who compose the population of Louth, was also Vicar of an important country parish, some miles distant, with a population of about 1000. He was also Prebendary of Lincoln. Few will wonder that with such a state of things, sin and schism flourished and abounded. Baptists, Independents, Wesleyans, Ranters, one or two other sects of Methodists, Swedenborgians, Mormonites, had each their numerous adherents. And Christ's poor—where were they—Ah! where indeed? Where could they go, with their own Church, built for them in the Ages of Faith, bristling from one end to the other with fortresses,

in the shape of pews, in which pride and selfishness had stoutly intrenched themselves?

About six years ago, a new Vicar succeeded, an appointment, by the way, of the present Bishop. We have not time to describe all the steps in the process of building up the Church of God. We must content ourselves with giving results as they appear now after six years' work. We will begin with the Parish Church. Instead of being closed from Sunday to Sunday, it has the Daily Service of Praise and Prayer. Instead of monthly Communions, the Holy Sacrifice is now offered weekly. Much has been done to make the material fabric of God's House somewhat more befitting its holy purpose. The huge three-decker has been removed: several of the magnificent windows have been filled with very good painted glass, and a good deal of money has been spent in providing articles of Church furniture.

A new church of considerable architectural beauty, S. Michael's, has been built and consecrated, the Ritual in which is, we are told, considerably in advance of the Parish Church, though even there the Sunday Service is, we believe, semi-choral. The Incumbent of S. Michael's is Chairman of the Local Branch of the E.C.U. Another Church is contemplated, if not already begun. But what is perhaps the most curious sign of the times we reserve for the last. Trinity Church, to which reference has been previously made, was offered to be endowed by the Ecclesiastical Commissioners: but only upon condition that the singular building, erected after the model of the London Tabernacle, should be pulled down, and a Church-like edifice take its place. This has been done, notwithstanding the incumbent and trustees were all, probably, strong Puritans. "Veniunt a dote sagitta."

We must, in passing give a momentary glance at Tetney, the large agricultural parish held in plurality by the former vicar of Louth. The present excellent and zealous vicar of Tetney, another appointment of Dr. Jackson's, found his magnificent church not merely dilapidated, but positively ruinous. It has now been rebuilt, and is certainly one of the most thoroughly satisfactory restorations of which Lincolnshire or any other county in England can boast. Here, too, the Church's Daily Mattin Office is said, but we fear as yet there are only monthly celebrations. We have taken the case of Louth, not because it is by any means an extreme instance of Church Revival, but because we happen to be pretty well acquainted with the circumstances.

In the town of Great Grimsby the progress of the Church

has been far more striking, because things had fallen to a very much lower depth than they ever did at Louth. A few years ago Grimsby was held in plurality with Hammersmith. The vicar only kept a curate at Grimsby for half the year. He was in residence himself the other half, and took the duty single handed. It is scarcely necessary to observe that this method was not the best conceivable for securing first-rate curates. The parish church, a very fine and spacious Abbey Church, was almost in ruins; and we have been told by a clergyman, an eye-witness, that out of a population of 12,000 or 13,000, he has known the morning congregation on Sunday consist of five persons, of whom he himself was one; and this repeatedly. Forty or fifty was considered a very large congregation. When things were so, it is of course idle to talk of daily prayers, or anything of that kind. Now a resident vicar, with a staff of two or three curates, are working zealously, with schools and mission chapels, and we believe with a very fair measure of success.

But it is now time that we proceed to our promised remarks relative to a country district in Lincolnshire. We propose to take the neighbourhood of Wragby, a very small market town of 600 population. The parishes in this part of the country are extremely small, as a general rule, and the churches are for the most part small too. They are of the usual North Lincolnshire type, having consisted originally of nave and chancel, always north *or* south aisle, very often both, and western tower.

Now it is very rare to find a church with north and south aisle; and very often they have been deprived of both. The reason is this: an archdeacon of Lincoln sixty or seventy years ago, finding the churches of his archdeaconry very dilapidated, in one of his Charges advised the churchwardens to pull down the aisles, and with the materials so gained, repair the remaining portion of the sacred edifices. The churchwardens acted upon this suggestion. Taking Wragby as a centre, with a radius of ten miles, there are, we should say at a single guess, forty or fifty of these churches; and hacked and hewed about as they have been pitilessly and mercilessly, for more than 300 years, there is scarcely one which does not contain some marvellously beautiful architectural gem, or priceless relic of ancient time. One might almost write a good-sized book with only a short account of each of these precious remains.

Of these forty or fifty churches, we believe we are correct in saying that fifteen years ago there was not one in which an

attempt even had been made in the way of restoration. Now, in probably two-thirds something has been done in a more or less satisfactory manner. No one who had not seen other parts of England where things were as bad, could have conceived the horrible condition of squalor and degradation to which these temples of the Living God had been reduced. And though our experience is not large, we are inclined to doubt if there were any other district in England where the churches were in so universally miserable a state, with scarcely an exception to prove the rule, as in North Lincolnshire. Let us glance at things as we may see them now. The churches of Langton, Minting, East and West Torrington, Ranby, Wispington, Snelland, Linwood, Ludford, have either been rebuilt, or very nicely restored.* But the architectural gem of the neighbourhood is Holton, upon which a wonderful amount of expense and loving care have been freely lavished. This church had suffered less than most from past Vandalism. The fabric remained entire, as it had originally existed. It has been most excellently restored. Every window but one has been filled with very good stained glass; and but just recently a glorious reredos of Mosaic by Salviati, with a large central cross of alabaster, and the evangelistic symbols at the sides, has been erected at an expense of £200. In no parish in England is "God's Acre" better cared for, or in more seemly order. Here surely there would seem to be every appliance needful for full Catholic Ritual.

We must give a few particulars relative to the more spiritual work of the church. Daily prayers are said at Wragby itself, in consequence of an old endowment for the purpose, at Sotby, E. Barkwith, Rand, Friesthorp, Wickenby, and West Torrington, all within a radius of five miles drawn from Wragby. From information which has reached us, the movement would seem to have made greatest progress at West Torrington. In this little village there appears to be a daily celebration of the Blessed Sacrament, choral mattins and evensong: on Sundays, choral celebration and evensong. At this latter service the church is often crammed with a devout and earnest congregation. There are also frequent processions. The only thing wanting to the full revival of Catholic Ritual would seem to be the use of incense, which, as far as we can learn, has not yet been used. Probably the rector knows best the circumstances of his own parish and congregation, or else we cannot imagine why, where so much has been done, the

* Chancels have been built at Rand, Sotby, and East Barkwith.

truly scriptural and primitive practice of using incense should not be revived with the best results. It should not be omitted to state that at West Torrington a small brotherhood, the Order of the Most Holy Redeemer, has been founded, which is said to be working with a very fair amount of success.

Once more let us assure our readers that what we have given is the merest selection; and that the selection has been made upon no other principle than what we hope may approve itself as a reasonable one,—namely, that of our happening to have means of full and accurate information respecting the places and districts mentioned.

It is quite possible that Catholic progress may be still greater in other parts of the diocese. Indeed from what we have heard incidentally, this is certainly the case in Nottinghamshire, especially in ritualism,—that is, taking the county as a whole. Again, we may mention a fact which came to our knowledge quite casually but the other day, and which is as satisfactory as it is, we believe, unprecedented. At Harmston, a little village near Lincoln, the Wesleyans have closed their meeting-house, and come over in a body to the Church. *Domine, opus tuum in medio annorum vivifica illud. In medio annorum notum facies.*

Finally, we draw our remarks to a conclusion. Declining to be the mouthpiece of many excellent people who have good cause to complain of the manner in which strangers have been brought into the diocese, and appointed over the heads of the hardworking and the energetic to high official posts; we cannot, nevertheless, conclude without expressing a sincere hope that the "good men and true" of the diocese may not be overlooked again. The bishop has notoriously made some grievous mistakes, which even the ties of private friendship should not have allowed him to perpetrate; while some of the Cathedral appointments will not soon be forgotten. The real strength of the diocese, however, lies, first, in the influence of the old-fashioned Conservatives, who unwittingly are assisting the Catholic cause, by preserving ancient traditions, though may-be they are blindly hindering necessary changes; and secondly, in the active, telling, and important labours of the considerable and steadily-increasing Catholic school. The latter have made themselves felt. Where they are not, as at Nottingham, Roman Catholicism is potent and triumphant. Where they are, the Romans are not. They are a power in the diocese, hated, feared, misrepresented by some—because, as everywhere else in England—they set an example which it is easier to cry down than to imitate; but loved and respected

by those who have heard the Gospel from their lips and are realizing once more the power and influence of the Catholic Church, they shall have their reward if they neither fail nor faint.

The old has passed away, marred by sin and weakened by imperfection, and returns not again. The special sanctity of the Anglo-Saxon era is gone, it may be for ever. The spirit of S. Hugh has departed. Worldliness and schism, heresy and fanaticism stood forward to work their miserable works; while the angels of God might have shed tears at the ruin and destruction effected. The waters of desolation rose high and strong. But again the National Church lives. There is a new Reformation and a better. The coarse-minded Protestants of Queen Elizabeth's day have scarcely any representatives now. Aylmer and Bullingham—God be thanked! as regards their wanton and wicked robbery of God's houses, are without successors. Men have learnt to estimate accurately both the flagrant disobedience and anti-christian lawlessness of too many of the Reformers, while popular taste runs counter to their coarse wit and ribald profanity. Negations are powerless and of small value. Only the Old Faith of the undivided Church can work a change. Only the religion of Pentecost will serve for the hour of death and the passage of Jordan. All else fails. Let the Cross be uplifted therefore, and in no ambiguous language let the Truth be preached. Once more let the altar be spread daily, and crowds gathered to the earthly throne of our Incarnate God. Then shall He bless—then shall His rich but undeserved Promises be fulfilled: "I will restore to you the years that the locust hath eaten, the canker-worm and the caterpillar and the palmer-worm"—the Puritan, the Protestant and the Sceptic—"my great army which I sent among you. And ye shall eat in plenty and be satisfied, and praise the Name of the Lord your God, that hath dealt wondrously with you; and my people shall not be ashamed!"

FRAGMENTA VARIA.

No. XXI.—Letter from Gregory the Metropolitan of Chios, to a Member of the Eastern Church Association.

The following very interesting letter, first published in *The Churchman* is reprinted here at the suggestion of a distinguished Re-unionist.

Most Esteemed Sir,—I have read with the greatest spiritual gladness your honoured letter, and ascribed glory and thanks to the God of peace and love, Who has raised up at this critical juncture, when overweening rationalism, or rather private opinion, is raging against Christian Truth,—has raised up, I say, in the most powerful and God-fearing Great Britain, "wise and understanding and prudent men," zealous for the unity of the Churches; by which the supremacy of private opinion would be most completely defeated: namely, that unrestricted liberty of thought in matters of Religion which was first proclaimed in Germany in the 16th century; that is, the infallibility and deification of fallible individual reason, which has unquestionably been the source of will-worship or religious pyrrhonism.

Glory then and honour to you and to the other wise and honourable men who are working and labouring, in a manner approved of God, for the unity of the Churches.

Our Lord God and Saviour, Jesus Christ, when coming to His voluntary Passion, left as a sacred legacy to His holy Church, Peace and Love. "Peace"—He said to His holy disciples and Apostles—"My peace I leave with you;" "A new commandment give I unto you, that ye love one another." Every Christian, every genuine disciple of our Saviour, following this divine commandment, ought therefore to work for the spiritual unity of those who believe in Him.

Wherefore I, commending your zeal for the union of the Anglican and Orthodox Eastern Church, declare that with God's help I also will endeavour, to the best of my ability, to co-operate (always in a proper and canonical manner) for the advancement of the work of this saving unity, so acceptable to God: and that the rather as it does not appear to me to be so difficult as some suppose: because, however the Anglican Church greatly differs from ours in particular points, yet at the same time it agrees in general principles much more than with

Romanism or Protestantism. For the Anglican, equally with the Orthodox Eastern Church, accepts as the supreme and infallible criterion of Christian Truth, the Word of God, that is the Holy Scripture, interpreted however by sacred Tradition, as set forth in the writings of the godly-wise Fathers of all times and places (which is the expression of the Catholic sense of the Church), and logical enquiry and investigation. Romanism indeed receives the Divine Word, but rejects logical enquiry and investigation; imposing on the Christian blind submission and obedience to the infallible declarations forsooth of the Roman Pontiff: but Protestantism again accepts indeed logical and intelligent enquiry, but rejects sacred and living tradition; which comprehends the common opinion of the Ecclesiastical fulness, or the true and inner unity. Thus Romanism concentrates all Ecclesiastical life and thought in a certain privileged order, or rather in one supreme individuality: but Protestantism, erring in the opposite extreme, divides the One Church into a thousand individual Churches—if Churches they can be called—without any common bond or centre of unity; so constituting as an infallible criterion of the interpretation of the Divine truths contained in Holy Scripture, individual opinion—than which what can be more liable to error? A convincing proof of which may be found in the multitude of heresies, which have everywhere sprung up in Protestantism, and the religious turbulence or anarchy of individual opinion which prevails in it.

Since, then, the Anglican Church, as you also admit, accepts in some measure the same fundamental principles, in the investigation of dogmatic truth and the interpretation of Holy Scripture, as our Orthodox Eastern Church, (and therefore acknowledges with it the divine authority of the Seven most venerable Œcumenical Councils, which by their example sanction submission to sacred and living tradition, and together with it, logical and intelligent inquiry and investigation) on this account, as I before remarked, its agreement in doctrines and other Apostolical traditions with our Eastern Church—which combines these fundamental principles harmoniously and in unity without confusion—does not appear to me very difficult. But when your Church, based on these two principles, shall agree with us, according to logical necessity and consequence, on the more important points, in which at present it manifestly differs from us; then the solution of the questions of secondary importance—such, viz., as affect customs, ecclesiastical orders, and the like, after the precedents of ancient ecclesiastical dispensations, will be most easy. But in saying this, I must by no means be understood to anticipate the judgment of the most venerable Mother of orthodoxy in Constantinople, which is also rightly styled "the Great Church of Christ," to which

I am canonically subject; much less the judgment and decision of a future General Council, which alone will be (so far as it shall be supported by the seven Œcumenical Councils) the divinely-authorised Voice of the Catholic Church and the administrator of Unity, and will alone be able to declare infallibly and unerringly concerning Dispensations and the manner of smoothing the differences which separate the Anglican Church from ours. No, by no means. But I express my private and wholly individual opinion, as I have already published it in my work on the Union of the Armenians.

But since, instigated by generous Christian love, you invite me to inform you "what are my sentiments on your project," I gladly accept the invitation; and I consider it the greatest happiness to inform you of my opinion concerning the Union of the Churches; which—for it is necessary again to insist on this—will be private and altogether individual.

But in order that we may have some common standing-ground in the interchange of our sentiments concerning this most important subject, I consider it necessary to lay down certain general and indisputable principles. Such are the two before-declared; namely, on the one hand, the Catholic and living Tradition, which is preserved uniformly in the writings of the holy Fathers; in other words, the inspired and infallible authority of the Catholic Church in the interpretation of the divine doctrines of Faith, which are contained implicitly in the Holy Scriptures; concerning which indeed, Theodoret, the holy Bishop of Cyrus, has before declared as follows; "We say, in short, that we follow the divine oracles (*i.e.* the Scriptures and all these Saints; for they, by the grace of the Spirit, diving into the depth of God-inspired Scripture, both themselves comprehended its meaning, and made it plain to those who wished to learn; neither did the difference of language affect a difference of doctrines: for they were fountains of the grace of the Holy Spirit, receiving the stream from the same source." (See Acts of the Councils, Vol. i. p. 660. edit. Spyrid. Milia, Paris, 1761.) The other is logical and intelligent inquiry and investigation. But these two principles your Church also accepts, as was declared above. Commencing then from these two principles, as from a starting point, in our epistolary interchange of sentiments, and thence "bringing into subjection every thought to the obedience of Christ," according to the exhortation of the great Apostle of the Gentiles, we shall, if God will, come about to a safe and sure conclusion.

. . . The second part of "The Voice of Orthodoxy" is not yet published: but it will be issued, please God, after the publication, in a separate form, of my Treatise concerning the Union of the Armenians.

In conclusion, returning you my sincere salutations, I assure

you that I consider it the greatest happiness to be in correspondence with you, and on such a subject.

And may our Lord Jesus Christ, our True God, "Who hath made both one, and broken down the middle wall of partition," "the Author and Finisher of the Faith," and the Founder of His Holy Church, vouchsafe in His infinite goodness and His all-wise Providence to grant her whatsoever may conduce to her profit and salvation.

Your humble beadsman in Christ,
GREGORY, Metropolitan of Chios.

In the Sacred Metropolis of Chios, March 2, 1866.

No. XXII.—AN APPEAL FOR THE REBUILDING OF THE TEMPLE AT JERUSALEM.

WE reprint the following curious Appeal, which comes from one who is greatly interested in the Re-union of Christendom :—

בנה ביתך בקרוב

("Build Thy House speedily.") James, a Servant of God and of the Lord Jesus Christ, to the Twelve Tribes which are scattered abroad, greeting." "Come and let us Build."

The Rebuilding of The Temple, the revival of "The Tabernacle of David," (Amos ix. 11, Acts xv. 16, &c.) "The Church of Jerusalem," (Rev. xii. 1.) "The Holy Church of the Hebrews, and Mother of all Churches, under whose shade all nations will hereafter be gathered," (*vide* S. Clement's Epistle to S. James, Apostolic Constitutions, early Councils, Apostolic, Catholic, and Rabbinical Fathers, &c.) and the restoration of "The One Fold, under The One Shepherd," "The New Jerusalem," "The Bride, the Lamb's Wife."

A Crusade Appeal on behalf of "Jerusalem! Jerusalem! the Burial-place of God";

See intentions of The Calvary Mission, the Order of Jesus Christ Crucified, and S. James's College and Jerusalem University, as delineated by Ezekiel, The Revelation, and the Title of the Cross.

Petitions or Memorials to the Queen, Parliament, Convocation, &c., (including the Popes of Rome and Constantinople, the Latin and Greek Patriarchs of Jerusalem, and the Chief Rabbies,) will be ready for signature shortly.

Earnest men and women—Hebrews, Greeks, or Latins, Anglicans, &c.—desiring to labour for the love of Jesus Christ Crucified, Jerusalem, and the Temple, (remembering the promise Psalm cxxii. 6,) by joining the Mission, Order, or proposed University, or promoting their intentions by united intercessory prayer, (and offering, in the case of priests, the Holy Sacri-

fice,) alms, and co-operation, are requested to apply to the General Secretary. Jewish-Christians only are admitted into the first Order. Archconfraternities are established, or in course of formation, at Jerusalem, Athens, Rome, Paris, S. Petersburg, Constantinople, New York, Victoria, &c.

A small College, (Christian-Jewish, Catholic, and International,) as the nucleus of the University, will be opened (D. V.) in Jerusalem, as soon as the necessary arrangements can be completed—the School and College Classes, Lectures, &c., (including the Rabbinical department,) in London, on October 10th—and the College at Glastonbury, it is hoped, at Easter next.

Destruction of the Temple (Fast), 1866.

זכור יהוה למשיח הנקרא:
אשר עשו את גופו ככברה.
ולא נותר חץ אשר בו לא ירה.
לכן עליו אבכה בנפש מרה:
לשבר זה רפו כל ידים
סביבות ירושלם:

"Remember, O Lord, for the sake of Him Who is called the Messiah, Whose Body was made like a sieve; there remained not an arrow which was not shot at Him; therefore, on His account, I weep with a bitter soul; on account of this calamity are all lands enfeebled, round about Jerusalem"!

"Lament like a virgin girded with sackcloth for the Husband of her youth."

"Jerusalem! Jerusalem! be converted to the Lord thy God."

"The coming of the Lord draweth nigh."

Catholic Churchmen, help. Do not reverse our Lord's order any longer. Pray henceforth, "Begin at Jerusalem." A Public Meeting will be held (D. V.) in St. James's Hall as soon as practicable, when a Statement will be submitted upon Jerusalem affairs. Points (amongst others)

1.—"The Jews left without excuse" (?)—"still in their blindness, unbelief, and pride, they will not confess the King they crucified,"—"but have we shown them the true faith of Jerusalem?" Christianity is completed Judaism, or it is nothing; nay, the wildest dreams of the Rabbies have been fulfilled. Is it, then, much marvel that Christianity as presented of late for Jewish acceptance should have appeared to them as a *Gentile* religion, "in some forms shorn of the due outer manifestation of its inner life," and in others "accompanied by practices from which an Israelite must recoil," the missionary being simply a recruiting officer for the various Gentile Churches and Sects, many of which have not only departed from the faith, but *despise* its Jewish foundation, nay have "painted the Messiah with Gentile features," and others

have robbed Israel—in short, have thoroughly perverted God's mind, purpose, and work?

2.—The vocation of the Anglican Church, (through her close connection with the Greek and Ancient Hebrew,) "the appointed instrument in Christ's hand for accomplishing the restoration of the dispersed of Judah, and the ingathering of the outcasts of Israel, through the Blood shed on Calvary for their redemption"; the *necessity* of a strict adherence to her doctrines, forms, and ceremonies, which she holds in common with the Primitive Church, when she was fresh from Palestine, and, as it were, fragrant from Paradise, "and has never relinquished, but many of her sons have forgotten her teaching"; "the tone of the Jewish-Christian mind eminently Anglo-Catholic, Conservative, and naturally inclines to a splendid ritual, grand architectural effects, sublime music, daily services and celebrations of the Most Holy Sacrifice, characteristic observance of special seasons, glorious festal rejoicings, magnificent Temple worship, in short whatever is calculated to give most eloquent visible expression to "the deep things of God revealed by His Spirit"—and, above all, to the maintenance of a full and faithful adherence to, and development of, the primary doctrine of the Atonement, the life and soul of the Jewish sacrifical system, beyond the ingenuity of the most acute Rationalizing (or so-called Spiritualizing) professors to explain away."

3.—The Anglo-Prussian Missionary Bishopric at Jerusalem, Church, and Liturgy (however blessed the original intentions, however painful the present policy, and however desirable it may be "to make known the doctrines and principles of the Anglican Church" to the *Jews* as well as "to the Christians of the East,") inadequate as at present constituted: neither the most Conservative Anglican, the most orthodox Greek, nor the most ultra-Roman, supply the Christianity, as regards Jews, of the Bible put into their hands, the Christianity of those "many thousands of Jews which believed" (Acts xxi. 20) "*the* Faith delivered to the Saints"; nothing short of a revival of the Ancient Church, Discipline, Liturgy (S. James's or the Jerusalem Missal in Hebrew, with Temple ritual), &c., sufficient. Even S. Paul, the Apostle of the *Gentiles*, testified tha the Jews, "the natural branches, are to be grafted into their own olive tree," at Jerusalem, and *not* into the Gentile, or even Hebræo-Gentile boughs of it. The Jews will *not* be *Gentilized*, will *not* cast away their *nationality*, nor *their distinctive peculiarities as Jews*, much less renounce the Law of Moses, and surely it has been, and must be, a mistake to require them to do so, *contrary* to our Lord's words, to Holy Scripture, the Constitution of the Church, the teaching of the Apostles and Apostolic Fathers, the decrees of the first and early Councils, the Catholic Fathers,

Rabbies, &c. Who is, or alleges to be, S. James's successor? *The Jews ask for their own Church*—the Church of the Temple, from the battlements of which their unbelieving forefathers threw her first bishop. ("The Holy Ghost *demurs against* them . . . They publish that women devoured their offspring, but are silent as to killing in God's Sanctuary a priest and prophet" *Vide* Liturgy.)

4.—England bound not only to re-establish them in their nationality in God's good time, but restore their inheritance in its *perfect, developed,* and *sacred* form, above all their national communion,

5.—The Divine Eirenicon—Repentant Israel and Jerusalem's mission—the Church began with Israel, must end with Israel, and Unity can only be restored through Israel, notwithstanding the glorious intentions of the "Eirenicon," "the Association for the Promotion of the Unity of Christendom," "the Eastern Church Association," &c., as preliminary steps respecting the present Gentile parenthesis.

The Jews *educated by* God for Mission work—ready-trained missionaries—their conversion the precursor of an Apostolic Revival in Christendom, and to the dark places of the earth, for "the extent of the dominion of Christianity has not been enlarged since the Jews ceased to be the Rulers of the Church and Preachers of the Faith"—in short, "life from the dead" to the whole world.

Jerusalem, in her oneness, nationally, ecclesiastically, and spiritually, a pattern to disunited Gentile Christendom—nay, far more, the means for restoring, and gathering all nations into, "the One Fold, under the One Shepherd," "the New Jerusalem," "the Bride, the Lamb's Wife."

ORIGINAL POETRY.

"BREVI TEMPORE MAGNUM PERFECIT OPUS."

I.

It was not in shady cloister that God set His chosen one,
But in the van of battle and the streets of Babylon—
There he in patience served the days of his captivity,
Until the king made known to him the City of the Free.

There One who watched in Salem once beside the Treasury,
And reckoned up the riches of the widow's penury,
Received the offering of him who counted not the cost,
But burnt his soul and body in a living holocaust.

His life was in the Sanctuary, and like a fountain sealed,
He to the Master's eyes alone its height and depth revealed:
Of that which in each motion spoke, he seldom told in word,
But on his face was written up the secret of the Lord.

Through many fiery places in innocence he trod,
We almost saw beside him One like the Son of God:
Where'er he went a perfume about his presence hung,
As though within that shrine of flesh a mystic censer swung.

We never heard him laugh aloud, we know he often wept,
We think the Bridegroom sometimes stood beside him as he slept,
And set upon those virgin lips the signet of His love,
That any other touch but His they never should approve.

He grew in grace and stature, he felt and understood
The stirring of the passions, and the movement of the blood,
And clung with deepening tenderness about the Pierced Feet,
And nestled in the Master's Breast with rapture new and sweet.

II.

He stayed till seventeen Aprils here had budded into May,
Along the pleasant hedgerows that he knew not far away,
But scarcely seventeen summers yet the lily beds had blown
Before the Angels carried him to gardens of their own.

III.

They set the window open as the sun was going down
Beneath went on the hurry and roar of London town,
But in the narrow room above the rush of life was done
In silence, once for ever, the victory was won.

He came the Strong, the Terrible, whose face the strongest fear—
O world behold thy spoiler spoiled, the stronger man is here—
He came the Loved, the Loveliest whose Face the Saints desire,
To be his Fellow-pilgrim through the water and the fire.

Henceforth no more beneath the veils, Viaticum no more,
But Rest and Consummation upon the other shore—
The bell was ringing complin, the night began to fall,
They laid him in the ashes, and waited for the call.

"Come up, come up from Lebanon," he heard the Bridegroom say;
"Come up, my love, my sister, for the shadows flee away"—
And as upon his face they caught the breaking of that morn,
They spread his arms to fashion the cross which he had borne—

A smile, a whispered "Jesus," then the fulness of the day,
Made perfect in a little while his spirit passed away;
And leaning on the Bridegroom's arm he scaled the golden stair
Through all the baffled legions of the powers of the air.

Beneath the secret Altar now he tarrieth the end,
From earth he hears the pleadings of Holy Mass ascend—
From heaven the voice of Jesus, who bids the Angels call
The chosen to the Nuptial, and the Marriage Festival.

DOMINIC O.S.B. II.

ALL SOULS' DAY.

My soul has this day power,
To touch thee, make thee thrill?
The souls passed on before thee,
Rememberest thou them still?

The souls that once thou lovedst
In life's fair dewy spring,
Souls that no more thou meetest,
Till God His people bring?

As many as in autumn
  The withered leaves do fall,
So many souls are waiting
  In the awful Judgment Hall.

And as in earthly pageants,
  We watch an inner door,
So watch those longing spirits,
  Till time shall be no more.

As oft-times faint and weary
  We still pursue our Lord,
So hoping, trusting, praying,
  They join in sweet accord.

The autumn leaves are falling,
  The winds make solemn moan,
Oh! may they all remind us
  Of souls from earth now gone.

How strange yet sweet it seemeth,
  To think of some so dear,
That they have crossed o'er Jordan!
  Whilst I am waiting here.

The other side of Jordan!
  It makes me often sigh:
And yet the spirit shrinketh,
  To feel its waters nigh.

Blest then were ye who watching
  Some loved soul's parting hour,
Have gone a few steps with her,
  And seen the open door.

Have trod some steps in Jordan,
  And yet come back to tell,
How One did gild the waters,
  And calm their stormiest swell.

Them thro' their weary waiting
  Their Lord doth not reject;
He sendeth joyous visions,
  His Angels still protect.

Ah! me, your eyes so piercing
  Methinks are often near,
When we are late at Vespers
  In the dying of the year.

And dim your white robes glimmer,
  But oh! to me so plain,
Sweet souls whom Christ is keeping
  For His great bridal train.

Then sleep ye on, blest spirits,
  Where God has shut you in,
For ever free from falling,
  For ever safe from sin.

And as we you forget not
  Who 'neath God's Altar lie,
So be ye surely with us
  When we shall come to die.

While as still at God's Altar,
  Our prayers for you we pour,
So do ye us remember,
  Sweet souls for evermore.

M. [CLERICUS.]

"WHICH THINGS ARE AN ALLEGORY."

Two Sticks—the Cross of Jesus Christ,
  The wood of a resplendent Tree
  Wherein, to set the prisoners free,
The Ransom of the world was priced.

The Cake of Meal—O type most sweet
  Of manna sent to bless the faint:
  The food of every faithful saint,
That Living Bread Christ gives to eat!

The Oil—bright Unction from on high,
  Illumining with Light Divine:
  Cross, Sacraments and Grace are mine,
And mine, that I may live, not die.

W. C. D.

LITERARY NOTICES.

THE special interest of the essay *Christian Unity and Recovery*, by John S. Davenport, (London: Bosworth,) is that the religious body that arrogates to itself the title of "The Catholic Apostolic Church," and which is better known as Irvingite, has here found an exponent of its views on the subject of Unity, founded on central authority; and the author, notwithstanding a certain twist in all his ideas incident to his opinions, deserves attention as an earnest and thoughtful writer. But Irvingism is not his only peculiarity; Mr. Davenport is an American, and this tentation for Unity is written for the meridian of Boston and New York, where Episcopacy ranks, and is content to rank, as one among a hundred other religious bodies, and where, consequently, an Episcopalian views with singular tenderness those other bodies which we here call sects and reproach with schism. The consequence is that our author advances a theory of organic unity with a central authority, and finds that central authority and the means for that organic unity, and for its working in the restored Apostolate, an event which he tells us occurred in the year of grace 1830, and which we believe we may add took place at the late Mr. Drummond's country seat at Albury. And as an American Mr. Davenport's toleration of sects induces a proposal for their comprehension, founded on Baptism, which is apparently at variance with the principles he elsewhere advocates. Professor Thiersch in his *Geschichte* has the same view as to the necessity of a central authority, though he leaves it without any solution; he has also, but on quite other grounds, an argument for comprising within the visible Church almost all Protestant bodies. The points of agreement and of divergence between Professor Thiersch and Mr. Davenport are curious, while to the premises of both equally, a Roman conclusion would be at once the most logical and the most practical; the central authority for which both plead is actual and existing, and has challenged immemorially that position, while all the baptized are claimed by her as of her fold till cut off by their own act. For the recovery of unity, binding the whole Church throughout the world into one universal or catholic organization, there must be, Mr. Davenport argues, and very cogently, a central authority, an authority such as that by which the Church at the beginning was constituted one body. This is the theory of unity worked out

through the first eighty pages of his book, and then he proceeds, p. 81, "There has been for thirty years past a spiritual work in progress in which this theory has been realized. In the year of grace, 1830, God, in answer to the prayers of many of His faithful people, who sought from Him a reviving in His Church, was pleased to pour out His Spirit in Scotland and other parts of the British Isles, by which the gifts of the Holy Ghost were revived, especially the gift of prophecy, attended by some striking cases of miraculous healing. They who received these gifts, and others who recognized them, were led by the words of the Holy Ghost thus spoken to pray earnestly to God to send Apostles to his Church. In the year 1832 this prayer began to be answered by the supernatural calling (somewhat after the manner in which Paul and Barnabas were called in Antioch, Acts, ch. xiii.), of first one, and then another among those who believed in those things, to be Apostles, until the complete number of twelve were thus called, and in 1835 they were solemnly separated to their work. Since that time they have been fulfilling their ministry, and by them churches have been formed in different parts of Europe and America, in which the principle of unity has been developed, and every form of truth which has at any time found expression in the universal Church has been recognized and set forth. The Apostolic College is a central authority—a CATHOLIC SUPREMACY, which binds into one all the several churches which acknowledge them, in Great Britain, Germany, Holland, Switzerland, Canada, and the United States, and wherever believers are found. In these churches everything that is essential to the perfect unity of the Spirit is maintained—absolute uniformity in doctrine, and harmony in all teaching—uniformity as to all the essentials of worship, identity in the form of organization, and of ministry as far as the materials are at hand. All are 'perfectly joined together in the same mind and in the same judgment.' The system has been long enough in operation to test its capabilities. It does not preclude the entrance of all evil. It does not restrain men absolutely from sin, and from apostasy from the Church—this cannot be in the natural body—but it has shown its capacity for throwing off every opposing element, and for subduing, with none but spiritual agencies, the wills of men into subjection to an authority which is the authority of the Lord. The Apostleship, being the Divine ordinance for the guidance of the Church into all truth, is looked to as the determiner of questions of serious doubt that might, in the hands of inferior ministers, occasion strife and dissension, Apostles do not assume to be 'Vicars of Christ,' nor does any one Apostle act on a question of universal concern without his brethren. The unity of the Lord's rule is made manifest by being vested in a definite number, which can act as one, and acts not unless all are agreed

together as to what they shall ask for, and what shall be decreed." The short but complete answer to this theory, and the assumption of the facts adduced, is this, that admitting those facts, which we are far from doing in the sense of its being a fact that there has been any restoration of the Apostolate, but on even that assumption the answer still remains that no institution can be anyhow recognized as a means of unity which has not had an unbroken continuity in the Church from the beginning. We may even go further and say that Rome, known as the Apostolic See, claiming to be the inheritor of all Apostolic as distinguished from Episcopal powers, and with an unbroken continuity, fulfils all the conditions of a central authority without the gratuitous supposition of a restoration some thirty years ago in the village of Albury. De Maistre's assertion that Englishmen always think "*Le bon Dieu incarné pour les Anglais*" is almost exceeded by the notion that the twelve Apostles were all elected in Mr. Drummond's drawing-room in Surrey and remain as an objective divine organization. On this calling to the Apostolate rests our author's central authority, an inverted cone of argument, the world upon the elephant, the elephant upon the tortoise. Mr. Davenport's preface states very truly that he has written in adaptation to a state of religious society in many respects different from what obtains among ourselves—"while the same principles and views are held by corresponding parties and sects, in America and in England their relative position is different"—that is those who in England would be regarded as dissenters, "are in the majority as to wealth and numbers, and on the higher level in respect of social position and intellectual culture." There is no establishment to overshadow other religious bodies, and the social and religious importance of all respectable Christian communities is therefore more readily seen and acknowledged." "This circumstance," our author goes on to say, "is favourable to a fair and impartial consideration of their spiritual claims as related to the Church Universal, greater importance is attached to the non-episcopal interest than an English mitre of ecclesiastical tendencies would accord to it," "this interest is" as he adds "presented in a new light to English Churchmen." At p. 63, we find this new light by the broad statement that these bodies have within them the supernatural grace inseparable from the body of Christ, and that the principles recognised as applicable to the case of baptism by unordained persons, that is the validity of lay baptism, may be admitted to establish "the continuity of these bodies as members of the Body of Christ, and their right to be regarded as important fragments of the one broken and divided body. Apart from these two works, and in some respects all the more because of them, we commend this book as a working out of

thought on the subject of unity from a totally unexpected quarter. And we particularly point out at pages 81 and 87, Mr. Davenport's remarks on the unity of the Church as the means for the probation of man's will and the discipline for man's intellect, bearing in mind that it is an actual objective unity, and not the fantasy of unity through an invisible church that is here in view. At p. 45, we have the same subject of unity as the agency ordained of God to act upon the affections, bringing them into subjection to the Will of God, while the key note of the whole is that this unity must proceed from a centre or nucleus recognised as authoritative. The primacy of S. Peter in the Apostolic College is admitted—(p. 94)—that he was Bishop of the Church of Rome is treated as an assumption (p. 98.) That the Bishop of Rome inherited the prerogatives of the Apostle is denied (p. 99.) And while it is allowed (p. 104) that the strongest argument for the Papacy is, that it is the only way of solving the problem of unity, that argument is to be broken down by the alternative here presented of the Albury Apostolate, which "relieves the mind from what might otherwise be regarded as a logical necessity," "and is a way by which Catholic unity can be realized other than by the admission of the divine authority of the Papacy," the hypothesis being a collective headship, twelve acting as one, satisfying the idea of Catholic supremacy and affording the basis for unity. Our author adds (p. 83): "It falls not within the range of my present undertaking to enter into a history of this work, or a detail of the organization effected by it. I refer to it in this connexion as a demonstration of the practicability of the method which has been herein laid down. The assertion of a title to Apostleship, of course, needs some signs to prove its warrant. Nothing can more effectually do this than the fruits of thirty years' labours. These, I affirm, show the possibility of a recovered unity by means of a supernatural divine acting. They show what may be done if the faithful servants of Christ—those who truly believe in Him and love Him—will but consent to lay aside their sectarian prejudices, and admit the reality of His rule in the Church, and commit themselves to Him. There is already a body sufficiently large, known as the 'Catholic Apostolic Church'—by which large is to be understood, not that it claims that title exclusively, but that it refuses to be called by any other—to make it clear what it might be if it were larger in respect to numbers, and quite enough in its extent to show that it might embrace the whole of Christendom. It is a standing proof of the possibility of a Catholic Church—of a universal organization without the pale of the Papacy. It is a standing witness against the condition of Babylon—the sectarianism of the present age. It is the solution of the problem how unity may be restored." Whether our readers agree or not with such solution of the

problem we heartily recommend to their thoughtful and prayerful attention this breaking forth for unity by those who are witnesses to the need of it, while setting up the daring hypothesis that is to supersede every other authority and yet to have a break and interruption in the Church's history of almost as long duration as her entire existence, that is from the ceasing of the first twelve of the Apostolic College to the restoration of the present twelve (five of whom are dead, we believe) thirty years back.

The objects of Mr. J. C. Buckler's *Description and Defence of the Restorations of the Exterior of Lincoln Cathedral*, (London: Rivingtons,) as set forth in the Preface, are two-fold; "First the vindication of the writer as the director and constant superintendent of the restorations in question, and secondly, the consideration of the works performed under this same designation in other places by those very persons who have made themselves most conspicuous in censuring the proceedings adopted at Lincoln." Architectural innovation is the main subject treated of, and Mr. Buckler has referred to the works of those by whom he has been unceremoniously assailed, to show their disqualification to sit in judgment on the question of reparations conducted with the utmost care, and which have been so well considered and skilfully performed, that in appearance and in reality the ancient surface of the Minster has suffered no detriment whatever. Forcibly the author remarks: "The system which has been so long in practice by the Chapter of Lincoln, while vastly beneficial to the Church, is both thoughtful and prudent, as they are enabled to retain workmen in constant employment in different parts of the building, thereby keeping race, as it were, with the operations of time and the weather. It is this judicious and long-established system which has done so much permanent good to the fabric: and this without any show of new work which so unhappily defaces and deteriorates the antiquity of so many of our ancient Churches. The repairs at Lincoln do not present an inharmonious appearance in point of colour, at least not for any length of time, in contrast with the general aspect of the ancient stonework; and much of the new masonry, over which a few years have cast a tinge of sober grey or yellow, could not be detected by those who are unacquainted with the fact of the amendments. But considerable as has been this kind of work, and laborious in every part of the execution, it is in most places by no means large in proportion to the work which is left untouched. The beautiful architecture has been in existence so long, that here and there it needs assistance: this is all that it requires, and all that it receives; and people have only to examine the building to be satisfied that, in accordance with this obligation, every feature of the restoration has been made. In the same spirit the

restorations of ancient architecture everywhere should be accomplished. If the object be to save as much as possible of the original work, the means to so desirable an end are obvious —to do as little to it as may be consistent with the safety and perfection of the building." Ample evidence is adduced in confirmation of these "conservative" principles: their tenor pervades the volume, and appears in the several letters addressed to the members of the Chapter, in specifications and other documents required from the architect during the term of five years embraced by the work. It is shown that Mr. Scott obtruded his advice at Lincoln in 1859. His letter is printed *in extenso*, together with the Dean's reply, and Mr. Buckler has given a pungent commentary on the quaint remarks, and a well-defined contrast between Mr. Scott's theory and practice of "restoration." The incalculable injuries inflicted on many remains of ancient architecture, whereby its interest and its history are alike damaged, are forcibly expressed; the plea of restoration is often plausibly advanced, but our author places the fact beyond doubt that ancient work is sacrificed for new, designs totally at variance with the originals, and ornaments unlike and discordant with any that were ever before seen within the walls of ancient churches: these innovations and interpolations are censured in the strongest terms and in sound taste as regards the essential discrimination between the treatment of the buildings of antiquity and those of modern origin, which latter are not included in the reproof. The actual process of cleansing the ancient masonry of the Minster and the chipping and scraping imagined and described, the one by the author, the other by his opponents, are at complete variance, but the strength of the evidence in favour of the fidelity of the restorations at Lincoln, and the feebleness of the assaults leave no doubt as to the eventual decision of unbiassed judgment. The surface of the stonework has not been disturbed and its features remain unchanged. The adverse writers, instead of rejoicing to find that they have been mistaken in assailing the Dean and Chapter and their architect, are unable to answer and have not the courage to retract. As an instance of one amongst many groundless charges is the unfair comparison made between the spoliations at Worcester and the restorations at Lincoln as parallels—in the recent Report of the Ecclesiological Society, and which would of itself suffice to show how ill-performed are the authors of calumny—there being no analogy in the mode of procedure as prescribed at Lincoln, and that adopted at Worcester, whereof the exterior is entirely re-cased, the ancient pinnacles destroyed, their substitutes being of a new figure which changes the character of the structure, the flying buttresses at the East End obliterated, the West Front modernized, the North Porch pulled down, other portions are

unroofed and reduced to ruin! Among the curious subjects connected with the architecture of Lincoln Minster, and which from past neglect deserve to be noticed at this time, are the elaborate emendations of the richly carved work in the West Front, at different dates, till the year 1827. Casual observers may be excused for not discerning these operations, but when professed critics fail to ascertain facts of such importance on an occasion like the present, they have no reason to complain of the censure to which they expose themselves. Dispersed through the volume there is a considerable amount of interesting information connected with the history or the design of the front of the Minster which is one of the most venerable and remarkable buildings in the kingdom, and it would seem that the primitive character of its ornaments has led to absurd mistakes as to the alterations they are supposed to have undergone at the present day. Ancient architecture could find no truer advocate than the author of this work: "he has passed his life in uncompromising hostility to innovations in ancient architecture"—(p. 275)—but his labours are scarcely likely to be appreciated in these days of passion for change; the time will come, however, when the facilities which have been given for the spoliation or "improvement" of buildings hitherto admired for their consistency and beauty will be deplored. It is our aim to convey a fair notion of the contents of Mr. Buckler's volume. There may be a difference of opinion as to the weight of blame bestowed upon the leader of the intrusive party, but there can be none as to the unprovoked and persistent nature of the attacks for which he is answerable: they were commenced in error, explained in Mr. Scott's first letter, and pursued on other grounds equally baseless and untenable. It would seem that the advocates of scum and soot are unwilling to be convinced; the numerous references to the building can leave no doubt of the good faith of the author of the "Defence," and the ancient and deeply discoloured aspect of the Cathedral walls afford the most convincing evidence of their uninjured condition. Many architects, no doubt, are willing to eat dirt in a most grovelling manner for the patronage of an ecclesiological clique of some influence and great determination. All, however, happily for the profession, are not willing to become passive dependents of the clique in question and of its organs. These latter architects consequently must pay the penalty of independence by being prepared to receive attacks of bitterness and malignity; clever, scarifying, and continuous whenever writers of the clique see fit to make them. That they will not all do so in silence, Mr. Buckler's volume is an evidence. It might have been compressed into half its present size with advantage both to writer and reader.

The able preachers of the present day in England are of

two distinct classes,—those who appeal to the educated mind, and those who have most power to affect the unlearned. Mr. Carter belongs pre-eminently to the former class, and it is also remarked that among them he speaks to those only who are considerably advanced in the spiritual life. His last series of Lent Lectures delivered at All Saints, on and entitled *The Life of Penitence*, (London: Masters,) present these characteristics. Sermons invariably labour under one disadvantage. A sentence requiring thought can be heard but once, and must be comprehended at once, unless the succeeding sentence is altogether unheard. Where every such sentence involves the depth of idea found in Mr. Carter's discourses, their main value must be looked for in their publication and not in their delivery. On a subject like Penitence, which has so deeply engrossed the author's mind, and in which his experience is so large, this depth of idea and richness of thought will be specially looked for, and in the present series of lectures not in vain. The first treats of Penitence as a life-long and not a transitory state of mind, becoming deeper and more complete as it grows less demonstrative. The second deals with the only pure motive of true penitence, alike its cause and effect, and ever intensifying,—the consciousness of forgiving love. The third describes the Holy Spirit's work in effecting a true conviction of sin, distinguishable from a false one by its unsparing renunciation of all that led to sin, and by the fear that never deems penitence sufficient, or allows the growth of security. Confession is here treated as a necessary adjunct of true conversion, and sacramental confession as the same duty in a form wherein it is "clothed with the securities of the outward ordinance, given to be the channel and pledge of a special absolving grace." The immeasurable advantage it possesses over confession, which is only tested by the penitent's deceitful heart, is more dwelt upon than its office as the appointed ministry of absolution. Possibly there is here a statement involving too decidedly the assumption that Gethsemane discloses to us "God as a Penitent, for sins indeed not His own, but as if they were His own," and that a shame which we share in making our confessions, then bowed Him to the earth. We pause unsatisfied here, and also over another passage on p. 22, which speaks of our sin as "the continual renewal of the Passion," and "a piercing of His Heart in His secret abode of peace," as though the glorified Humanity can still endure grief and pain. "Satisfaction," as some form of self-sacrifice in union with the life-long compensation for man's sin, offered throughout our Lord's sorrowful history, by that union becoming acceptable, forms the subject of the fifth lecture, and "Amendment of Life" concludes the series. When sin is superseded by its opposite grace, and humility and steady progress attest the

truth and reality of our repentance, we may hope that though but faintly and waveringly, we are treading the way which these sermons describe as "narrow" indeed. It may be that those who feel themselves to be lagging far behind on the road will be depressed by this presentation of an almost unattainable standard, and think that the very first step of all has never been properly taken in their own case: such may find comfort in the thought impressed on us in this concluding Lecture that we must look at our progress as what it tends to be, rather than at the point to which it has actually attained.

A widely different class of minds to whom Mr. Carter's words would have been almost meaningless, will very probably be attracted by Mr. Spranger's Lent Lectures on *The Exodus*, (London: Rivingtons.) There is the most ample authority, primitive and mediæval, for pressing symbolical interpretation to its utmost bounds, and even beyond them; and the late Dr. Neale has shown the fascination it possessed for himself and many beside. The poor generally like it, and children are quicker at catching the symbol than in perceiving the inconsistency of its details. To those who with the fathers and writers like Durandus see symbolism everywhere, and are undisturbed by its contradictions, Mr. Spranger's discourses, plain and practical in their bearing, will have been very attractive, and have impressed themselves on the memory, where ordinary sermons are forgotten. Those who are inclined to be critical cannot enter into a style of interpretation which tells us, for instance, that "As Pharaoh's daughter came with her maidens, to wash, so the Church of the Gentiles came to Baptism with two handmaids, Faith and Repentance." It is a matter of taste and sense of fitness upon which there may well be two opinions. More questionable perhaps is the bald statement that "your good works will comfort you when you are sick, or lie on your bed—on your death-bed." It may be doubtful whether any person ever derived real comfort from such reminiscences, or if he did, that it would not have been far better if he had never remembered them at all. Yet there is a good deal of plain and straightforward speaking in these sermons adapted to those who require the plainest statements before they can understand, and though not rising very high, or pointing to the Sacraments which alone can make repentance sure, they may be adapted to souls for whom deeper thoughts of life and sin and mercy are as yet an incomprehensible mystery.

It seems to be believed by some persons that any kind of statement in reply to an objection constitutes an answer to it, and so we are perpetually meeting with—"demolitions" of a writer's position, and "crushing refutations," which, however, only appear so to those whose minds were made up on that side before. *Tracts by a Layman* (Aberdeen: Davidson) are scarcely

likely to have much effect on the scepticism of the age. Did the writer really ever meet with a person who believed that man created himself? If such a peculiar mind exists it may perhaps be influenced by the argument that if man had created himself he certainly would have taken care to make himself immortal; but how man could make himself at all without first existing, is a question which the author does not seem to have considered. The only other infidel hypothesis combated, is the eternity of the human race, but this is simply disposed of by the assertion that "if there is one thing which science has established beyond a doubt, it is, that the race of man has not existed upon the earth but for about the period fixed by revelation." The "Layman" can scarcely have read or heard of recent scientific discussions, and must surely be aware that assertions like these can make no impression upon any one who has studied the science of the day. Considering the point proved, however, and assuming that "men feel themselves to be sinners," the writer proceeds to dispose in an equally airy way of objections against the Incarnation, the covenant with Adam, the election of grace, justification by faith, and other religious tenets, as held by the Protestant school to which he belongs. These tenets are very familiar to most persons, and are not, as the author frankly admits, treated here with originality. Perhaps the measure of truth that is in them may commend itself, as it sometimes does, to those who are yet further removed from the faith, but no Catholic could read these dreary outlines of a religious creed, without thanking God for the brighter light he enjoys. Yet with this too must come an affectionate longing that those who so prize the poor little fragments of Christianity which their separation from the Church has left them, could know the fulness of blessing they have unconsciously rejected. Real piety and earnest conviction appear in these tracts, and these often, as we know, diminish the power of perceiving logical deficiencies in a system which is the best a man knows, and is all in all to himself.

That in less than a year from the publication of the second edition of the *Directorium Anglicanum* (London: Bosworth) we should be called upon to welcome the issue of it in a third and cheaper form, is matter both for surprise and warm congratulation. The first edition was regarded as an eccentric, not to say insane, production, too patently absurd to need much comment: the second has been received by many with the welcome given to a book which tells them just what they wanted to know; by some with astonishment, yet with a perception that it points to a future, but not unattainable and unexpectedly popular, change in our public worship; and by some with speechless indignation, which as it overcomes the first shock, can find no particularly

sensible words in which to express itself. "Ritual" as Dr. Littledale has observed, "is the natural complement of tenets which have been long and sedulously inculcated." The *Directorium* has not created, it has supplied, a want. The new twelve-shilling edition will in another sense do the same, for many poor priests would gladly have made it their own if they could have afforded to do so, and will have but little difficulty in carrying out its directions, where the doctrines that it presupposes have been faithfully taught. It is the reception of the book, and not its appearance, that excites both anger and fear, for it shows that neither teachers nor learners have been idle in the last few years. The new preface contains some comments on the Report of the Committee of Ritual, which will be read with interest. The Editor confidently considers that Report favourable upon the whole, and that any attempt to prove the illegality of Ritual must break down. Of course it must be so as far as the English Church is concerned, for it was manifestly never her intention to depart from the usages of the rest of the Catholic Church except where abuse and practice had become so united, "that the abuses could not well be taken away, the thing remaining still." We may congratulate any Editor when a cheaper edition of his book is called for, but it is with a far deeper meaning that we congratulate the hard-working Editor of the *Directorium*, more especially as the new edition is in no way inferior, and in some respects superior, to its predecessors.

The desire for Re-union with Rome on the part of devout members of the English Church is no novelty, even in the present century, The Rev. Samuel Wix, incumbent of S. Bartholomew, London, wrote as earnestly and energetically on the subject as any writer of our own times, but without the encouraging results which we have been permitted to see. He set forth, as Dr. Pusey has since done, the points of agreement between ourselves and Rome, and showed that the points at issue were not so great as people had fancied. He wrote a little work on *The Expediency of a Council of the Church of England and the Church of Rome* which has lately been opportunely reprinted by the Church Press Company. Bishops in those days were as inclined to speak of "impossibility" and "unadvisability" as they are now, and published words to that effect, as they have since done. Mr. Wix appears to have met with a more favourable hearing from the Roman side than Unionists encounter now, but then Ultramontanism was not dominant in England. Also his proposals met with a less favourable reception than those of a like nature meet with in our Communion now, but then the most Erastian Protestantism *was* dominant. He defended himself, and his plan for a council as stoutly as though he had not to do so single-handed, and went down to his grave

without seeing any result from his labours, and possibly believing they had been in vain. Could he have looked on a few years he would have seen the hopeless question revived, never again to sink into oblivion; his arguments, repeated by men who never heard of his book, and the book itself again brought to light, as a standing witness to the Catholic spirit which has never ceased to show itself in our darkest shade. "No sound Catholic," he says, "whether of the Church of Rome or of the Church of England, can unite with Protestants, while they refuse to be under the discipline of the Church, or to bow to its faith." The book is very much composed of extracts to show the accordance between Anglican divines and Catholic truth, and also to demonstrate from Roman documents that the errors popularly ascribed to them had no authoritative existence. It does not appear that the Roman Catholics of those days were quite as eager as those of our own to charge themselves with the worst accusations of their adversaries, or that they were actuated by the amiable intention of widening the distance between themselves and English Churchmen as much as possible. As it would have cheered Mr. Wix to know that his labours would be appreciated in days to come, so it should cheer us to remember that others have tried to do the same work that we are doing in days gone by, and that the causes from which they failed are not likely to recur.

The Month cannot forgive Dr. Pusey for the *Eirenicon*, and not having anything at present except a few letters of his to comment upon, indulges in a few speculations upon what he will say when he answers the charges of "carelessness, inaccuracy, recklessness of statement, and misconception of the very elements of the theological questions of which he has treated, which at present rest unanswered upon his character." Divers vague insinuations are made of what Dr. Pusey's "followers" will think and say, if he does not refute charges which *The Month* is perfectly confident are accurate. Dr. Pusey's "followers," if there exist any persons who answer to the title, probably think with himself that the "charges" are insignificant and hypercritical, and that the correspondence with Mr. Rhodes is exceedingly wearisome. It would be much simpler for *The Month* to put all such thoughts away, and enjoy with the *Dublin* the collection of beautiful extracts which Dr. Pusey has brought together. Meantime it would be better not to assert its certainty that Anglicans will consider the argument of the *Eirenicon* to have fallen to the ground, "if half the charges against Dr. Pusey on the ground of ignorance, misconception and misquotation remain unrefuted." *The Month* speaks in the main of that as "a huge libel," which *The Dublin* admires and justifies; while the alterations suggested might be

made in the next edition of the *Eirenicon*, and only the critical reader would perceive that any change at all had been made. In another article we find the peculiar and important statement that it is a fancy or a fiction to assert that "Roman Catholics do not deny that Liberius and Honorius, though Bishops of Rome, did err in matters of faith." It is a difficulty which believers in Papal infallibility must meet sooner or later, but on the system which cares more for consistency with itself than with matters of fact, all such difficulties may be easily ignored or shown not to exist at all. Yet while we feel that controversy on these matters will die, unity of heart on sentiments such as those in the elegant poem on "The Fairest Fair," will survive not only to the end of the world, but beyond. Each time, however, that we take up *The Month*, let us openly testify to all whom it concerns, we are led to regret most sincerely that those who directed its policy in the earlier numbers are now deliberately set aside, and apparently have no organ whatsoever for the publication of their opinions.

Mr. Kenelm Digby's *Short Poems* (Burns and Lambert) have reached a second edition, upon which we may congratulate him, for the sake of "the poor visited by the conference of S. Vincent of Paul," for whose benefit the book is sold. It is perhaps scarcely fair to subject hastily-written and evidently ephemeral poems like these to any severe criticism, but surely in even these there is no need of false metre, or colloquial, not to say, slang expressions, applied to sacred subjects. Perhaps the poems on "*Holy Week*," and that to "*Jane Mary*" in imitation of Shelley's Sky-lark, are among the most successful.

A book of extracts must needs be selected with discrimination and judgment to command attention and afford satisfactory *pabulum* to the many who appreciate and make use of a work of the kind. In *Selections New and Old* (London: Masters) we have innumerable extracts, Theological, Poetical, Translated, Miscellaneous, and Historical, from an endless variety of authors, so various in style and opinion that minds of all types may here find passages to admire and suited to their tastes. The Bishop of Oxford writes a commendatory Preface, with the assurance that these selections are made by one who "has leisure to read and taste to discriminate—" an opinion the latter part of which we should readily endorse if a coarse and blasphemous extract from that "Pious Reformer" Bishop Latimer at pp. 58, 59 had been omitted. For instance, we read—"where the devil is resident and hath his plough going, then away with books and up with candles; away with Bibles, and up with beads; away with the light of the Gospel, and up with the light of candles, yea, at noonday. When the devil is resident, that he may prevail, up with all superstition and idolatry; censing, painting of images, candles, palms, ashes, holy water . . . . . down with Christ's

Cross, up with purgatory pick-purse, up with popish purgatory," and so on. We doubt whether Mr. Masters' tastefully got up publication is likely to fall into the hands of Protestants rancorous enough to appreciate such a foul-mouthed utterance as this. Such sentiments should either be consigned to oblivion, or held up only as a salutary warning against "evil speaking, lying, and slandering."

The Eighth Edition of Dr. Neale's English Version of *The Rhythm of Saint Bernard of Morlaix* has just been published by Mr. Hayes, to which Dr. Littledale has prefixed a few words of preface. It would be superfluous to recommend that which needs no recommendation at our hands. We can only say that the typography and general appearance of this most beautiful poem is far superior to that of former editions; and that it is a fitting and suitable companion volume to the last two productions from Dr. Neale's pen.

"At the beginning of the present year," as he gushingly informs us, Mr. William Milton's "thoughts were drawn by the excitement which prevailed upon the subject to the consideration of the vestment question." His pamphlet entitled *The Sacrificial Vestments* (London: Rivingtons) is the printed result of that prolonged consideration, and a very poverty-stricken result it is. Mr. Milton's discoveries are neither new nor valuable, and his laboured tractate is "a very dear publication" in the pecuniary sense of the word. We recommend those who have *not* bought it not to buy it, and those who *have* bought it to burn it. For printed trash too rapidly accumulates in these exciting days.

Archdeacon Aitchison's *The Despot and His Rule* (London: Masters) is a very vigorously-written, rambling pamphlet, full of startling paradoxes and strong sayings, in which the writer hits many obvious blots in a religious system he seems most especially to dislike. It is ill-arranged, however, and unsystematic, though it contains many powerful passages of singular interest, and is evidently the production of a clever if not a brilliant man, who loves theories and does not choose the mildest adjectives in commenting on men and things around him. He has selected the Free Church Presbytery of Glasgow as his target —passing over others, nearer home, who might have served his purpose better. Despotism always flourishes—both in states and churches where Constitutionalism is cast out.

Dr. Oldknow's Sermon *The Church in her glorious array*, (London: Church Press Company,) and Mr. Harston's, entitled *The Beauty of Holiness*, (London: G. J. Palmer,) each contain forcible arguments which are certain to commend such discourses to a wider circle than those who were privileged to hear them.

The second part of *Simple Lessons* (London: Mozleys) being an Explanation of the Ten Commandments, is deserving of high commendation both for its plainness of speech and Catholicity of teaching.

The anonymous pamphlet *Utrum Horum, the Book of Common Prayer or the Directorium Anglicanum?* etc., (London: Rivington's) is alone remarkable for its ponderous dullness—oppressive and disagreeable in the highest degree. The class for which such publications are issued—thank God and the Saints! —is growing "small by degrees and beautifully less."

The account of *All Saints Church*, (London: Hayes,) reprinted from that excellent publication *the Orchestra*, will be welcome to many, as it provides an interesting guide to, and record of, a very remarkable Christian Sanctuary.

The *Net* and *Mission Life* continue their useful careers.

The Church Magazine (Birmingham: Sackett) is a most interesting publication—the reverse of dull, ponderous, or pedantic.

Mr. Mann's tractate, *The Lost Treasures of the Church reclaimed*, (London: Hayes,) will be found a valuable compilation for distribution prior to the making of external ritual improvements in country parishes. Its tone is temperate and its facts telling.

Hints for Harvest Festivals (London: J. Parker & Co.) is a most admirable publication, eminently practical, by an experienced hand. Its tone is excellent, though as a matter of detail we differ from Mr. Baines in holding that the Christian Sacrifice, whether there be communicants or not, ought not to be offered on the day itself.

Norman's Blast, (Edinburgh: Maclaren,) a clever poetical satire on a well-known Presbyterian teacher, more interesting probably beyond, than on this side, the Tweed, has deservedly reached a second edition.

The author of *God's Church on Earth* (London: Masters) gives, in a slight historical sketch, a considerable amount of dogmatic truth, calculated to be useful to the Parish Priest for circulation amongst the intelligent and enquiring.

Those who desire to possess themselves of a small but golden treatise on pure theology, would do well to obtain *Memoranda of Angelical Doctrine from Lady Day to the Ascension digested and done into English by a Scottish Priest*, (London: J. Parker & Co.) It is one of the most valuable tractates we have seen for many a day, being the result of a careful study of the dogmatic writings of S. Thomas Aquinas. It is to be regretted that it has not been printed in the ordinary pamphlet shape—small quarto being peculiar and not very convenient.

Mr. Barham Zincke's treatise *On the Duty and Discipline of Extemporary Preaching* (London: Rivingtons) is unfortunately cast in a mould that makes its author appear somewhat too egotistical. An autobiographical sketch is certainly not the best form for a practical manual, which we suppose is what Mr. Zincke intended this book to be. Scattered up and down a volume, that might with advantage have been compressed, are found some really valuable hints, remarkable both for their point and shrewdness, which every young clergyman would be the better and wiser for considering. The "Studies for Sermons" at the end are decided failures. Without dogma, preaching becomes platitudinizing,—weak, valueless, and wishy-washy.

To students of the Parables we recommend a very curious pamphlet in the form of a *Letter to the Archbishop of Dublin*, (London: Bosworth,) which sets forth with learning and ingenuity a new interpretation of a really difficult parable; fully deserving the attention of the biblical student.

The Messrs. Parker's most handsome reprint of Prebendary Sutton's *Godly Meditations on the Most Holy Sacrament*, a really standard work, will be acceptable to that large class of persons which reasonably prefers devotions of an Anglican type to those of any other character. Any one who has read them, must admit the beauty, solidity and value of a book, which is here sumptously re-issued at a truly reasonable price.

A reprint of *The Liturgy of S. John Chrysostom*, with an excellent translation, which Mr. Masters has just published, will be acceptable to many. We commend it in all sincerity to every Re-unionist as eminently calculated to widen their sympathies, and eliminate Anglican insularity.

The two volumes of *Catechetical Lessons* which Messrs. Parker have issued will be found of great practical use to many engaged in teaching the Faith. The most satisfactory part is that relating to the Morning and Evening Services—the least satisfactory that on the Anglican Articles. For ourselves we cannot realize the state of mind of a clergyman who can seriously hold that catechising on the latter can produce any results whatsoever but a spirit of disobedience, and the practice of putting a Local Church and its modern peculiarities in the place of the One Universal Church, infallible, unchanging and unchangeable. Notwithstanding this mistake, however, the books are well done and valuable.

Mr. R. M. Benson's small treatise, *The Divine Rule of Prayer*, (London: Bell & Daldy,) containing an introduction of great power and value, and several beautiful paraphrases of our Lord's Prayer, will be acceptable to many as well for what it actually provides as for what it indirectly suggests.

We can, in all sincerity, say that we have seldom read modern discourses so excellent in every respect as *Five Plain Sermons on the Sacrament of the Altar*, (London: Masters.) They are systematic, lucid, full of dogma, well reasoned, and written in good English. Moreover, strong statements and startling paradoxes being avoided, their value is enhanced by the calm tone of certainty which pervades them throughout, and by the devotional spirit everywhere apparent.

We are glad to see from the notice among our advertisements that the second part of Mr. Ffoulkes' *Christendom's Divisions* will be soon out. We observe from its title, that it will extend no further than the Reformation: but will be confined to questions between the Greek and Latin communions, embracing a history not merely of their overtures for Re-union till then, but of the rise and progress of their dissensions. The author, we understand, has been led to adopt this course, from having observed that no account of their schism had ever yet been given from first to last in a connected form—and he has discovered so many misrepresentations to correct, and facts to bring out, not generally known, in connection with it, that he feels it would have been impossible to have made their overtures for Re-union intelligible to the general reader, without acquainting him beforehand how, when, and why, they really separated. So that all overtures for Re-union from whatsoever quarter, subsequent to the Reformation, will now form the subject-matter of a third part by themselves. Among the points which we may expect to see carefully sifted in the forthcoming volume are, 1. the true causes of the schism: 2. when and by whom it was really consummated; 3. why none of the various negotiations for Re-union succeeded; 4. to whose instrumentality the reception of the interpolated form of the creed in the West was due; 5. the general treatment of the Greeks by the Latins. On this last head, if we are informed rightly, the author has formed, and will express, a very decided opinion. As the Eastern question is becoming more and more imminent every day, it is probable that this volume may prove to be of very general interest.

Mr. Hayes of Lyall Place has recently published a set of *Altar Cards*, containing the Prayer of Consecration and other Secretæ from the Sarum Missal, well selected, beautifully printed, and illuminated by the reproduction of an ancient wood-cut of the Crucifixion. It is a publication of great excellence and considerable practical value.

The *Invalids' Hymn Book*, from the same publisher, being a judicious selection of Dr. Neale's most appropriate hymns, with a preface by Dr. Littledale, is printed in bold and clear type, and will be found remarkably useful for the class for which it

designed. We need not say that the hymns are all exceedingly beautiful.

Mr. Norbert Sweeney's *Lectures on Catholic Faith and Practice*, (London: Richardson & Son,) a Roman Catholic publication, in three volumes, is deserving of very high praise. It sets forth in clear and Saxon English the whole system of the Universal Church, touching every detail with ability and judgment. Its arguments are well put, and there is an entire absence of that snarling and snappish spirit which too frequently disfigures similar works. The hits at the Anglican Church from the writer's point of view are not unjust, nor are many of the criticisms unfair: though we cannot but think that, being ephemeral, their total omission would have been a great improvement. The various lectures appear to have been printed separately, as they were each delivered. The third volume is the least interesting, because so many "objections" are considered. But, taking them as a whole, their ability is unmistakeable, and it is wonderful to mark how extremely little, as regards *dogma* and not *opinion*, a sound Anglo-Catholic would object to, and how much—even the common Faith of the undivided Church—is held equally by people on both sides of the ugly wall of separation. If Mr. Norbert Sweeney is not a Re-unionist, like the late Cardinal and Father Lockhart, he certainly ought to be. There is only one solution, alike divine and reasonable, to both portions of the Christian Family, and that is to labour for Corporate Re-union.

Mr. Hayes has issued an exceedingly well-arranged tract, entitled *A Few Words as to the Reasons why all the Congregation ought to remain in Church until the End of the Service, whether they communicate or not*, written, as we learn, by a Prebendary of Lichfield. Its sound arguments are forcibly put, while the excellence of its temper and lucidity of its statements will commend it, for practical use, to those who are vigorously assisting in the great Catholic Revival.

The supporters of a mischievous Puritan tradition are naturally up in arms at the restoration of Catholic practices in the Christian sacrifice. Nothing vexes their pious souls more than the increasing practice of celebrating *before* and not *at the end* of the altar. Mr. C. J. Elliott is thus afflicted, and consequently writes a pamphlet, long, laboured and ponderous, in which he attempts to combat Dr. Littledale's well-known tractate. He writes in a good spirit, but contributes nothing new to this vexed question; and we should not be at all surprised—considering the extreme weakness of his case and the feebleness of his arguments—to find him on some future occasion (as we frequently find once-noisy Protestants) a warm supporter of Catholic principles and practices in the Church of England.

Mr. Talmadge's *Letters from Florence on the Religious Reform Movements in Italy*, (London: Rivingtons,) however open to criticism, will be read with interest by many. Written in good English, with some ability and in a temperate spirit, the book will be welcome mainly to that small section of restless Anglicans who are Conservatives at home, who would keep the "good things" of the English Church for themselves and their friends, but are ecclesiastical Radicals and Revolutionists abroad. All that Mr. Talmadge recounts of the dissatisfaction, grumbling, and strong sayings of Italian priests and laymen, might well be paralleled here. Nor is there much doubt that the movement is almost universally sceptical, *i.e.*, the sceptical principle is mainly at the bottom of it. Now it may be quite easy to fan the flame of dissatisfaction and change, and to stir up such a spirit of rebellion against legitimate ecclesiastical authority as shall lead many to approve of all the scandalous and barbaric outrages on religion and the religious of Victor Emmanuel's anti-christian Government; but who can seriously foster such proceedings, and who, again, can say where they will end? To recommend Anglicanism as it at present exists, with its three divisions of High, Broad, and Low—or as a witty outsider recently remarked, of Attitudinarians, Latitudinarians, and Platitudinarians—is a mark of insular self-satisfaction, but scarcely of Christian wisdom. Since the period of the Anglican Reformation, the National Church has notoriously lost half the population of the country, while of the remaining half which she *has* nominally retained, only about twelve-and-a-half per cent., taking towns and villages together, are communicants. As regards dogma the Cases of Mr. Voysey in the diocese of York, of the *Essays and Reviews*, and of Dr. Colenso in the colonies, are not such as to warrant Anglicans in blowing very loud blasts on their own spiritual trumpets. More work in restoring and rebuilding both spiritually and materially must be done. Instead of hiring apostate Roman priests and unexperienced Anglican prigs to foster disobedience and discontent abroad, we should be earnestly working at home to remedy our own manifold defects. Our first duty is to England and not to Italy, however others, the meddlesome and fault-finding may preach and maintain the contrary. Mr. Talmadge writes in the interest of the Anglo-Continental Society, an organisation for fostering spiritual pride in its promoters and for shaking the faith of Italian and other foreign Catholics amongst whom its emissaries labour. His book will be mainly useful in pointing out to what preposterous extremes the unhappy people have been induced to go, who have been deluded, misled, buoyed up with false hopes, and then deserted, by a series of ecclesiastical freebooters, whose pockets have been filled and their wants supplied by staid, solemn, respectable, well-to-do, place-loving

dignitaries of the United Church of England and Ireland—snug in their comfortable residences, and sure of half-yearly tithe and stipend—at home. To weaken the connection of Church and State in Italy, to assist in the overthrow of Church authority abroad, is, indirectly but most surely, to promote a similar work at home. The Prince-bishoprics of Germany first fell before Durham was shorn of its ancient temporal position. Let us wisely heed the warning. One man can light a fire, which not two hundred, sometimes, are able to put out.

The Union Review Almanack for 1867 (London: Hayes) has just appeared. Its position is now made, and we do but re-echo the opinion of some of the most popular Anglo-Catholic newspapers, when we place on record our deliberate conviction that it is by far the most useful and practical ecclesiastical almanack issued. No clergyman's study, no vestry of a church where the Catholic Revival is promoted, should be without a copy. Its new feature this year is an admirable and lucid account of the legal vestments in the Church of England—which it is well to print in this form, because the stupid and the prejudiced in country parishes can sometimes be informed and illuminated by seeing what is legal and proper set forth in print.

Dr. J. J. Overbeck has published a treatise called *Catholic Orthodoxy and Anglo-Catholicism*, (London: Trübner,) which discusses the Re-union movement in England at some length. He is, we believe, a Western convert to the Eastern Church, whose system he specially recommends to Anglicans, and he is a foreigner. This latter fact makes us hesitate to criticise his book with severity as it deserves. We cannot hesitate to say, however, that he writes in a very rambling manner, and that many of his statements are both partial, rash and random. There is nothing novel nor very important in it, and the author is indebted for several of his chief comments on the position of Anglican Re-unionists to the *Weekly Register*, the Whig-Liberal Ultramontane English organ. It is not to the detailed statements that we take the most marked exception, but to the general spirit of the whole, which is the reverse of what we should have looked for from one desiring Corporate Re-union. Such writers must eschew over-confidence, strong language, rash statements, one-sided insinuations, and let the desire for such Re-union colour every act and deed, ere they can hope for success.

Setting aside the extremely disagreeable story entitled *Mrs. Vane's Confession*, we are pleased to find that the *Church Monitor* (London: Palmer) continues to be conducted both with spirit and interest. The chromo-lithographs with which it has been occasionally illustrated are excellent both in drawing and execution; while as a Church miscellany this serial deserves commendation and support.

Few persons have rendered greater practical help towards extending the taste for Christian architecture than Mr. J. H. Parker. And no book, perhaps, has more efficiently helped to impart a sound and substantial basis of accurate knowledge than the *Concise Glossary of Architecture*, (London: James Parker & Co.,) the second edition of which is now before us. It is, as many of our readers know, a condensed form of a much larger work. Consisting of a small octavo volume of more than 300 pages, with really good illustrative woodcuts on almost every page, it describes with great brevity, precision, and definiteness the principal terms used in Grecian, Roman, Italian, and Gothic architecture. We could have wished that a somewhat higher tone had been taken regarding the practices of the Church of England—many Catholic usages being ignored, or attributed exclusively to the Church of Rome—and that other ecclesiological terms had been added. As it is, however, the book is one of singular interest and value, ably compiled, well condensed, and calculated to be of great service to all who desire to make themselves acquainted with an art of which in the present day every educated person ought to know something.

Mr. Houghton's essay *Pauline Theology*, (London: Masters,) is a learned and carefully-written treatise, in which its author takes a broad and truly-Catholic view of those conflicting opinions in the Church which have arisen from time to time through a one-sided application of the Apostle's doctrinal statements. The whole essay bears most directly on the present state of the Anglican Church, and its statements are illustrated by one whose well-applied reading has extended over a wide range, and who is at the same time a careful and painstaking writer as well as a good and sound theologian.

A sermon we have received, entitled *Holy Communion on the First Day of the Week*, (Exeter: Roberts,) written in a good spirit, with some argumentative power, is a valuable contribution to the controversy on this subject in which Archdeacon Freeman and Mr. Fortescue have been engaged.

In a small contribution to the study of Christian Antiquity, we venture to commend to our readers' attention a most interesting and richly-illustrated pamphlet by Mr. J. H. Parker on *Mosaic Pictures in Rome and Ravenna*, (London: Parker and Co.) It contains a careful, discriminating and well-written description of the most remarkable Christian Mosaics at the above-named places—so set forth as that they can be almost realized from the good descriptions and excellent wood-cuts which are plentifully inserted. A treatise so reliable, and in every respect so attractive to the ecclesiologist, we have not met with for many a day. It certainly deserves general attention.

We have in Mr. Baring-Gould's new book, *Curious Myths of the Middle Ages*, (London: Rivingtons,) a publication which will be of interest not only to the Catholic as well as to the antiquarian, but also to the general reader, and to Mr. Mudie's ordinary customers. The title of the volume well explains its scope. Amongst the miscellaneous objects treated of are the following:—"The Wandering Jew," "The Divining Rod," "The Dog Gellert," "Tailed Men," Anti-Christ and Pope Joan," "The Fatality of Numbers," and "The Terrestrial Paradise." All these are full of interest and contain an amount of curious and out-of-the-way information, which has been well condensed and happily made use of. The tone of the book is thoroughly commendable, while the style and matter are unquestionably attractive. It may be taken up at any moment, though we doubt if many will lay it down until the whole has been read with avidity. And the illustrations, few, but well-chosen and executed, add greatly to the attractiveness of a volume, which is sure to become popular, being well deserving of such a reward.

From the same publishers we receive Mr. H. P. Liddon's Sermon at the last Salisbury ordination, *Fatalism and the Living God*. From the text "What is man that Thou art mindful of him?" we get a discourse of remarkable power and undeniable point, in which the popular irreligion and unbelief of the present day are most ably combated. It is clearly demonstrated how the current "gentlemanly scepticism" amounts when analysed to Fatalism, which is the substitution of a blind destiny for the loving action of a living personal God. After pointing out that such a form of error destroys all belief in the power of prayer, and is in the long run destructive of all virtue, Mr. Liddon answers, and answers most forcibly, four distinct and specific Fatalistic objections to the Christian Revelation, concluding with an eloquent hortatory address to the candidates for Holy Orders. This systematically-planned, well-thought-out, and closely-reasoned sermon, is quite deserving of that attention it is certain to receive. It is one of the ablest we have read from the pen of our ablest Anglican preacher. We specially commend it to all the *Saturday Reviewers* and to the superficial scribes of the *Pall Mall Gazette*.

[Several books remain unreviewed, notwithstanding the increased space which has been devoted to Literary Notices. Our paper on Father Harper's *Peace through the Truth*, is likewise unavoidably postponed.]

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